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THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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LIVING AND LOVING

BLANCHE HERSEY HOGUE

CHRISTIAN SCIENCE reveals God as divine Mind, maintaining the existence of all created things. Accepting John's statement that "God is love," Christian Science logically reasons that divine Love is the basis and source of sustenance for all existence. This being true, the more an individual understands and manifests divine Love, the more he apprehends true existence, the more he really lives.

We make no mistake in applying this literally. God is Life; God is Love. Life and Love, as God, divine Mind, being one, even the expression of Life and Love, living and loving, must be eternally linked. Living is contingent upon loving. To love divinely is really to live, and nothing short of this is living. Naturally, then, to express God-bestowed compassion and tenderness toward all created things is to preserve and conserve life; it is to provide genuinely and lawfully for health and strength as well as for happiness. This kind of love is far different from the weakness

and selfishness often calling itself personal attachment; for it embodies the divine quality, and sheds itself abroad in impartial kindliness, not only quickening the personal affections with unselfishness and rarer purity, but bringing sweetness and light into those relationships and transactions where, humanly, little interest or affection would be likely to appear.

Divine Love comes with impartial release to the places where selfish affections burden and restrain and tire, as well as to those where there is no affection, but instead greed and fear, pain and sorrow. Where divine Love enters, trouble cannot stay; for this Love is by its own nature a compassionate deliverer, a builder of righteousness and peace. And how, pray, can the Love which is God enter into human affairs, except through the thinking of human beings? How can divine Love become effective, except through spiritualized men and women? When Love comes this way, Life must come, too, by reason of divine law. Christian Science makes

it plain that the reflection of divine Love in daily life really quickens and preserves health and strength as well as happiness.

The disciple John said,—and he knew it from his own association with Christ Jesus,—“He that hath the Son hath life.” We know that the Son, the Christ, is the reflection of limitless perfect Love, that divine Love which protests in its appearing against all things hideous. So we know that they who have the Son have Life, and to that same degree they must have divine Love. Jesus said he came that we might have Life, and have it more abundantly. His coming means love to God and love to our neighbor. Here, too, we see life and love linked together. Solomon said that “righteousness tendeth to life,” and we know that there is no righteousness without love, no righteousness without loving-kindness. We can then logically conclude, in the light of Christian teaching, that if Life and Love are one in Truth, living and loving are one in manifestation. As man reflects Love, he reflects Life. The degree of our loving determines the degree of our living. Without loving we are not living, but are “dead in trespasses and sins,” in unwholesome self-seeking which knows no light or joy.

Doubtless no one has ever tried to live entirely without loving something or somebody. Some spark of kindness surely must prevail in every human heart. What mortal who has had a season of living unlovingly has liked it? and when the iron clamp of it was broken and he felt a gush of tenderness or kindness for something outside of himself, has it not

lightened his steps, increased his vigor, relieved his fatigue, and taken the tension off his nerves? Right loving means health; and if health seems difficult or uncertain, it is well to look to our loving. On page 376 of *Science and Health*, Mrs. Eddy says that “Life is Spirit, and that there is more life and immortality in one good motive and act than in all the blood, which ever flowed through mortal veins and simulated a corporeal sense of life.” We also find on page 275 of “*The First Church of Christ, Scientist, and Miscellany*,” the statement that “doing unto others as we would that they do by us, is immortality’s self. Intrepid, self-oblivious love fulfils the law and is self-sustaining and eternal.”

Surely, then, it is clear that if unselfish love is “self-sustaining and eternal,” in such loving lies safety for us as well as happiness for others. If life is in spiritual goodness, then in proportion to our goodness, to our spiritual, scientific right thinking and right doing, we must live. Christ Jesus exhibited this for us. In forgiving Judas and Peter and Thomas, he was freeing himself from the effects of the evil they did. His steadfastness in love insured his ascension above every evil thrust, and lifted him above death and the grave.

It is interesting to note how frequently Mrs. Eddy in her writings refers to the golden rule; indeed it is of interest that all reformers turn to it as the ideal guide for personal conduct. The necessity for loving-kindness in human affairs is very great, inasmuch as not alone do extraordinary experiences put an enormous strain upon our loving, but often also

the common every-day routine with our fellows. In the matter of getting along with others, the demand is daily greater to make allowance for another's point of view and to measure as we would be measured.

Even those of us who accept Christian Science as our religion, need to remember that we have come from all walks of life to find ourselves one in this better endeavor. Some of us were orthodox in our old ways, others were unorthodox, while some were even atheistic; many of us loved intellectual culture, while others were indifferent to the finer graces; temperamentally easy-going or temperamentally critical, naturally amiable or perhaps the reverse, differing widely in training, experience, and outlook, we have all come with our undestroyed error to the study of Christian Science, to obedience to that which will eventually put away from us all these evils. Working together to establish our faith to the world, we may be compared to rough stones being ground together until they are polished smooth, for in like manner we are gradually freed from our imperfections until we live harmoniously. And in the grinding process who shall condemn another? Who shall try to shape another like himself or mold another to his view-point? Rather are we each to remodel, purify, and smooth out whatever is wrong in character, habit, and disposition, letting the brother go in peace to do likewise, until Christ, Truth, shall prevail and divine Love shall have regenerated Christian character.

If we want heavenly experiences, we must think heavenly thoughts. If

Jesus could forgive the crucifying sin of Judas, his followers can forgive misunderstanding and misrepresentation in their smaller experiences; and the rule he established is the only rule for us,—to exalt our thinking above it all; to go on loving in spite of it, all. Resentment for actual or fancied ill treatment is an unsafe thing to harbor. It keeps him who holds it, down on the level with the error of which he complains, and much at its mercy. Quarrels between people have no more worth or dignity than quarrels between beasts. Rising into that unselfed love which mentally unknots the whole thing, dissolves it, heals it, leaves nothing to fight or fight back, and reveals, in proportion to the coming of such love, the unruptured brotherhood of man. Truly divine Love is the only healing balm for the wounds we inflict upon one another or upon ourselves; and he who would be less hurt, as well as he who would hurt his fellows less, must seek his remedy in a better quality of loving.

Not for a moment does this mean overlooking error. It means looking error over from the highest spiritual standpoint, and handling evil so broadly and so in accordance with divine law that it ceases to animate us; then it is much less likely to reach us from the outside. Personal attack, even if only mental, in response to personal attack, only inflames error. He who can say, if only in small measure, with his Master, "The prince of this world cometh, and hath nothing in me," has in that degree realized his victory. Using what we know of good as the measuring-rod for the conduct of others, and failing to correct

ourselves, makes any one of us a trouble-maker, a thorn, and a goad. Letting God enter, however, in larger loving, brings some correction, at least to ourselves; and this means relief to others, and more peace, health, and safety for us all.

Just as Love reflected eliminates all things bitter, so Life eliminates death. As the states of belief in which mortals die are routed (and only divine Love can put them to flight), death will cease. Christ Jesus made this plain, and Christian Science furnishes the rule for following in his steps. This love, this life-preserving compassion, cannot be refused any living being. This loving-kindness must extend not only to all people and all peoples, but to all creatures, if we would preserve our own peace, our own health, our own lives. No student of Christian Science claims yet to have attained; but when our loving is impartial, ever responsive, always instant to forgive, to forget, to serve, there will be no weak spots in it for error to pierce. Then, too, living will be more secure, for in perfect Love there is perfect safety. John shows the relation between loving and living when he tells us that God is Love, and then says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

In his article on Peace in "Modern Painters," John Ruskin points to this uplifted sense of love when he writes of that old story of the Samaritan's mercy: "He whom he saved was going down from Jerusalem to Jericho—to the accursed city—(so the old church

used to understand it). He should not have left Jerusalem; it was his own fault that he went out into the desert, and fell among the thieves, and was left for dead." Then he speaks of there being "one Priest who never passes by. The longer I live, the more clearly I see how all souls are in His hand—the mean and the great. Fallen on the earth in their baseness, or fading as the mist of morning in their goodness;—still in the hand of the potter as the clay, and in the temple of their master as the cloud. . . . Blind from the prison-house, maimed from the battle, or mad from the tombs, their souls shall surely yet sit, astonished, at His feet who giveth peace."

Of overcoming the world, the flesh, and the devil, Ruskin continues: "What the much-used words, therefore, mean, I cannot tell. But this, I believe, they *should* mean. That there is, indeed, one world which is full of care, and desire, and hatred: a world of war, of which Christ is not the light, which indeed is without light, and has never heard the great 'Let there be.' Which is, therefore, in truth, as yet no world; but chaos, on the face of which, moving, the Spirit of God yet causes men to hope that a world will come. The better one, they call it: perhaps they might, more wisely, call it the real one. Also, I hear them speak continually of going to it, rather than of its coming to them . . . New heavens and new earth. Earth, no more without form and void, but sown with fruit of righteousness. . . . This kingdom it is not in our power to bring; but it is, to receive. Nay, it is come already, in part."

“CONDEMN NOT”

IRVING C. TOMLINSON, M.A.

AT a recent Wednesday evening meeting of The Mother Church these words of the Master were read: “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned;” also that other command, “Judge righteous judgment;” and the selections from Science and Health included some passages at the beginning of the chapter on Christian Science Practice concerning the Master’s scientific treatment of the one known as Mary Magdalene. These readings recalled questions frequently asked as to whether criticism and condemnation of others hinders one’s own progress toward health and harmony. It would be difficult to put into briefer or more emphatic words the harm that comes from criticism, either of one’s self or of others, than did the Master in that forceful command, “Condemn not, and ye shall not be condemned.” The original meaning of the word condemn is interesting, derived as it is from the Latin prefix *con*, and *damnare*, which means to harm, censure, reproach, or damn. So Jesus demands that one shall not condemn others, lest he himself be condemned.

Perhaps the import of these words may be explained and made practical by an illustration. If on a western prairie, where the railroad follows a straight line for miles, one should look up the track, it would seem as if the rails came together. Were one to condemn the railroad authorities for allowing such a condition, he would only be condemning himself, for under that false judgment he

would never board a railroad train for fear of impending disaster. Thus one suffers from unfair condemnation until he judges “righteous judgment,” and this cannot be done until the erroneous testimony of the material senses is corrected by the truth. Just so in all departments of life, when one harshly criticizes or condemns another, he is not judging rightly, but merely shutting himself out from the healing benefits of divine Love. Right judgment recognizes all men as brothers, and in their true selfhood as children of God. The mistakes which mortals make—and all have need of forgiveness—are not to be relentlessly charged against them; and one who realizes this will out of his generosity and kindness refuse to condemn, and patiently await better conditions.

The command “Judge not” was not intended to forbid the exercise of wisdom and prudence in the affairs of life. This counsel is to be recalled in connection with the words already quoted, “Judge righteous judgment,” and to do this is constantly to use intelligence in all our dealings with others. Jesus exemplified the command “Judge not” when one said, “Speak to my brother, that he divide the inheritance with me;” for he replied, “Who made me a judge or a divider over you?” Here he refused to become a law for one, or to take from another the privilege of deciding for himself. On the other hand, when a woman “which was a sinner” came before him in the house of Simon, the Master’s host evidently expected him

to pass a severe judgment upon her. He judged not, and yet he did "judge righteous judgment;" and this was followed by the uplifting of the outcast. If we are right in concluding that this woman was Mary Magdalene, we read that she became a faithful follower of Christ Jesus and was the last at the cross and the first at the tomb.

Possibly no one could have been more justified in criticizing the action of another than the father of the prodigal son; and yet there was not one word of harsh criticism. In this parable the father's love was the reflection of the Love divine, and this at last brought the wandering boy back to his home. If men would but put away unkindly criticism and condemnation of others, and hold only loving thoughts toward them, they would not only heal themselves and be receptive to God's blessing, but they would bring untold benefits into the lives of others.

Christian Science speaks with no uncertain sound upon the subject of condemning others, for the "Rule for Motives and Acts," which is read on the first Sunday of each month in all Christian Science churches, contains this loving counsel: "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously" (Manual, p. 40). If we wish to free ourselves and others from bondage, we must never prophesy evil. We must never judge on the side of error; never condemn ourselves or others, but watch untiringly, that we may be influenced only by divine Truth and Love.

Students of Christian Science are taught that man is the image, idea, or reflection of infinite Mind. In proportion as man truly reflects God, he manifests rightness, health, and abundant life. In proportion as he is led aside and follows the dictates of mortal mind, in that ratio does he suffer discord, war, serfdom, and disease. The first mandate in the rule just referred to reads: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church." It is evident that when we are governed normally, all our activity is the reflection of the divine Mind. If we allow antagonism or hatred to rule us, we are apart from divine Mind, and therefore sowing and reaping discord. On the other hand, if we permit personal regard for any one to take our thought from infinite Love, then we are being ruled by human will-power and not by the will of God. It is vitally important that every motive and act be scrutinized to discover if we are wholly governed by divine Principle. Wise are we if we are obedient to Paul's behest to work out our own salvation, knowing that it is God that worketh with us, and if we place our reliance on Him we need no other.

Nothing helps more toward freedom from discord than the remembrance that each one who has accepted Christian Science is always to have and to hold thoughts of love; that is, to possess the spiritual consciousness which heals, in obedience to another precept of this same rule which says: "In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love,

in rebuking sin, in true brotherliness, charitableness, and forgiveness." It is a part of the work of every Scientist to rebuke sin, but it requires great wisdom, together with the harmlessness of a dove, to rebuke sin in others. We can best do this by living the truth ourselves; living it so well that others will desire voluntarily to abandon their mistakes, and so reflect that divine Truth and Love which radiates peace and joy. We can fearlessly rebuke sin in ourselves, and should recognize at once any wayward thought, any false thinking, anything like fear or self-will. We should confidently deny that any false sense is of God, and in putting it aside, as we are bidden, gratefully reflect "the sweet amenities of Love." Nothing makes for health more than peace of mind; and

if one is obedient to divine Love, he naturally and instinctively expresses "true brotherliness, charitableness, and forgiveness."

Across the portal of one of New England's court-houses is this pregnant sentence: "Obedience to law is liberty;" and this "Rule for Motives and Acts," if faithfully obeyed, would end the reign of carping criticism and enthrone universal good will in the hearts of men. It is the critical spirit that prevents responsiveness to Love; it is the appreciative sense that makes one the glad ambassador of infinite Mind. How grateful we should be to God, how thankful to our revered Leader for this rule, this summary of divine law, obedience to which substitutes love for condemnation and brings to us indeed the "liberty of the children of God."

AWAKENING WOMANHOOD

HENRIETTA MARCUS

THE emancipation of womankind is today effecting most important changes in social conditions. Though this has been brought about gradually, the slow, almost imperceptible shifting of the status of women has now culminated in a revolt against certain laws hitherto regarded as final, and adequate for all circumstances. Mortal mind seems unable to learn from precedent that while spiritual law is unchanging and eternal, human rules and regulations, being only temporal, must vary with circumstances in order to be in harmony with the truth. Buckle the historian has said that the work of a government is to repeal the laws made by its predecessors; and this is largely true, however paradoxical

it may appear at first sight, for development can spring only from a right recognition of the variation in human needs. It is the dogged obstinacy of the human mind, when uncontrolled by divine Principle, which causes delay in progress and true civilization.

In the present state of thought regarding the status of woman, it is profitable to study the Bible to find the best course to follow in order to make real progress. There we find a vast array of characters, good, bad, and indifferent, though good women predominate, as they always must do if there is to be improvement and not degeneration in the race. The Old Testament begins with Eve, mother of the embodiment of all material

thought, the New Testament with Mary the mother of Jesus, a human manifestation of the spiritual idea, and between these two extreme limits there can be found every type of womanhood. Some of the women mentioned in the Old Testament express the lowest passions, while others show forth the highest aspirations of human endeavor; but to none of them came the spiritual exaltation of Mary, through which all the beliefs of mortal existence were put upon a new footing.

Many are the examples of patriotism, heroism, and self-sacrifice among the women of the Bible, but what concerns us most is to discover through their experience some method of solving the problems of our own day, and to find a way to help mentally in the present unparalleled struggle of woman for equality and justice. Mere rebellion does not advance; a comprehension of conditions, together with wisdom and foresight, is necessary to remove unjust conditions. In the case of Hagar, we see how she was roused to right activity by the angel of God, and was then able to save her son and herself from human blindness and oppression.

Although the mother of Jesus is mentioned but a few times in the Bible, she is the most interesting figure of all the characters portrayed therein. It is not always the most highly finished painting that gives us the clearest understanding of the person depicted; in a few lines drawn with sympathy and comprehension we are sometimes able to see all the essentials of a character. In our estimate of Mary there is ample play for imagination as to details, yet the

general outlines of her nature are clearly defined in the few sentences concerning her in the gospel of Luke. For the rest, Jesus, trained and educated by his mother, shows us still more clearly in many of his words and acts what kind of woman she must have been. In all ages she has stood as the type of some idea, such as divine knowledge, motherhood, and love. In the middle ages this recognition of tenderness and purity brought about the worship of Mary, and found a tangible expression in the chivalry which was perhaps the first step toward the equalization of man and woman.

The new era of the Bible (for through its interpretation in Science and Health it has become a new book to us) gives us an opportunity to study Mary from another standpoint, and to consider the full import of her character when spiritually apprehended. In the first chapter of Luke, Elizabeth says of her, "Blessed is she that believed;" and referring to the Glossary in Science and Health, we find on page 582 that "believing" means "firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth." This gives us the key-note to Mary's character, for she alone of all the Jews had the "perception of spiritual Truth" to the extent of making visible the human Jesus, who presented the ideal man, the Christ.

How important a lesson lies in understanding that this "perception of spiritual Truth" is a necessary preliminary to demonstration, for mere will-power and action without the God-given thought only delays the betterment of mankind. The beauti-

ful tale of the annunciation touches us afresh when we perceive its perennial meaning of the announcement to human consciousness of the coming of the Christ, the awakening from the sense of sin and sorrow to the comprehension of the perfection and joy of the man created in the image and likeness of God. The meekness and gentleness of Mary gives us some understanding of the spirit in which the angel of God should be received.

Though for long years the true meaning of the Virgin-mother was obscured by the worship of the human personality of Mary, yet the right idea was never quite lost; and it is only through the marvelous insight of Mrs. Eddy that we are able to express the spiritual significance of the human facts recorded in the Bible, and find in them the truth which is applicable to every age. The result of Mary's "firmness and constancy" shows that all blessings must come from the unwavering conviction of the truth of God's message to us.

For long centuries before the time of Mary, many a mother had seen in her child a possible embodiment of something better and more lovely than had yet been known; and even today, on the whole, motherhood stands as the emblem of unselfish devotion, and the human babe as the symbol of the appearing of the Christ-idea in every pure and humble mind. In her surrender of all rights to her son, the mother of Moses dimly shadowed forth the larger, more complete offering of Mary, who was to see Jesus sacrificed for the sake of mankind. It does not seem to have been an uncommon thing to dedicate a child to the Lord, and there are many instances in the Old Testament

of mothers giving their children to the service of God. This willingness on the part of the noblest and most spiritually-minded women to dedicate their first-born to God reached its highest expression in the sacrifice of Mary, who gave her child, not to God, in whom is safety and peace and all blessing, but to men, as a willing offering for the regeneration of the human race through the demonstration of the power of God.

We have no record of Mary's views, but we cannot hesitate to ascribe to her the noblest, purest, and most ardent love for her race and for all mankind. We read in Luke that "Mary kept all these things, and pondered them in her heart." What was it that she pondered in her heart? Doubtless it was the Christ-idea that was to be made manifest. Seeing him daily, and hearing him discourse, the mother of Jesus must have had a clearer sense of the loveliness of his character than anybody else could have had; and in the sweet pain of self-sacrifice, which every real mother knows to some extent, there must have been solace and even joy in the knowledge of the glorious work to be accomplished through the beloved personality of her son. How great must have been the humility of Mary, how absolute her self-effacement, else we should have heard more about her. How perfect her submission to God from the time she meekly answered the angel visitant, "Be it unto me according to thy word," until thirty-two years later, when at the bidding of Jesus she gave up her vigil at the cross to pass the rest of her life in the home of John.

Surely our study of Mary's life and character proves to us that

there is only one activity which accomplishes aught,—the activity prompted by God's angels, or in other words, spiritual thoughts; that there is only one freedom, the freedom attained by the self-sacrifice and love of the individual; that there is only one Lawgiver and one law, the law which bids us return love for hate and righteousness for injustice. Through the long ages in which women have been developing mentally and morally, so far as human laws allowed, the spiritual law can be seen at work molding thought in prepara-

tion for the full presentation of the Christ-idea, whose rule of love must naturally include that of justice. And when the spiritual law, as given by Jesus and explained to us by Mrs. Eddy, is absolutely demonstrated, woman and man will alike be seen as children of God, perfect, equal, subject only to the Father. In this perfect law there can be no revolt, no oppression; and as the stars cannot be turned aside or stopped in their course, so no human system can deprive any of God's ideas of their rightful place in His universe.

AN ANALOGY OF SALVATION

LUCY HAYS REYNOLDS

IN Science and Health Mrs. Eddy asks, "Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief?" Then she points to the remedy when she adds: "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate" (pp. 450, 451).

Through Christian Science we learn that man is wholly spiritual, and that because his perfect selfhood is as eternally perfect as God, he cannot change from an immortal to a mortal. Mortal existence is as unreal and uncreated as is any hallucination which may temporarily be believed by mankind. Verily, as the apostle declared, "if a man [mortal] think himself to be something, when he is nothing, he deceiveth himself;" and if he bears witness of himself as a mortal, his witness is not true. To understand the truth, humanity must indeed "look

not at the things which are seen [in mortal consciousness], but at the things which are not seen."

It is from false beliefs and not from reality that humanity needs salvation. As sin, disease, and death are overcome through the truth, mankind is not rescued from any real experience, but only from an unreal state of thought. This is why Christ Jesus came to "bear witness unto the truth." Out of God's great love for the world, and in order that humanity might "know him that is true," the spiritual idea appeared in the realm of material consciousness in such form as it could be best understood, even as a fellow man.

To the Christian Scientist this appearance was the human Jesus, the son of Mary, while the spiritual idea which he embodied is the divine Christ, or the activity of spiritual law asserting itself in human consciousness. This human and divine coincidence, manifested in the life of Christ Jesus,

is clearly explained in the second chapter of Hebrews, where we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through [overcoming the belief of] death he might destroy him that had the power of death, that is, the devil [a liar, and the father of lies, as Jesus testified]; and deliver them who through fear of death were all their lifetime subject to bondage. . . . Wherefore in all things it behooved him to be made like unto his brethren, . . . to make reconciliation for the sins of the people."

Through his consciousness of divine Love, the Master had complete dominion over the carnal mind, and proved the falsity of all its claims. Realizing as he did the impartial and universal nature of this Principle, our Elder Brother knew that all mankind had equal opportunity to come under the government of its laws, and thus gain complete salvation over every mortal belief in a power apart from God. This kindly, gentle brother of humanity was indeed the Wayshower, opening the gateway to the living consciousness of divine Love, even as he closed the doors upon the untrue consciousness of materialism.

How plainly and patiently did the Master tell us of our true parent, the Principle of good; of our true selfhood, the image of that good; and of the true universe, the spiritual idea of that good. Then, leaving to mortals the rich legacy of his teachings, he gave to each and all the freedom to work out his own salvation. To-day there is none who, if he will, may not know and follow this impersonal

Saviour, the true idea, for Christian Science has revealed him to the world again in the healing of the sick and the sinful.

Christian Science is proving that salvation is wholly a mental process,—the renewing of the mind, the awakening from the mortal dream to spiritual consciousness. In proportion as the human mind perceives the Christ-idea, it is uplifted through spiritual reasoning and revelation to understand that which is entirely outside of its own erroneous consciousness, namely, divine Love. Truth inspires, arouses, and strengthens with spiritual energy, until the earnest truth-seeker awakens to resist the belief in material existence, and then arrays himself against sense-testimony by persistently contending for man's spiritual dominion over mortal consciousness, even as a right-minded person would resist the arguments of hypnotism by claiming his inherent right to true individuality.

As the obedient student of Christian Science abides steadfastly in the consciousness of Truth, judging, as the Master bade his followers, "not according to the appearance," but judging "righteous judgment," he begins to declare himself out of false beliefs into the facts of Spirit,—out of darkness into light.

This salvation is for all. As we lay down the material for the spiritual,—“put off the old man” for the “new,”—we will finally emerge from the discords of unreality to enter into the kingdom of harmony through divine understanding, and join in the angelic pæan, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.”

SCIENCE OF THE BIBLE

LOUIS A. GREGORY, LL.D.

THE teaching of the Bible must be scientific rather than dogmatic, if, as it purports, it is a statement of the truth about God and His creation, since infinite Truth is absolute Science. Further, the teaching of the Bible must be scientific rather than dogmatic, if, as is now largely conceded, it points the way to universal salvation.

Moreover, the Science of the Bible must be the Science of Jesus the Christ, since his words and works are both the culmination and the epitome of Bible teaching, and it is the spirit of Truth that illumines both the Old and the New Testament. The term Christian Science, therefore, must be more than a happy phrase or formal title, for, accurately used, the name must designate the demonstrable knowledge of the Bible as exemplified by Christ Jesus. The Christian Science text-book, "Science and Health with Key to the Scriptures," summarizes this truth in the following words: "Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other" (p. 135).

Dogma is settled opinion, doctrine that is accepted through authority instead of reason or experience. Science is demonstrable knowledge, that which is based upon sound reasoning, upon consistent and convincing experience. In comparing the dogmatic and the scientific conceptions of Bible

teaching as to Christianity, they are found to differ very widely. The Science of the Bible is universal in application, while dogmatic assertion as to Bible truth is so limited in scope that its adherents often describe it as personal. God, Spirit, is the Principle of the Science of the Bible, therefore it accepts as real only that which is spiritual and good; the opposite, namely, materiality, evil, it rejects as unreal. The perfect exemplar of Science is the Christ, the universal Saviour and type of spiritual man. The application of the teaching of Christian Science, that man is spiritual, godlike, points to universal salvation. Dogma represents God as personal, good and evil as pertaining to that which He has created, and Christ as a personal Saviour, affording a limited salvation. We thus see that the dogmatic conception is finite, or limited, while the scientific is infinite, unlimited.

Dogmatists have blindly urged that a humanly personal concept of God brings God nearer to men. This is the essential error of the teaching, for it results in the anthropomorphic conception of God, while the scientific teaching that God is Principle, distinguishes the divine from the human, at the same time allying man with God. This agrees with the Christian teaching of the unity of God and man, and that without disparaging the perfection of God, because it perfects the conception of man, reveals him as the expression of God. In Science and Health Mrs. Eddy writes, "The Christian Science God is uni-

versal, eternal, divine Love" (p. 140), and she adds: "Mortals would procreate man, and make God in their own human image. What is the god of a mortal, but a mortal magnified?"

The tendency of dogmatic teaching to limit God, results in a limited view of salvation, a view that not only would make salvation a special dispensation to particular persons, thus excluding some, but which would also restrict at least the immediate proof of salvation to the overcoming of sin, thus practically placing sickness and death beyond the present reach of infinite power. The scientific conception of God as infinite Principle shows salvation to be the invariable result of fidelity to Principle. Thus conceived, salvation is not effected through compliance with a human order, but through spiritual realization, even as Paul declares to Timothy, that God "will have all men to be saved, and to come unto the knowledge of the truth." The error of considering salvation as limited, and of attempting to apply truth as if it were restricted to particular individuals, is one which is likely to be made if the student is not consistent in his adherence to divine Principle. The simple and complete remedy for this error is adherence to the broad fact that the spiritual man is God's child, and that therefore he cannot be sick or sinful.

Dogmatic estimates of the Bible hold that man is capable of conceiving and doing both good and evil. Jesus disavowed the title good when applied to himself, and pointed to God as all good. He also declared that the one who does evil is the servant of evil. Christian Science teaches that Jesus' statement of the impersonal

character of good must be literally true, since God is good and is infinite; and it logically deduces that evil, the supposed opposite of good, must also be the one evil. Consequently, neither good nor evil is derived from man. The scientific interpretation of Bible teaching not only distinguishes between true and false views of God and God's manifestations, but it carries out the declaration that God, infinite good, is the only cause and creator, to the logical conclusion that Satan, the supposed opposite of God, is unreal, without any substance, intelligence, or power save that conferred by false mortal belief.

Since the devil, the supposed originator of evil, is proved by Science to be a myth, the works of the devil, comprising all evil, must be known as equally mythical, by the law that an effect must be like its cause. This coincides with the further scientific fact that, since good is infinite, its opposite, evil, must be non-existent. Infinite good is unquestionable reality. Its opposite, finite evil, is necessarily unreal. After ages of struggle, dogmatic religion is relinquishing the notion of the devil, or Satan, as an entity, but with characteristic inconsistency it still clings to and claims reality for the supposed works of this nonentity.

The dogmatic assertion that if evil is unreal it can be indulged without penalty, is a ludicrous reversal of fact, as a simple parallel shows. Mathematical science classifies as error all that departs from its basic law, and proves that errors are unreal. Instead of being construed to mean that the student of mathematics can indulge in or rely upon variations from mathematical rules without bad

results, it is the generally accepted and demonstrable fact that the unreal character of the error is the cause of its correlated wrong result. Equally demonstrable is the scientific fact that the unreal character of evil is the cause of the resulting inharmony, or so-called punishment, that inevitably follows the indulgence of evil or reliance upon it. This important truth is fully and accurately expressed in a tenet of Christian Science given on page 497 of *Science and Health*. It reads: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts." Entirely different from this logical statement is the dogmatic theorizing about the effectiveness of a request that God overlook sin and nullify the results of its indulgence out of His personal volition.

The Master uniformly placed sin and sickness on the same basis and destroyed both as forms of evil. In the same way the Science of the Bible shows sin and disease, with the death in which they ultimate, to be but phases of the one evil, the erroneous belief in something apart from God. This scientific conception of disease as unreal makes necessary the conclusion that disease is healed only by replacing the erroneous belief in it with knowledge of reality, God and His manifestations. This teaching thoroughly disposes of drugs as a healing agency, just as did Jesus' promise, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" for who would take medicine if he conformed to his desire for health and brought

it into experience through the realization of divine Truth?

Similarly, Science proceeds to remove from existence sorrow and distress, want and woe, every form of discord, through the application of the truth that inharmony is but the result of the belief that evil can be experienced. This false belief and its results are replaced with good, when it is recognized that nothing but good can be experienced by right consciousness, since good alone is real. Such a conclusion might seem to be so far removed from human conditions as to be wholly impractical, if it were not that Jesus taught it as the basis of his demonstration of the immanence of salvation from all evil. The accuracy of this estimate is being fully tested and clearly proved in the results of beneficent transformations that are being brought about through Christian Science.

The teaching of the unreality of sin, discord, sickness, death, all forms of evil, contradicts the evidence of the physical senses; hence all that supports this doctrine discredits physical sense-testimony. To be sure, physical sense-testimony is generally recognized as self-contradictory and temporary, but the scientific application of Bible teaching discredits such evidence entirely. Consequently, Science holds that all purely physical concepts are erroneous, unreal, whether they seem to be good or evil. This must be correct, since the physical and the spiritual are opposites and the spiritual is the real.

Dogmatic religion declares for the coordinate reality of both matter and spirit, and portions of the Bible which in fact illustrate the unreality of things material, are mistakenly

cited to support the contention. The emphasis of Bible teaching as a whole, unquestionably makes clear the reality of Spirit, the unreality of matter; that, in fact, they are opposites. The Old Testament reveals the temporary character of matter and the eventual destruction of all things material. With such symbols as fasts, material sacrifices, and holy days, it represents the necessity for renouncing all materiality. It teaches the reality of Spirit by declaring its perfection, and continually directing thought, appeal, and reliance away from matter to Spirit. The New Testament, witnessed by Christ Jesus, affirms that his spiritual teaching shall remain after heaven and earth pass away. The whole of this new covenant of Spirit teaches that the physical estimate of past and present, represented by the earth, and the materialistic vision of the future, as represented by heaven, give way to the realization of the allness of Spirit in the eternal present.

Adherence to dogmatic religion not only requires the continual exercise of blind faith, but calls for an intermediary between God and man to take the place, in such religion, of reason and its application to experience. Church organization, with its ministerial and priestly officers, generally appears as the mediator. Adherence to scientific religion, in complete contrast, rejects authority that is not supported by right reasoning and consistent experience, and requires knowledge and demonstration. This Science teaches that no organization, creed, or priest can mediate between the individual and his knowledge of truth. That this must be

truly Christian doctrine, is evidenced by the statement of the apostle that Christ Jesus is the only mediator between God and man. The mediation of the Christ is not a matter of profession or belief, but of knowledge and understanding, for Christ Jesus said that fidelity to his teaching was proof of discipleship, and led to knowledge of the truth that makes free. The two concepts of mediation are directly antagonistic. If the individual is unwilling to obey the command to work out his own salvation, he will try to accept the conclusions of some human, supposititious authority. If he realizes that all power is of God, and is manifested through man, he will forge out demonstrable conclusions with the hammer of scientific thought on the anvil of experience.

The charge that she was a dogmatist and assumed the position of a dictator, has occasionally been made against the Discoverer and Founder of Christian Science, because of the positive character of her statements and her uncompromising insistence that the scientific conception of Bible teaching is accurate and complete. Mrs. Eddy's position in this particular, as in others, shows her to be, not a mediator or dictator, but a wise, faithful, and loving teacher. She points continually to Christ Jesus as the Wayshower, and in her *Mes- sage to The Mother Church for 1902* she admonishes those who have been blessed in following her instructions and who look to her for further guidance, to follow her only so far as they recognize her obedience to Christ (see p. 4). Instead of being offered for formal acceptance without proof and for blind adherence through belief, her statements are presented as logi-

cal and intelligible, hence demonstrable and practicable.

The Science of the Bible is theology in the accurate use of that term as systematized knowledge concerning God and His creation, and this knowledge is applied only through demonstrable understanding; while the dogmatic interpretation of the Bible identifies religion, or belief in God, with practices that are based upon faith. The plain statement of the difference between the two shows the superiority of such theology over such religion.

The Bible demands adherence to its teaching. Which fulfils this requirement, belief or knowledge? Belief and faith are recognized in all scientific thought as having their proper functions as stepping-stones to knowledge and understanding. As preliminaries, they enter into the Science of the Bible; but the requisite basis of the adherence of a Christian to this ultimate authority is demonstrable knowledge, or spiritual under-

standing, since this alone enables the follower to stand the test established by the Master, "By their fruits ye shall know them." The mortal, materialistic sense of being, limited as it is to belief, declares God to be unknowable, and then it falls back upon such a dictum as that of Dryden: "What could fathom God, were more than He."

Mortal man, governed by material sense, or mortal mind, cannot know infinite Spirit, God. The notions of materiality and a limited mind must be superseded by the realization of man as the expression of the one infinite Mind. Then it is recognized that the image, the likeness of divine Mind, cannot be ignorant of God and His infinite manifestation. Thus is disclosed the ability to "walk worthy of the vocation" wherewith we are called, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

[Written for the *Journal*]

NATURE'S TRUE SONG

LAURA GERAHTY

OH, the morn is bright and the song is gay
That flows from each tuneful throat,
While the storms and snows of yesterday
Are forgot in the birds' clear note;
And joyous the song each heart may sing
That sees God's love in everything.

Oh, life is sweet, now the way looks clear
And each day in gladness breaks;
For the dream-clouds melt with their ghosts of fear
As each to the truth awakes,
Singing the song that all may sing
Who see Love mirrored in everything.

SPIRITUAL CHARACTERISTICS

VIOLET KER SEYMER

HUMANITY'S supreme need is to understand God; and by applying this understanding in daily life, every problem may be solved. God is not physically manifest, hence the great verities of Spirit can only reach us spiritually, through the medium of His own ideas. These true ideas constitute life, health, and the perfection of being, independently of matter. God, divine Mind, is ever present with His ideas; indeed, these ideas are His very presence, for we read not only that "the Word was with God," but further that "the Word was God." This Word of God inherently possesses divine dominion, health, joy, power. It is Immanuel, or "God with us."

We can distinguish between a false belief and a true idea by gaging the measure of discord or of harmony which is brought to the one who entertains either. Too often false beliefs rob us of the corresponding blessings which are just at hand, these being merely hidden by the false mental condition of the moment. Every divine idea, true to its source, brings with it some characteristic of Truth, such as vigor, alertness, tenderness, health, and peace of mind and body. There can be no bodily peace without peace of mind. One who would gain health and moral freedom through Christian Science must be prepared to face out the question of his wrong thinking resolutely. He must be willing to recognize that sin and suffering are always due to some phase of wrong thinking, and if he is wise, he will set himself

to see creation as God sees it, for then truly he will behold it for the first time. Then also the promise awaits him, "Thou shalt not see evil any more."

Christian Science heals sickness by teaching mortals to cease their wrestling with flesh and blood and begin to combat false belief. The standard of the divine Mind establishes the distinction between what is true and what is false, and when honored it begets that control of thought which in turn harmoniously controls the bodily condition. Thus, in the measure of our willingness to learn, God's ideas lovingly and wisely show us how to begin to cast down imaginations, and to bring "into captivity every thought to the obedience of Christ." We can find God, and man's true selfhood, in no other way save through the medium of right ideas; and the very first thing we have to do is to let go of false beliefs, rather than allow them to hug us and mentally harass us, as they are prone to do, until we deal with them through the energy of those divine ideas which never slumber or sleep. In proportion as our thoughts are becoming spiritual in their nature, so we are touching the hem of eternal life; but if our consciousness still harbors beliefs of fear, anger, resentment, self-pity, these are destructive and temporal, and rob us of the joy of feeling the divine Word within us, though it is always there, for evil never yet actually displaced the true and the good.

The direct connection between wrong thinking and dying, and right

thinking and living, is conveyed by the apostle Paul when he says that "to be carnally minded is death; but to be spiritually minded is life and peace." We should not accord any reality to wrong thoughts, for if we do, we shall have difficulty in getting rid of them. When faced with some perplexity, let us ask ourselves these questions: Does the thought before me at this moment emanate from divine Truth, Life, or Love? Is it eternal? Is it Christlike? Does it conduce to carnality or spirituality? Is it a help or a hindrance to true, pure living? Thus we may prove that like begets like, and that as a man thinketh, so is he."

Again, in our progressive steps toward pure thinking, we need not add to our difficulties by perusing sensational journalism or cheap fiction, thus filling thought with discordant mental pictures. Another step in the right direction is the control of conversation. There is not one of us who has yet eliminated false belief, but we can every one of us be more watchful in checking its utterance, if we wish to do so. Every one of us can make a beginning if, when troubles seem to arise, we refrain from seeking relief through pouring out our woes to another, and instead visit some faithful friend, or student of Christian Science, who may disperse the cloud by speaking to us of heavenly things. Are we not more likely to rise above this temptation by faithfully turning to the truth, rather than by designedly impressing the false beliefs upon another with a view to gaining relief ourselves? Is not subtraction usually better than multiplication in such a case? It is true that we gladly share one an-

other's burdens, but would not this divine method lighten the load for both? Sometimes the rehearsal of error takes so long that little time seems to be left for the truth to explain it away.

Here the question arises as to whether a Christian Science practitioner, whose duty and desire it is to keep thought clear in order that it may become the transparency through which God heals, is not sometimes regarded as the convenient dumping-ground for error. Could we not sometimes deal with the error in our own consciousness in the light of our understanding? Every one who has reached the point of detecting the falsity of a belief is also at the point where he can reverse it with truth, for it is truth that has shown him the falsity and will sustain him in his divine warfare against it.

Let us pause and ask ourselves whether we are sometimes caught ruminating over some recent public calamity, dwelling sensitively on some phase of cruelty, in other words, believing the evidences of corporeal sense, or whether we are helping to silence the pitiful wail of false belief by mentally maintaining the harmony of all creation, the chorus that arrested the attention of the shepherds centuries ago. At first, as we read, they were afraid; then the angel spoke reassuringly: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Their consciousness, opened to receive this truth, opened wider still, and so received the spiritual impression of "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

This is the inspired conception of God which is destined to lift humanity out of a sense of discord into harmony, heaven itself. Moreover, this chorus is perpetual, since "Love sends forth her primal and everlasting strain" (Science and Health, p. 568), and we only seem deaf to it as a blind person seems blind to the light all about him. Did not the exiled disciple, alone on the island of Patmos, hear the same chorus when he records that he "heard a loud voice in heaven, saying, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ"? And is it not because Jesus perpetually listened to this chorus that he was able to banish the false visions of sin, disease, and death? This chorus expresses divine Love, and we can hear it only by echoing love in our lives.

Let us have done, therefore, with mental listening to accusations, to depreciatory thoughts, either of others or of ourselves, and listen for and communicate only harmony and truth, both silently and audibly. Unless we keep the ideal before us, we cannot advance toward it. Have we not a grand incentive to right thinking in the individual and universal fruitage already apparent to the world? Like the shepherds, the listeners of today are sometimes afraid when they hear of the growth and healing activities of Christian Science, and are inclined to think it "too good to be true." Should we not rather take the opposite position that evil is too bad to be true? Reassurance comes with proof, however, and every testimony meeting is heralding in that day when the whole earth will, as an old hymn so beauti-

fully phrases it, "send back the song which now the angels sing."

How many of us who used to be sufferers and false witnesses now possess health and freedom as the reward for improvement in our methods of thought! How many sufferers have become songsters! Material sense most frequently finds something to bewail, but spiritual sense will, even in the darkest human experiences, discover something to rejoice over, some bright spot in the darkness. There is always the Christ-idea at hand to lift thought, to comfort and strengthen us if we listen for it. Jesus said that his sheep listened for the voice of their own shepherd, and would not follow a stranger, "for they know not the voice of strangers." So likewise should we turn a deaf ear to false thoughts and listen for those divine ideas that will lead us beside still waters.

Every one can progress in Christian Science who studies its literature systematically, in conjunction with the Bible, and then applies all that he understands. It is no help to us to accept Christian Science teaching theoretically and then ignore the demands which it makes upon us practically, for its conditions are bound up with its promises. Every condition of health and environment is in reality a mental condition externalized, and so the betterment of every condition comes through that mental regeneration which so richly rewards the student of Christian Science. Every one taking up this study goes through much the same experience. The new standard of thinking exposes the tangle of his own thoughts, and at first he may feel a little bewildered. Then the work of sifting courageously

begins, and with earnestness of purpose he sets to work to find his unity with good through good thinking, and link by link, thought by thought, the bond between him and the divine Mind grows, until he can learn to say with the Wayshower, "I and my Father are one."

Only through true thinking can one lay claim to any connection with Christ, the Son of God, or manifestation of divine Mind. True thinking reveals the true sonship. The ideas of God, the Word of God, can be apprehended in ever increasing measure by the pure in heart; but in order to accomplish this, let us note that the promise of protection is only given to him "that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Since God is Mind, His creation is the reflection of His consciousness, and ever perfect and complete in Him. He sustains every idea in creation mentally, and it is in divine Mind that we find every need supplied; divine Mind is ours in proportion as we reflect it. It is only by means of right ideas, consciously entertained and pondered, that human beings can know and demonstrate the spiritual power and presence of God.

Divine Mind is not apprehended by any one of the five corporeal senses, but despite these would-be deceivers, dominion over every sense of evil may be gained as we cling to our highest concept of God and of man, as the Hebrew captives and the prophet Daniel clung to their vision, thereby escaping the flames and the lions. He who in daily life clings to the scientific fact of the one perfect Mind, and who by degrees eliminates such thoughts as have no connec-

tion with this Mind, who lives, loves, thinks, and heals spiritually through the reflection of this Mind's ideas, can never fail in any right undertaking, for in point of fact these unfailing ideas are his motive-power, his propelling force. The earthly life of our Master presents a wonderfully consistent illustration of this fact.

Christian Science reveals that nothing ever suffers excepting wrong thought, for matter cannot suffer, and divine Mind can neither suffer nor produce suffering in its reflection. To material sense, sorrow, sin, and sickness seem to be experienced in mortal thought; hence the remedy for all these phases of discord flows from the one source of harmony, the divine Mind, as manifested through those ideas which reveal God to man; thus, too, the grand and comforting promise given to us through the beloved disciple, namely, that God, recognized as imperishable Life, Love, and Truth, will "wipe away all tears" from human eyes, will clear the blurred vision so completely that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." To this beloved disciple, spiritual harmony and immortality had been revealed as the great reality of being, and in this light of reality the shadows of false belief had "passed away." It is indeed wonderful to consider how the divine ideas, emanating from God, led his thought to God; how, from the plane of a simple fisherman, he passed through discipleship, Christian ministry, exile, and martyrdom, up to the height of revelation, through which he finally gained the crowning joy of realization.

STORM AND CALM

KATE W. BUCK

THERE is such a wide-spread feeling of terror regarding thunder-storms, that an experience in the overcoming of such fear in one who had always a great dread of them, may be helpful to others struggling with the same problem.

During a veritable tempest, with incessant vivid flashes of lightning and consequent heavy peals of thunder, it was an inestimable privilege to be able to "stand fast . . . in the liberty wherewith Christ hath made us free," a freedom brought to so many through the better understanding of God gained in Christian Science. Then there came to mind the storm and stress through which Elijah passed after his experience on Mount Carmel, where, after years of waiting, his people turned back to God. Despite the great joy and thankfulness which this must have brought him (through the manifestation of the power of God where the worshippers of Baal so signally failed), it was soon changed to fear and anxiety when he was informed by a messenger that Jezebel sought to slay him because of his destruction of the prophets of Baal. Weary, grieving over the disasters which had overtaken the children of Israel because of their backslidings, it is with a sense of pity that we read a portion of the prophet's reply to the question, "What doest thou here, Elijah?" addressed to him in the cave where he had taken refuge. "I, even I only, am left; and they seek my life, to take it away," he answered.

Then the writer tells us of a mighty wind, so strong that the mountains were rent and rocks were broken, following this an earthquake, and after that a fire; but the comforting assurance is given that "the Lord was not in the wind;" neither was He in the earthquake or in the fire. After all the commotion and material upheaval had passed, however, there came a "still small voice," speaking to a consciousness bewildered and disheartened by all it had endured. It was the voice of God, insistent, quiet, assuring. It represented the only power there was then, the only power there is today, the only power there ever will be; for God, Mind, is all, and there is none beside Him.

As the voice of God, the word of Truth, came to Elijah and guided him, so it comes today to all those who desire to hear it and are willing to obey its bidding, setting aside the human and holding fast to the divine. This voice can still be heard above the roar of the tempest, and it always speaks for strength and harmony and peace, declaring, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." God is the only power; then what dominion has the storm over any creature of God held securely in His love and care? As a consciousness of this takes positive possession of one's thought, he realizes that the frightening and destructive fury of the storm, rage it ever so fiercely, has no place in God's eternal kingdom. Being still long enough to look away

from the manifestation of stir and turmoil, he can hear again, with sufficient forcefulness to make him forget the tempest, the quiet, steady voice of Truth saying comfortingly, "Fear thou not; for I am with thee: be not dismayed; for I am thy God." The "I," the Mind, the omnipotence that holds the earth and all upon it with the unseen force of Love, is never expressed in storm, which, in common with every other form of evil, has no power save as it seems to have power through belief in and fear of it. "Do not I fill heaven and earth? saith the Lord."

Turning from Elijah's encounter with storm and whirlwind, as recounted in the Old Testament, we find in the New Testament a wonderful picture, most graphically described, of another storm, on the lake of Galilee. This time there was no need that the "still small voice" should speak, as in the case of Elijah, for one was there who knew and always understood the promise, "Before they call, I will answer; and while they are yet speaking, I will hear." It is a marvelous scene to most of us, we who are still of timid heart when in the midst of storm, and fear ourselves forgotten, for the Bible tells us that the wind was so high the waves rolled over the ship, so that it was filling with water; and he, the blessed Master of us all, was "in the hinder part of the ship, asleep on a pillow." Just to read the words brings a sense of joyous confidence and security, mingled with wonder, reverence, and homage; for we know that to have the realization of the perfect continuity of harmony which he, this true, spiritual idea made manifest to

humanity in the man Jesus, had,—this would enable us, likewise, to rest in perfect security, even in the midst of stress and turmoil, however manifested or however mighty its roar.

Even those who knew Jesus best had not, as yet, the faintest conception of what manner of man he was, so they awoke him with a reproach that he could sleep soundly while their lives were in such danger. How often the same trait is seen illustrated in our daily lives! The words, "Master carest thou not that we perish?" brought no recorded reply from him in whose consciousness was no knowledge of storm. "He arose, and rebuked the wind, and said unto the sea, Peace, be still." And what happened? What could happen when the power of God was authoritatively asserted over the seeming power of evil? In majestic language, majestic because of its very simplicity, we are told that "the wind ceased, and there was a great calm." Then came the great Teacher's turn to reprove, and he asked, marveling, as well he might, at their slowness of understanding, "Why are ye so fearful? how is it that ye have no faith?"

To reflect on the phrase, "a great calm," to try to absorb its full meaning and potency, tends to make one let go of self, of doubt, fear, and all anxious thought, and trust wholly the power by which he lives. This was the glad result achieved for the one who sought so desirously to be freed from her terror of thunder-storms. In talking and thinking along the lines indicated, she experienced a clear sense of that "great calm" of which those who actually are dwelling "in the secret place of the most

High" are ever conscious. Though the storm still raged without, to her had come such a realization of peace, and the present allness of the power of good, that all anxious thought was dispelled. With a smile of joy and confidence on her face, she sat by the window and watched the storm until it had spent its force. Though this occurred some time ago, and the dread of electrical storms had been upon her for many years, it was permanently destroyed, and there has been no recurrence of the old fears that made her cower and shrink at the approach of every black cloud.

Truly, Christian Science has come again to overthrow the altars erected, as of old, to an unknown God, and to declare Him anew as "a very present help in trouble" of every sort. To acquire a constant knowledge and understanding of His presence, whatever the seeming, demands as our text-book affirms, "absolute consecration of thought, energy, and desire" (*Science and Health*, p. 3). Who would deny that if through such consecration one is enabled to free even one of God's children from bondage, he is greatly blessed in the endeavor of faith?

"THE KINGDOM OF HEAVEN"

MAUDE M. GREENE

H EAVEN is what every one wants and is seeking, even if he does not call it heaven. All this human strife and struggle is the effort to obtain a fuller and better sense of life, and the best of everything that it affords. This reaching out for the best is an instinctive impulse to gain the perfect, which means heaven. Mortal man, no matter how limited and unsatisfying his present condition, has always had this instinctive hope for betterment. His quest has been so continuously defeated, however, because of his material belief, that he has been forced to regard the attainment of the complete and perfect sense of life, which is called heaven, as an impossibility in this world. Death has been regarded by mankind in general as the only door to heaven, and it has been held that no matter how good the man, he must die in order to enter heaven; but the thought of death is so repellent that

no one ever really desired the heaven supposedly gained by that gloomy passageway.

In *Science and Health* (p. 560) Mrs. Eddy has said, "The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man;" and on pages 587 and 590 she has given some statements which are effectual aids in gaining this true idea. There is so much in the present sense of life besides the activities of divine Mind that it is surely not "the kingdom of heaven." No matter how humanly fortunate and satisfying it may seem at the moment, it involves so much possibility of change and disaster that no one would think of calling it heaven. Only the absolutely harmonious and unchanging sense of life can be heaven, and the going from the imperfect and changing sense of life to the perfect and unchanging, must be "going to heaven."

As we advance from an imperfect sense of life toward the perfect, one of the first discoveries made is that all sense of matter will have to be eliminated. One cannot conceive of even the ultimate possibility of perfection in any material person, place, or thing. The human sense of perfection has been, and always will be, a relative and constantly changing concept. Mortal thought has had to concede the utter futility of any hope for perfection in matter, and has had perforce to relegate the experience of a perfect and unchanging sense of life called heaven to "a future world." Spirituality has always been the only basis and hope for immortality and heaven, and the teaching of Christian Science brings us a new basis and hope for the attaining of this spirituality.

A misunderstanding of what constitutes spirituality has given rise to the uncertainty and remoteness of heaven. In Christian Science the word spiritual is used to mean the perfect and eternal, because it signifies the opposite of what is called matter, wherein is no hope for either perfection or eternality. The word spiritual does not in any sense refer to the remote or intangible, or to a future world. It has to do with the present, with something very practical and available. There need be no uncertainty as to what is spiritual and what is not spiritual. The absolute, the perfect and eternal, is spiritual, and nothing else is. There is no possible compromise.

Jesus said, "Why callest thou me good? there is none good but one, that is, God." The idea of infinite Mind is perfect, and is spiritual;

a perfect thought is a spiritual thought. The proportion of perfect thoughts in consciousness determines the spirituality of any individual. A human concept may be better, may be worse, may be improved, but it is never good or spiritual in the absolute and scientific sense of the words. As the apostle John tells us, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

It would seem that some people have arrogated to themselves the authority to say what activities of the present sense of life are spiritual and what are worldly. A dissenting and oftentimes resenting opinion has engendered much discussion and bitterness, and has been responsible for keeping some people out of the kingdom of heaven by making spirituality seem so undesirable. Sometimes the going to heaven, or rather the preparation for the going, was believed to begin with a differentiation of present activities and pleasures. The abstaining from certain activities denominated "worldly" was believed to induce and to indicate spirituality. Then in some way there came a belief that suffering and misfortune would tend to make one spiritual, while joy and pleasure were sure to make him worldly. The result was that some of us in our wanton ignorance believed the last thing we wanted was to be spiritual.

Christian Science teaches that it is worldly to be unhappy, to suffer, to be sick, to sin, to die, for these are all the outcome of error,—the sin of believing in two creations, one material, the other spiritual. What a sad

mistake it has been that so little has been said about the joy of Spirit, the "joy of the Lord"! The psalms ring full of the joy of the righteous, the spiritually-minded, for we read "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore;" and again, "Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them."

There is nothing more relative and subject to change than one's concept of what constitutes joy and pleasure, but as the true, the spiritual sense of life begins to dawn in human consciousness, the former feeble, finite sense of life and things is found to be no more life than darkness is light. This dawning spiritual sense of self and things dispels, and thus is said to regenerate the old sense, so that a foretaste of real joy is experienced, and the old concepts of heaven begin to change.

Heaven can be experienced only by the appearing of the true or spiritual idea in consciousness, with a corresponding disappearance of the false or material; it can never be attained by an exchange of human beliefs. Only as one goes from a false material sense of things to the true and spiritual sense, can he here or hereafter go to heaven. When the spiritual idea comes to our consciousness, then commences "the new birth under the law and gospel of Christ, Truth" (Miscellaneous Writings, p. 18). Thus Christ "comes to the flesh" (Science and Health, p. 583) and the journey heavenward is begun. This journey is a most scientific and certain mental process, and much more positive and absolute than anything we can think of humanly.

Indeed, only the spiritual, the absolute and eternal, has any right to the name of Science.

It is no use to pity ourselves because we have so little of heaven in our lives; we can have just as much of heaven today as we have of spiritual thinking, and we might as well make up our minds that we shall never have heaven in any other way. A willingness to let go of material belief is a great step toward the attainment of spiritual thinking. Jesus said, "I go to prepare a place for you . . . that where I am, there ye may be also;" it is always our privilege to enter into this "place" of spiritual consciousness, but the Master said also, "I am the way."

It is well for all to get a clear understanding of what heaven is, how it is reached, and to know that there is but one door which opens into it. Jesus said that those who tried to enter by any other way were "thieves and robbers." Let us recognize the fact that the experience we call death is not going to transform character. Like any other human experience, its only possible help depends upon what we learn from it. The belief changes, but the truth and the way never change. Let us know too that we not only want heaven, but must find it. Mrs. Eddy says, "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul" (Science and Health, p. 390), not permit or request, but "compel us." If the material sense of life and self could continue forever, it would be entitled to the name of entity.

Let us therefore be about our "Father's business," which is to let His child, the divine idea which for-

ever expresses Him, appear. So doing, we shall bring heaven into our consciousness, or rather bring our consciousness into heaven, and let us remember Mrs. Eddy's wonderful statement that this spiritual consciousness is "a present possibility" (*Science and Health*, p. 574). Fi-

nally, let us give diligent heed to the command: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust."

POVERTY AND RICHES

MURIEL C. BERRY

PERHAPS no one group of persons has oftener been assailed by hatred and envy than the class which is accounted rich in a material sense. Not long ago, two friends were talking on this subject, and one said, "I have not been able yet to make my financial demonstration." A moment later she added resentfully: "I cannot make it seem right that some people have to work out of poverty and others do not. Every one is subject to disease, but I cannot see the justice of some being poor and others being rich."

The other replied: "Then you fail to see that the rich man, as a rich man, has just as big a problem to work out as you have. In fact, his problem from the personal standpoint is even more complex than yours. You have simply to see clearly that divine Love meets your needs; while he has first to realize that all his material possessions are nothing, before he can begin, even in a small degree, to look to Mind as the source of his supply. Besides this, his wealth involves, in most cases, the necessity to provide employment for many others, and this with all its varied demands is no light thing. These two problems are in another sense analogous to the

claims of sickness and sin. A sinner seems to be getting pleasure from his sin, while every one realizes that a sick person is only sensing misery. In a certain sense, all a sick person has to do is to turn to Truth and realize that health is an ever-present possession of all; on the other hand, a sinner must get rid of his belief in the pleasure of sin, before he is ready to be healed of sin."

Afterward, in thinking over the subject, the writer was led to make a more thorough study than ever before of two Bible passages which deal directly with the rich man's problem. The first of these is in the tenth chapter of Mark. Much has been written of the rich young man who in the midst of material possessions yearned unconsciously for the imperishable good, even eternal life. Students of this Scriptural passage will note that the first demand our Master made was that the young man should take steps to get rid of his material sense of possession.

Unflinchingly the Master pointed out the one quick, thorough method of procedure. Apparently the youth was to strip himself of those houses and lands, jewels and beautiful garments, which seemed so securely his own peculiar treasures; but how

glorious was the promise which accompanied this demand, even the assurance that he should have "treasure in heaven"! How sad that those possessions, which today are dust, should have proved the one stumbling-block before the feet of that rich young man! With his un-failing discernment the Master had found the one weak spot in the youth's spiritual armor. Across the intervening centuries comes a swift stab of regret to every discerning student who reads the summing up of the incident,—“and he was sad at that saying, and went away grieved: for he had great possessions.”

Then it was that our dear Master, looking around on all with loving solicitude, strove to bring home to his disciples a lesson for all time to come. “Children,” he sadly exclaimed, “how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” How clearly, from this striking simile, do we see the folly of trusting in material riches as a passport to the kingdom of heaven. How lightly shall they weigh in the balance beside that spirit of loving self-sacrifice which led the widow out of her poverty to cast into the treasury more than her rich neighbor—even all that she had! “A man's life consisteth not in the abundance of the things which he possesseth,” was the Master's teaching. It is the use to which riches are put that determines whether they are a curse or a blessing.

The second passage which may be cited as a clear analysis of the rich man's problem, is contained in the

twelfth chapter of Luke. There we are told that the ground of a certain rich man brought forth such an abundance that he took counsel with himself as to what he should do with his vast stores of worldly goods. Evidently no thought of giving to others came to this man's consciousness. Immersed in selfishness, the only solution he could find for his difficulty was to pull down his barns and storehouses and build greater, wherein to hoard his wealth. Then, secure in his sense of material abundance, and without a thought of gratitude to God or charity to his brother man, he planned to give himself up to a round of worldly pleasure. He said to himself, “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” But God said, “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?”

The orthodox explanation of this parable is that God meant to cause the rich man to depart this life suddenly, leaving his material treasures to other hands. A study of the passage in the light of Christian Science, however, shows the utter inadequacy of such a concept. God is the Life of all being, and the divine Life could no more cease to be reflected than the sun could cease to shine on some one man while others standing with him were still bathed in its light. God is infinite wisdom, and an infinitely wise God would not take from one child that which had proved a temptation and stumbling-block, to put it into other hands.

A study of pages 481 and 482 of our text-book, “Science and Health with Key to the Scriptures” by Mrs.

Eddy, illumines this passage of the Bible with the clear light of Christian Science, for there our Leader says: "Soul is the divine Principle of man and never sins,—hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul."

The rich may feast through a long day of carnality, while the poor are crying without their gates. In fancied security behind his bolts and bars, the selfish worldling laughs at fate and despises God. But a night cometh, a time of darkness, doubt, and solitude! Then the "still small voice" of Truth will not be denied. Ruthlessly Truth strips all disguise from sensual pleasure, lifts the mask of folly, and requires of mortal man his soul, his false sense of life and its real values.

Then will that rich man, heavy of heart, come to the heavenly gate, and cry out in anguish, striving to enter in. And when he has knelt before his

Maker, and the burden of false belief has rolled from him, whose will those possessions then be? The rich man will learn that all good comes from the divine source alone, and thereafter, prompted by Love, his new-found understanding as well as his temporal possessions will flow as a river to the need of his fellow men. He will hear the cry of the poor suffering ones without his gates. Those gates will be unbarred and flung wide, and he will say to himself: "All these goods which I have laid up are but a dream of wealth. My true riches are in Spirit. Why, then, should I hoard for tomorrow, when I have proved for myself that 'Soul has infinite resources with which to bless mankind' (Science and Health, p. 60). Then I can give freely to help my brother who is suffering from a sense of lack, and still be rich beyond the power of speech to express it. So indeed is every one that, as the Master taught, layeth not up treasure for himself, but seeketh to be rich toward God."

IMMEDIATE MANIFESTATION

LYDIA HAMILTON

IN the fourteenth chapter of Ezekiel we find these words: "Son of man, these men have . . . put the stumbling-block of their iniquity before their face." The prophet then darkly pictures the result of this act. This metaphor vividly portrays the status of the human mind in its attitude toward Truth. It may be asked, What is its iniquity? Simply the belief in something other than God, another creator, having power, authority, substance, and that other

something which it names matter,—this is the stumbling-block.

Christian Science points distinctly to the fact that the true modus of living is mental, spiritual, and from within, but mortal man through ages of false education is prone to reverse this order. He lives either altogether or for the most part from without. His gaze is outward. Nothing is real to him but what he sees, hears, feels, tastes, or smells with the five senses. Matter is supposed to feed, clothe,

and shelter him. It must furnish him with pleasure and satisfaction. It must contribute largely to his taste for beauty and harmony. It constitutes his wealth. It is his treasure-house of supply. In his ignorance of the allness of Mind and its manifestation, of good and its perfect effect, he thus sets up the stumbling-block of iniquitous material belief, and in its dark shadow knows not at what he stumbles.

But no matter what the seeming may be, Truth is the only real thing to the human consciousness at all times, and some ray of its light is sure to find entrance. The verdict of the wise man, "All is vanity," begins sooner or later to creep into the heart of every dweller in materiality; and as the mortal awakens somewhat, he begins to realize that the world and "the things that are in the world" cry "Peace, peace; when there is no peace." Then Christ, Truth, whispers: "The kingdom of God is within you;" "Knock, and it shall be opened unto you." At this point Christian Science comes and boldly declares that the stumbling-block is but a substanceless shadow, cast by a lie about God, and that by the scientific process of correcting the lie, the shadow will grow less and less, until it finally disappears; that when mortals fully awake to the truth of being they find there is no stumbling-block, not even a shadow of one.

So the sleeper who heeds the call, "Arise from the dead, and Christ shall give thee light," begins to look within to find peace, happiness, satisfaction, life itself. He thus gains a new consciousness of power, freedom, dominion, and his joy knows no bounds. Later, but closely following

this first illumination, he finds something else within,—a struggle, a conflict with mortal thought habits which tends to reverse the true order. He finds that his real work has just begun in the destruction of the false beliefs which are the cause of all his stumbling, and fortunate is he when he attains to the realization that Christian Science has inaugurated the grandest conflict in which human beings can possibly be engaged, and that it is restoring to men the self-same weapons by which Jesus, the master Metaphysician, achieved his marvelous victories. These weapons "are not carnal," as Paul tells us, "but mighty through God to the pulling down of strong holds." The psalmist says, "He uttered his voice, the earth melted." The idea of God as Spirit, and His creation as spiritual, dissolves the false belief that life, truth, intelligence, and substance are resident in matter; and today this voice is uttering itself through Christian Science, casting down imaginations, illusions, shadows, and bringing human consciousness into line with Truth and Love.

The stumbling-block must be removed, for salvation consists in this very thing. Students of Christian Science are constantly admonished to attain to a clearer sense of the nothingness of matter and the allness of Mind. In *Science and Health* our Leader says, "In proportion as matter loses to human sense all entity as man, in that proportion does man become its master." Matter possesses no entity to God. He did not create it, nor does He know it. There is "nothing in Spirit out of which to create matter" (pp. 369, 278). Hence God can make no use of matter as

a medium either to sustain or to maintain man and the universe. The work to be accomplished is by a direct reversal of mortal mind methods. It is of no use to look at the stumbling-block; no use to try to chip it away with tools of its own composition; no use to study its imperfections. We need simply to reverse our position, get into the clear light of Truth, then with the spiritual sense of being we shall behold man, the likeness of limitless Mind, unclouded and unfettered; possessing an inheritance pure and undefiled; his life current flowing from the one immortal source, held in perpetual harmonious activity by the law of love.

One phase of our awakening sense of God is that of His constant impartation of Himself to man, whose attitude toward Him is that of perfect receptivity. To the human sense this state seems at times a far-off ideal, but in our text-book we have explicit instructions how to work out our salvation. Here spiritual sense

whispers, "Be still, and know that I am God." Know that God is Mind, and that Mind's manifestations are a direct impartation of Love to man. Then like Jacob, we must work with a steadfastness which maintains, "I will not let thee go, except thou bless me." God said, "Let there be light: and there was light." So we need not grope in the shadows, nor look to long and circuitous material processes for results, nor consider time as an element in error's destruction, for we can say with our Leader, "Man *is*, not *shall be*, perfect and immortal" (Science and Health, p. 428).

The psalmist says, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." The watchword of Christian Science today is steadfastness in holding to the spiritual sense of being, for this sense alone can grasp and utilize the truth which makes free. With the omnipotence of Mind ever in thought, we shall not be moved, and all shadows must flee away.

"ADORABLE ONE"

ROBERT C. BRYANT, M.A.

THE second declaration in the Lord's Prayer is, "Hallowed be thy name," and its spiritual interpretation, as given by Mrs. Eddy in Science and Health (p. 16) is, "Adorable One." In these two words there is expressed the sum and substance of Christian Science. The wisdom of our Leader in the use of this expression is profound, for to understand these two words is to know God, the truth that makes free. It is to have dominion and power, to be able to heal the sick, and to find the kingdom of God with all that is added to it.

Christian Science teaches that there is only one God, and that one adorable, good. It also teaches that there is only one divine Principle, source of all existence; that there is only one Mind, one supreme intelligence, manifest through all, guiding and directing all. It follows that there is only one Spirit, one substance, reality, of which the universe, including man, is created; only one Soul, one infinite Person, reflected in all spiritual forms and individualities. There is only one Life, in whom "we live, and move, and have our being."

There is only one Truth, one Word, which, as St. John says, "in the beginning was . . . with God, and . . . was God." There is only one Love, for since God is Love, there can be no other; in a word, to quote St. Paul, "There is . . . one God and Father of all, who is above all, and through all, and in you all." This is summed up in Science and Health, where we read, "For God is infinite, all-power, all Life, Truth, Love, over all, and All" (p. 17).

It was a great step in human progress when the Hebrew prophets and teachers conceived that there was one God instead of many gods, but mankind did not understand God as supreme, omnipotent, for they acknowledged the power and reality of evil, a power apart from God. Hence it was a yet greater step in human progress when Christ Jesus taught and demonstrated that God is the only One; that there is no other reality or power. When we are conscious that God is One, we also know that God is Spirit and God is good. No thoughtful conception of God ascribes to Him either materiality or evil. It is only when we are led to assume, erroneously, the existence of some other power, that the belief in matter or evil creeps in. God is our Father, the wholly perfect One. God is infinite, unlimited even by the knowledge of matter. Of these two facts all who accept the teaching of the Master are fully assured by him, and even those who have not heard this gospel have an intuitive sense of it in greater or less degree.

Whence then comes this other belief that so confuses and enslaves men? God is perfect, infinite, and

always has been, therefore He knows only the absolute truth. Mortals, on the other hand, are imperfect, finite. In their experience there seem to be different degrees or stages of development. They reason only relatively; they do not know the absolute. In divine Mind, ideas can have neither comparison nor denial. All is positive; there is no negative. To human sense every concept is comparative. Every positive implies a negative; every statement of truth includes a possible denial of that truth. When Christ Jesus gave to the world the truth about God, that God is One, he knew that mortal mind would deny that truth, and he therefore taught the disciples to pray, "Deliver us from evil." A more accurate translation of his teaching is, "Deliver us from the evil one" (Rev. Ver.). As mortals are taught and declare that God is One, the opposite or negative belief asserts for itself that evil is one.

"The evil one," as Jesus knew, is not a reality, is not the truth, can have no existence, for God is One. The evil one is only the negative suggestion that seems to arise to deny the positive. The prayer, "Deliver us from the evil one," is equivalent to a denial of all negative suggestion. As all reality and good is in God, the "adorable One," so all evil, unreality, is the suggestion of mortal mind, the one evil. But if God is supreme, the only Mind, there is no mortal mind, no evil one. Not only is the negative suggestion untrue and unreal, but the belief in a mortal mind capable of making or entertaining the suggestion is untrue.

In answer, then, to the question, Whence comes this belief that so con-

fuses and enslaves man? we answer, The truth is that it does not come. It is nowhere, has never been anywhere, comes from nowhere. It cannot originate in divine Mind, and mortal mind has no real existence. God's man is not confused and enslaved, nor can any belief exist that would tend or has power to confuse or enslave him. Any seeming evidence that evil exists, is the false evidence of false sense. Any seeming belief based on such evidence has no more reality or existence than the evidence itself, and there is no mind in which such belief can exist. If we follow it back from seeming effect to seeming cause, it vanishes into nothingness.

In sleep we sometimes dream of impossible situations and experiences. They are not real. Even in the dream we may know they are not real, yet on account of them we seem to be filled with a sense of fear and

suffering. There is no real suffering and no real fear; it is all a false sense, and the remedy for it is to wake up. The truth brings us sure deliverance. As we are taught in Christian Science, man is the image and likeness of God, hence spiritual, eternal. God is the Life and Mind of man. Mortal man and mortal mind are impossibilities in the domain of the "adorable One." They are only a dream. In the mortal dream, we seem to be in situations and to have experiences that we know are impossible to a child of God. We do not really believe in them; they are not real; and yet they seem to fill us with fear and suffering. We pray to be delivered from evil, and if we understand that the God to whom we pray is Truth, and that the evil is a dream fantasy, the prayer wakes us up, and the waking is our deliverance. God, divine Truth, delivers human sense from sin, disease, and death. Thus are we made free.

DIVINE WILL

HUGH P. SMITH

QUITE apart from Biblical history, one reads of men all down the ages who have gained glimpses of the truth that there is a Mind far above the human in wisdom, understanding, and power. For instance, the stoic philosopher, Epictetus, who lived in the first century, said: "Always that which happens is what I wish. For I hold what God wills above what I will, I cleave to Him as His servant and follower; my impulses are one with His, my pursuit is one with His,—in a word, my will is one with His." This is to have the Mind "which was also in Christ Jesus," that oneness with the Father

which enabled him to fulfil the Messianic mission of which he read on that Sabbath day when, having come back to his native town, he stood up in the synagogue: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." It was because Jesus' followers heeded the counsel of Paul that for nearly three hundred years they did the works which are the proof of Christianity,

—of them that believe. But from the end of the third century it would seem that an ever increasing power was conceded to the human mind or will, until in the nineteenth century the omnipotence, omniscience, and omnipresence of the divine Mind, the Mind that is God, had become well-nigh obscured to humanity.

Medical men, and even clergymen, have, however, so far lost sight of the power of divine Love, that they frequently say of one in bondage to some false appetite or sinful desire, "Nothing can be done for him unless he pulls himself together and exercises a little will-power." Time after time Jesus showed that God's will was and is the only will. He said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise;" and again, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." In these and numerous other sayings of our Master it is clear that in all things he subjected his will to that of God, and counted mortal-mindedness as nothing. Through Christian Science the power of the divine Mind Life, Truth, Love—has again been recognized, not only as a greater power than the human mind, which fact Epictetus and other philosophers dimly saw, but as the only power,—omnipotence. Whatever be the problem which presents itself, sin or suffering, the understanding of God's all-power will restore harmony.

Mrs. Eddy, who through divine inspiration was enabled to interpret the

Bible in such a way that it is in fact an inspiration to all who read it in the light of her understanding, says that "will, as a quality of so-called mortal mind, is a wrong-doer." She also says: "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. . . . Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still'" (Science and Health, pp. 597, 144).

From earliest childhood we have no doubt been accustomed to say, "Thy will be done in earth, as it is in heaven;" but until we began the study of Christian Science, we had understood the words to mean that, no matter what trouble, sickness, or discord might come upon us, we should meekly bow down before it as being God's will, and in the belief that He had sent it for our good. What a different understanding we gain from our Leader's spiritual interpretation of this passage! We are at once lifted out of the despair into which our former belief had plunged us, as there dawns on our consciousness the great truth that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

It is at once manifest that if God is omnipotent, human will can have no power. God is the only power, and since He made everything that was made, and everything that was made was good, He did not create evil; and evil not being God-created has no power. As mortal mind has no power of itself, it can give to evil

no real power. Any power that evil may seem to possess is derived from a mistaken belief in a power apart from God. No one, even among those who believe in will-power, can gainsay that it can be exercised, and frequently is exercised, in a wrong direction and from a wrong motive. How then is it logically possible to put our trust in it?

If human will-power be as capable of evil as it is of good, it can have no sure foundation, and we are just as likely to suffer from the result of our trust as to derive any help or benefit from it. In fact, we may well ask if it is possible to derive any help or benefit from such a trust. "Doth a fountain send forth at the same place sweet water and bitter?" is a pertinent question. As one has well said: "The more a man follows the promptings of the carnal or material mind, the more misery he encounters. The more he builds up his own will, indulges his own personal desires, the more certainly he misses the mark for which he is aiming."

If we desire to be good, if we earnestly desire to cast off our shackles and be free, if we wish to be truly happy, we must learn to rely upon something stronger and more enduring than our own will, which is a reed shaken by the wind, impelled first one way and then another, a plaything of chance. We must make our will entirely subservient to God's will; and as we daily learn more and more to trust God completely and seek His will, so shall we derive a greater happiness, and finally gain that peace which nothing material ever gives us, and which no man can take from us.

Through the wonderful commentary on the Bible given to the world

by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures," Christian Scientists are daily learning more and more of the truth about God, and man in His image and likeness. They are proving that what was true nineteen centuries ago is true today. So long as they trust God wholly, never doubting His protecting and saving power, they are safe from all evil. They are given strength in the hour of temptation, and whenever difficulty or trouble seems to oppress them, divine Love is ever at hand to help and to save; and as this protecting power is realized, they cease to trust in their own will or power. They have begun to realize that it is God alone who heals all their diseases.

Too much stress cannot be laid upon the powerlessness of mortal sense and the efficacy of divine Love to heal at the present day; especially since the medical profession, recognizing to some extent the uselessness of drugs and the limitations of its own means of healing, is now publicly advocating the use of hypnotism as a means to health. Jesus did not practise hypnotism in healing the sick; he healed sickness in accordance with God's law, and his healing was permanent. This, then, is the only mental healing which is of any avail, namely, a demonstrable understanding of divine Love. This grounds a hope which never wavers, though the road may appear dark and long and the material conditions to be overcome seem beyond human endurance. God can and will save those who trust Him from all evil, and comfort them in every distress.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, NEW HAVEN, CONN.

PROBABLY one of the first incidents concerning New Haven, with respect to Christian Science, occurred when in 1879 Mrs. Eddy presented an autograph copy of its text-book, "Science and Health with Key to the Scriptures," to Noah Porter, at that time the honored president of Yale University. Some time afterward, President Porter presented it to the Yale library, where the volume now is.

In 1886 a physician of the old school, who had practised medicine in New Haven for forty-seven years, having become interested in Christian Science through the healing of his two daughters, closed his office and gave up medical practice. On Jan. 10, 1887, this doctor and his wife entered a class which was taught by Mrs. Eddy. The doctor then opened his former office, located in the Boardman Building, corner of Chapel and State streets, as a Christian Science practitioner, where for some years he continued the practice of Christian Science healing. In connection with this event, it is a matter of interest that the doctor's last patient under *materia medica* and his first in Christian Science was the same individual and one who for many years was a member of this church.

During August, 1888, the first class in Christian Science in New Haven was taught by a loyal student of Mrs. Eddy. The first Christian Science church service was held in Fair Haven on a certain Sunday; thereafter meetings were held on Sundays and Friday afternoons, at the rooms of

the practitioner above referred to. These rooms were occupied by the Christian Scientists until the time came for the regular establishment of the organization.

First Church of Christ, Scientist, New Haven, was organized with sixteen charter members. It is the first Christian Science church organized in Connecticut and became incorporated Nov. 22, 1891. Next in order came the Sunday school, which was established Jan. 5, 1896, and was followed by the "Busy Bees," formed in October, 1897. The reading-room was opened in January, 1898.

It being apparent that the rooms then occupied were outgrown, the church moved, on June 1, 1899, to much larger and better quarters at 156 Orange street, where a separate reading-room was made possible. Directly following this move, the first Christian Science lecture in New Haven was given at the Hyperion Theater, Dec. 1, 1899. Beginning with the year 1900, at least one lecture a year has been given, and some years the interest manifested has warranted two. On one occasion, the Mishkan Israel Temple, the largest church in the city, seating fifteen hundred, was secured. First Church of Christ, Scientist, was also active in the establishment in Connecticut of the state committee on publication, this office, by the cooperation of the Christian Science churches and societies of Connecticut, being instituted March 11, 1900.

From 156 Orange street this church moved to Chamber of Com-

merce Hall on Chapel street, and from there, on Feb. 1, 1906, to the Young Men's Republican Club Hall, corner of Crown and Temple streets. It became apparent, however, that it would soon be necessary to provide a church edifice; therefore in March, 1907, a site was purchased at the junction of Winthrop and Derby avenues. In 1902, when the call came to the field for contributions to the fund for the erection of The Mother Church extension, the members of this church were regularly contributing to its own building fund. Immediately thereafter, in loyal response, all such contributions were sent to the treasurer of The Mother Church, until the completion of the extension.

With this labor of love accomplished, the New Haven church turned to its own deferred plans. Ground was broken for the new edifice on Jan. 28, 1910. The plans provided for a building with a seating capacity of about six hundred and fifty. It was opened Sept. 11, 1910, by holding three services,—morning, afternoon, and evening. Upon this occasion a message was sent to Mrs. Eddy, to which the following reply by her secretary was received:—

Your recent letter addressed to Mrs. Eddy, on the occasion of the opening of your new church home, has been duly received.

Such evidences of growth and advancement are gratifying to our Leader, who sends with this, her tender love to all the faithful workers of New Haven.

For years it has been the practice of this church to send an annual love-offering to The Mother Church, the first of which there is any record having been sent in 1898. Some years ago a complete set of Mrs.

Eddy's works was placed in the Yale University library and the New Haven Free Public library, together with subscriptions to all the Christian Science periodicals.

The committee for the distribution of Christian Science literature has been an active branch of the church work, the members realizing that an introduction to the teachings of Christian Science often comes through the literature, and that its wise distribution is an important factor in the growth of the cause. The *Monitor* and other Christian Science literature is being supplied to theaters, libraries, clubs, the Young Men's Christian Association, Yale University reading-rooms, newspapers, engine houses, and other public places. In February, 1912, this committee instituted a daily *Monitor* service, delivery thus being made possible on the day of publication. Starting with one route, this branch of the work soon grew to four routes, requiring the regular services of four carriers.

There are abundant reasons for gratitude for the progress which Christian Science has made in New Haven. There is also grateful appreciation for the many experiences incident thereto, wherein to demonstrate divine Principle in healing sickness and sin, and establishing harmony. It is being more and more apprehended how true it is, as taught by our revered Leader, that the Church of Christ, Scientist, is built upon the only sure foundation, "Jesus Christ himself being the chief cornerstone,"—the healing Christ, "the stone which the builders rejected," and which "is become the head of the corner."

FIRST CHURCH OF CHRIST, SCIENTIST, ST. PAUL, MINN.

IN common with many other localities, interest in Christian Science had its beginning in St. Paul through the healing work at a comparatively early date. It was not, however, until 1893 that the first regular Christian Science services and Sunday school of which there is any record were held in a private room in the Hotel Barteau (now known as the Piedmont). From the first there was a gradual increase in attendance, and about a year later other students of Christian Science were added to the number of those who were striving to live and show forth the truth of the ever present Christ, in demonstration of its healing and reforming Principle, as taught in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

In June, 1896, a Christian Science Society was organized with seventeen members, the average attendance at the meetings being about fifty. First Church of Christ, Scientist, was organized and incorporated under the laws of the state of Minnesota, Feb. 26, 1897, the charter members numbering thirty. From the start progress was the watchword, as the next year a building fund was started, and the first lecture on Christian Science in St. Paul was given in the Grand Opera House. Notwithstanding the firm hold of established denominationalism in this city, and the many difficulties that from time to time presented themselves to test the faith of these followers of the Master, his promise, "Lo, I am with you alway," was ever before them, and they persevered.

The real church, "the structure of Truth and Love" (Science and Health, p. 583), grew and prospered, as it must because it is founded on the "Rock," Christ. In 1899 Raudenbush hall, with a seating capacity of one hundred and fifty, was rented for meetings, with pleasant quarters in the same building for reading-rooms. For several years the work went quietly but steadily on. Then, in 1907, the ever present law of harmony and love brought about the unity of First and Second Churches, and there is an ever increasing sense of gratitude for this demonstration of brotherly love.

Second Church edifice was occupied for about a year, but being too small, Summit Hall, on Laurel avenue near Mackubin street, accommodating three hundred, was rented. Three years later a hall having a capacity twice as great was secured in the New Masonic Temple, corner of Sixth street and Smith avenue. This continuous growth made the providing of an adequate church home a necessity. As the first step a beautiful lot, one hundred by two hundred and sixty feet, with a frontage on Summit and Portland avenues and Grotto street, was purchased for ten thousand dollars in 1909. On July 3 of the same year, in gratitude for this demonstration, the church sent the following letter to Mrs. Eddy:—

"We, the members of First Church of Christ, Scientist, of St. Paul, Minn., assembled in semiannual meeting, send you our love and gratitude for your guidance and encouragement given us in the recent by-laws and admonitions, which bring

us to a higher sense of our unity with God, freedom from personal opinions, and a desire to recognize only one leadership, as shown forth in your life and works. The recent purchase of a beautiful location for our church edifice is a result of obedience to your teaching, as given in 'Science and Health with Key to the Scriptures.'"

The foundation of the new church was laid in 1912, and contracts for the superstructure were signed the next year. Early in the morning of Sept. 11, 1913, the corner-stone was laid with simple ceremonies, there being present the readers, officers, and building committee. This building, seating one thousand and twenty-five, and in which the first services were held June 14, 1914, adds grace and dignity to one of the most beautiful streets in America. Built of light gray brick with Bedford stone trimmings, light and harmony characterize its every feature.

This organization has been permitted to participate in the building of The Mother Church, at one time sending in its total building fund. In its varied activities the growth of this branch has been symmetrical and normal. The Sunday school, the reading-room, the giving of lectures, and the distribution of Christian Science literature—these different avenues of activity have kept pace with the enlarged thought and the greater needs as they were seen.

May this branch of The Mother Church never fail to bear fruit, and be a faithful witness of the good news that salvation from discord, disease, and destruction, is the truth of being, not only for the individual, but for nations as well; and as each one realizes this, all peoples will be made free, wars will cease, and God shall become known even as man is known in Science. "Truth is revealed. It needs only to be practised" (Science and Health, p. 174).

CHRISTIAN SCIENCE SOCIETY OF THE UNIVERSITY OF MICHIGAN

ON Nov. 27, 1905, several students of the University of Michigan who were members of The Mother Church, The First Church of Christ, Scientist, in Boston, and actively interested in Christian Science, came to the conclusion that it was time this practical religion should find its way into the student life. At the first meeting of these students a chairman and clerk *pro tempore* were elected, and the chairman appointed a committee to draft a set of by-laws. In order that all might better understand just what standard should be attained in establishing such a society, the chairman requested the

clerk to read The Mother Church by-law, providing for the organization of Christian Science societies in universities and colleges (Manual, Art. XXVI, Sect. 13).

The next meeting was held Dec. 13, but the by-laws committee had no report to make till Jan. 10, 1906, when they reported a complete set of by-laws, which were discussed by articles and approved. The first officers of the society were elected at a special meeting held Jan. 24, 1906. Less than a month later the society placed a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs.

Eddy, in the University library, and a copy of the *Sentinel* for the library magazine room was subscribed for.

At this time a regular order of business was adopted, as follows: Readings from the Bible and Mrs. Eddy's books (by the president); the Lord's Prayer and its spiritual interpretation (led by the president); roll-call; reading of minutes of the previous meeting; reports of officers and committees; unfinished business; new business; following adjournment, the audible repetition of the "scientific statement of being" (*Science and Health*, p. 468). When two meetings a month were held, one of them was devoted to testimonies of the benefits which Christian Science brings to the student.

The first Christian Science lecture to be given by the society was delivered in April, 1907, on the subject "Christian Science and Education," in Sarah Caswell Angell Hall. From that time on, with the exception of one year, the society has given its lecture in the same hall, which is located on the campus. In 1909 University Hall was obtained, but it was found that the other hall was better for the purpose. These lectures have proven very beneficial in the promotion of interest in Christian Science on the campus. One problem which the society has had continually to encounter, is that of having a suitable meeting-place. For some time the meetings were held in the church reading-rooms, but experience had shown that the rightful place for these meetings was on the campus. The parlors in Newberry Hall, the University Y. W. C. A. Building, which were finally secured

for this purpose, have proven very satisfactory.

As the society progressed, the scope of its work naturally broadened. Copies of all the works of Mrs. Eddy have been placed in the library. The condition of the volumes is a certain indication of the good use to which they have been put. The society also maintains the *Monitor* in Alumni Memorial reading-room. It is gratifying indeed to see prominent men on the campus interested in the wholesome type of journalism which the *Monitor* presents. The usefulness of the Christian Science periodicals is indicated by the fact that when the *Sentinel* and *Monitor* subscriptions had expired and were not renewed, the University librarian at once wrote to The Christian Science Publishing Society for the copies which were missing.

For several years the society has been considering the eligibility of the School of Music students. It now seems that the relation between the University proper and the University School of Music is close enough to sanction their admission, a step which has just been taken, with the advice of the alumni members. The problem of our society today is not alone of numbers, but to build up a more active consciousness among the members of what their society should be able to accomplish.

The members of this society have continually benefited from the efforts and interest of the members of the local church, and they have likewise every reason to be grateful for the continuous and untiring efforts which the alumni have put forth to make success more perfect.

TESTIMONIES FROM THE FIELD

“ARE we truly grateful for the blessings already bestowed upon us, if we are not endeavoring to share them with others?” After reading this sentence in an editorial in the *Journal* for February, 1913, I reflected for a few moments and compared my state of health of a few years ago and of today. Three years ago, before coming into Christian Science, I was a physical and mental wreck. Today I am a strong, healthy, and happy man.

At the age of about seven years I went through a severe attack of scarlet fever, followed by muscular rheumatism. Before that time I was a healthy child, but afterward I was more or less in poor health for about thirty years, until I took up the study of Christian Science. Rheumatism and a chronic bronchial cough were my steady companions all this time (I was not admitted to the German military service, and for three years I received the lowest mark for physical condition anybody can get). I took every treatment known to *materia medica*, besides hot and cold water cures, massage, and electric treatment. I studied hypnotism and so-called mental science, seeking relief through these agencies, but finding none.

My condition grew worse year after year. The state of my ears was pitiful. They discharged continually day and night for thirty years. I had one abscess after another, and at the least change of weather I could neither wash nor touch my ears for pain. One physi-

cian said that they were the most sensitive ears he had ever seen in all his practice. With the approach of the summer heat my health gave way completely, and I often had fainting spells. My sense of hearing was finally gone. What that means for a music teacher nobody can realize. At a musical festival, where a chorus of several hundred trained voices sang, I could at rare moments barely distinguish a sound. I could not hear myself or my pupils play or sing, and I often wished I might fall asleep, never to wake again.

I was at the point of giving up my beloved profession, when Christian Science came into my life and saved me, either from an early death or from a living hell. After taking treatment a few months, I had gained greatly in weight. I was healed of the rheumatism instantly, also of the cough, and there is no more fear of heat or cold. If people look at me now and I tell them of the fainting spells I used to have, it sounds like a joke. The healing of my ears comes gradually. The discharge has stopped, although this condition was considered incurable; in fact, every ailment I had is considered incurable in *materia medica* after a person has suffered from it as long as I had. My hearing, though not perfect, is much improved, and at times so good that I am unable to express my happiness. It is needless to say that I did not give up my profession.

Instead of seeming a continuous burden and misery, life is now a continuous song of praise and happiness.

The world owes much to our beloved Leader, Mrs. Eddy, for showing mankind what life really is, demonstrating here and now that "heaven is not a locality, but a divine state of Mind" (*Science and Health*, p. 291). I think it will take ages before people fully realize what she has done for suffering humanity, and hail her as one of the greatest benefactors that ever trod the globe. I can only show my deep thankfulness to God by daily, humble prayer to Him as the giver of all good, and likewise my gratitude to Mrs. Eddy by being true to her teachings.—*Siegmund Jaffa, New York, N. Y.*

IN October, 1898, I first experienced the healing power of Christian Science. I had been seeking health for more than a year, as I was afflicted with various ills; but resorted to physicians, a hospital, electricity, etc., without success. Becoming discouraged in my own case, and knowing of a marvelous cure of spinal trouble through Christian Science after everything else had failed, I thought I would give it a trial. I received absent treatment, which resulted in practically instantaneous healing. The joy because of my newly found freedom was unbounded; and although circumstances have since arisen at times when I have needed to apply this healing truth more faithfully, yet I can truly say that Christian Science has invariably met my every need during the past fifteen years.

I will tell of one demonstration which caused much gratitude. We were spending our vacation traveling with friends to various points of interest in Nova Scotia. My daughter,

then about six years of age, was taken quite ill one morning. Three times the boarders asked her if she would take medicine, but each time she refused. Because of the fears expressed, and the remark that one of our Presidents had passed on with a similar illness, I became much alarmed. In those days there was not a single listed practitioner in all Nova Scotia, and I knew of no one on whom I could call for help, but in the midst of intense suffering, my daughter asked me to read Mrs. Eddy's book, "*Science and Health with Key to the Scriptures*," to her. I did so, and in ten minutes she was peacefully asleep. A half-hour later she awoke, smiling, ate dinner as usual, and went out of doors. She had no further trouble.

This demonstration was to me a stepping-stone to a larger thought of God, and proved the truth of Mrs. Eddy's words in *Science and Health* (p. 567), "Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God." I wish to express thankfulness to God, and gratitude to Mrs. Eddy for the revelation of this Christ, Truth, to suffering humanity.—*Mrs. B. D. Chase, Malden, Mass.*

ONE's gratitude for Truth is best expressed in a life corrected, yet the spoken or written testimony may be of help to some one passing through a similar experience. While I am deeply grateful for the physical help which has come to me through the study of Christian Science, yet above all I am grateful for peace, for a true and dependable philosophy of

life, for the ability to say with certainty, "I know."

I cannot remember the time when I was not asking "Why?"—puzzling over the deep things of life, searching for the truth. As a child I pondered on the things I learned in Sunday school. I longed to know who and what this God was to whom I prayed nightly that, if I should die, He would take my soul. What was "my soul"? What was heaven? I was terribly afraid of death; I was afraid of all things intangible. From a sensitive, sickly child, I grew to a morbid, delicate girl, loving books and study above all else. Soon after entering college my health failed, and I had a long illness.

I was as one "having no hope, and without God in the world," when Christian Science first came to my notice as the result of my having noted the improved condition of one who had long been an invalid, and my reading of her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. That first half-hour with the book was a revelation to me. I had found what I had long been seeking; that here at last was a way of escape, if what the book said was true! I was still skeptical of many of its statements, but I resolved to test them, and my first real demonstration was the taking of a long journey. The first day I traveled sixty miles by stage after leaving the train, and that night I had the first natural sleep I had had for months. The next day I rode thirty miles farther into the mountains. During the next four months I never so much as heard the name of Christian Science, but I had the text-book, and as I read the heal-

ing truth I applied it, until every ailment left me. I gained in weight, ate whatever I chose, and slept like a little child. I was wholly happy and hopeful for the first time in my life. There followed several joyous years, when I was a most ardent, enthusiastic follower of Christian Science. I felt that if I just clung to it, nothing could ever touch me; but I had yet to learn that "if we rise no higher than blind faith, the Science of healing is not attained" (Science and Health, p. 167).

After a time an experience came to me that tested my faith to the uttermost. The "last enemy" claimed one most dear to me, and doubt and discouragement crept in. I found myself again groping in darkness, and finally I turned entirely away from the study of Christian Science. For seven years I wandered like the prodigal, spending my substance in the search for something that would satisfy. I delved into the old "ologies" and investigated the new cults, and in justice I should say that I found much to cheer and comfort me in these various teachings, but each one was like some alluring path that I followed gratefully until it grew dimmer and dimmer and was finally lost in a wilderness of uncertainty.

Meantime, old physical ailments returned, and I resorted to food fads, hygiene, and other means. Members of our family "suffered many things of many physicians," and at last one member who had felt very resentful toward Christian Science, turned to it as a last resort and was greatly helped. Then, like the prodigal, I came to myself and said, "I will arise and go to my Father," and lo! while I

was a great way off, Love came out to meet me, and I saw that, as Mrs. Eddy tells us, "Science knows no lapse from nor return to harmony" (*Science and Health*, p. 471). I saw that, despite my wanderings, in reality I had never for one moment ceased to be in my Father's loving care, and this understanding was the spiritual feast prepared for me.

We are told to "prove all things; hold fast that which is good." Through bitter experience the prodigal proved that his Father's house was best, and so did I, through my experience, prove that the truth which Mrs. Eddy has given to us in *Science and Health* is the truth which Christ said should make us free. Even if one's understanding is not sufficient for the solution of every problem, yet this does not disprove the Principle, any more than a mistake in addition proves the science of numbers wrong.—*Gertrude Towne, Hollywood, Cal.*

As I am now interested in Christian Science, I feel it my duty to testify to its healing power as witnessed in our home. One evening in July, 1912, our little boy, aged three years, was suddenly taken ill. His mother put the little fellow to bed, but as he commenced to "ramble" and his temperature seemed to be abnormal, we decided to call in medical aid. The doctor carefully examined him, and informed us that he had acute lung trouble, affecting both lungs, also a touch of pleurisy, and that he would require every attention if his life were to be saved. The days wore on, and despite the efforts of the doctor, who was very kind and attentive, and of

numerous friends who proffered and gave every help, the boy did not make any progress toward recovery.

At this time I had not heard of Christian Science, and my wife and I were greatly distressed during those few days. Long before, I had many times wondered why innocent little children should suffer, but now my wonderment grew tenfold. The doctor advised us to administer oxygen; but this did not avail us anything, and the outlook appeared dark indeed. When we had almost given up all hope, a friend who was herself interested in Christian Science, urged us to have treatment and gave us the name of a practitioner. The hour was late, and although I knew nothing of Christian Science, I felt impelled by love for the boy to seek out that which was advised with such quiet confidence. I therefore interviewed the practitioner, and on leaving for home I felt a joy unspeakable. My wife and mother were overjoyed, for during my absence a wonderful change had taken place in the boy. The doctor, who had been there, accompanied by a colleague, had declared the boy's breathing and temperature almost normal. After this, progress was rapid, and in nine days from the commencement of the illness the little chap was dressed and walking out again, completely healed. I am indeed grateful for the help received through Christian Science, which now I know points out the great Physician.—*Arthur Chadderton, Gorton, Manchester, England.*

It is two years since my little boy was healed, and there has been no return whatever of the trouble. He

goes to the Christian Science Sunday school, and it is a great help. We have had blessings too numerous to mention, but I would like to say how grateful we are for the help we have had since my husband went to camp. All fear, worry, and thought of separation has been taken away through the understanding of Christian Science. For the protection also, one has indeed something for which to be thankful. Words can never express the gratitude we feel for the understanding of God as taught in Christian Science.—*Ethel Chadderton.*

ONE often hears the remark, "I could believe in Christian Science, but not when it comes to absent treatment." I wish therefore to testify to the efficacy of such treatment. On Easter Monday, 1912, I was seized with an old nervous trouble from which I had suffered some years ago. I tried to help myself, but finding I was getting worse, a Christian Scientist cabled to Boston for treatment for me. In the interim my relatives, seeing that my condition was becoming more serious, called in their family doctor. He attended me for some weeks, but found he could do no good, so of his own accord he stopped calling. He had ordered me to leave the town for a change, but this I flatly refused to do, for I knew God would heal me if I only clung closely,—not that I did not get despondent many times and often fear He had forsaken me; but I never neglected to read *Science and Health*, although I could not grasp all I read. I spent an entire week reading a few chapters. I was not able to write to my practitioner to explain my condition, so a

dear Scientist kept him posted till I could do so. After some weeks there was a decided improvement; but it did not last long, so I again cabled for further treatment, and in less than a week I was completely healed. My whole mentality had undergone an entire change. God had indeed heard me.

All during this trying experience I felt I would be healed, as I knew I had a work to do to voice His word in this "isle of the sea;" and now during the past five years I have been privileged to bring many to the light, and quite a few can testify to the healing touch of Truth. Our daily prayer is for more understanding to guide the weary ones athirst in this isle. It is a great joy for our little band to meet for the reading of the Lesson-Sermon; and the Christian Science literature, which arrives twice a week, is also a great help.

I must testify to God's protecting care, experienced during the hurricane in November, 1912. While it raged, sweeping everything in its course, terror filled the heart of thousands; but under our roof there was no fear evinced, and we were all busy trying to keep a dry spot. We had to leave the upper floor, expecting that the roof would be blown off. The storm raged for thirty-six hours, and for three hours it was very terrible, while to make it worse the skies were as red as if they were on fire. We were perfectly calm through it all, for we held firmly to the ninety-first psalm, and felt secure with the "everlasting arms" about us.

When the dawn came, there was debris all around, and hardly a house was without some damage, while many

were destroyed; but we had not a board loosened and had sustained no loss. Our first thought was to render help to those around, many of whom were destitute and homeless, and with the kind generosity of friends here and abroad, divine Love has met their need. In thankfulness to God my life is now devoted to the furtherance of His work here, and judging by the fruits He is indeed blessing my efforts.—*Louise Aarons, Montego Bay, Jamaica, British West Indies.*

It is with much pleasure that I am able to confirm the testimony of Miss Aarons, as I knew of her condition at the time of her illness and noted the marvelous change in her. She had absent treatment, and within a short time she was perfectly cured. I, too, have been led to the truth through her, and have benefited by absent treatment.

I am now seeking more of the truth, as I am a changed person in every way, and cannot find words sufficient to express my deep thankfulness to Almighty God for what has been revealed to me.—*Mercedes O'Meally, St. Ann's Bay, Jamaica, British West Indies.*

I think I should wait no longer to express my gratitude for the blessings that have come to me through Christian Science. I had been a careless Christian, attending church as the result of custom only, and nourishing within me a mind which looked at religion and the Bible as a puzzle to be left alone. I, however, thirsted for something more reasonable and practical, and while on the verge of utter indifference to things spiritual,

I became interested in Christian Science through the remarkable change it brought in the health of my wife, who was healed by absent treatment while continually reading the textbook herself.

A knowledge of the truth has brought great good into my household, and its presence is better understood than before. Things which seemed gloomy, now have a silver lining, and the light is gradually increasing. I am growing to overcome my greatest opponent, fear; and although I have not been through any serious bodily illness, I think I have been cured of worse than that.

I am glad to say that I am one of a small band in this town, and I have had the privilege of reading the Lesson-Sermon regularly in our little reading-room. Although I am only a beginner in Christian Science, and despite the considerable odds which one has to face in the commercial world, I learn more and more of the truth every day, and it is my sincere hope that I shall in the end demonstrate man's real birthright.

If people would but read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as well as our other literature, then take up the subject of Christian Science seriously and think for themselves, they would realize and fulfil their duty toward God, toward themselves, and toward their neighbors, and thus learn wherein real happiness exists.—*Harold C. O'Meally.*

SEVEN years ago the attending physician told me that he could do nothing more for me unless I would consent to be taken to a sanitarium

for a rest-cure of several months, when I would need to undergo an operation and after that go to another climate. I had been running down in health for over a year and had been confined to my bed for over a month. I was unable to get up, except when forced by pain to walk the floor, and was also suffering from a trouble brought on by the birth of my first child. The doctor had tried in every way to relieve the pain, but had exhausted every remedy except opiates; and he advised me to bear all I could, as the pain probably would not leave me for several years on account of my general run-down condition, and there was danger of my becoming a drug fiend. Having been a trained nurse, I realized the danger, and passed many nights of torture in consequence.

When the doctor left me, after saying there was so little hope for me, I asked my husband to call a Christian Science practitioner. He did so, and after the first visit of the practitioner I slept well most of the night. In five days I went across the city to spend the day, carrying my baby when I changed cars. Since then I have gained steadily in strength, though to some my healing may not have seemed rapid. I am now enjoying better health than ever before. I did not have the operation, and a surgeon told me later that there was absolutely no need of it. Two little girls have come to me under Christian Science treatment, and both experiences have been satisfying proofs of Love's power.

Along with this healing has come a spiritual and moral help without which, it seems to me, the physical healing would have been of little

value, for I have learned that God is, and that He is very near. I am indeed grateful for the patience and love of the practitioners I have met. I am thankful to God, and grateful to Mrs. Eddy for showing us how to know Him; and I am trying to express this gratitude in the way she has taught us,—by obedience.—*Mary M. Fitch, Peoria, Ill.*

I BEGAN to read the Christian Science literature about nine years ago, and finding so much truth therein, I decided to have treatment for an ailment to which I had been in bondage since I was a young girl. I was healed by absent treatment in a very short time, although I had tried medicine many times and failed to find relief; so I was without help until I found it in Christian Science. I had been a church-member since I was fifteen years old, and always had a desire to know more about God. I really wanted to be good and do right, but the spiritual meaning of the gospel did not dawn upon me till it came with Christian Science.

My husband also has been healed through Christian Science treatment. He had suffered terribly with a throat trouble for eleven days; it seemed as if he would pass on. We went to a doctor, who said he could do nothing, that my husband must endure it four or five days longer, and then the throat could be lanced. We started for home, a distance of sixteen miles, almost discouraged, but stopped on the way and talked with his mother. Seeing his condition, she thought something must be done. She therefore telephoned for help from a Christian Science practitioner some

miles away, and before we reached home he was better. By the time we arrived there he could talk and said he was all right. He ate supper with the rest of us that evening, and retired in peace. Next morning all the swelling was gone; it just went to its native nothingness without any material means being used.

Some years after this my husband again had trouble with his throat, but in a different way,—it was something like a tumor. As we could not get the same practitioner as before, there was considerable fear with both of us, so we went to a doctor again, and the lance was used. The doctor gave us little encouragement, as he said the disease had gone all through the system. We did not heed what he said, knowing that all things are possible with God, but went to a Christian Science practitioner in the same town. My husband rested well that night and was quite a little better. Next morning we went home, and after he had taken about a week's treatment he was perfectly healed. The tobacco habit left him during this time, although he had used the weed since he was a small boy. The healing occurred about six years ago, and has been permanent.

I have also seen a badly injured arm of an aged person, my father-in-law, crisped from shoulder to wrist, healed in a very short time. I feel sure that under medical treatment this arm would have been amputated. We have only had to call upon a practitioner for help two or three times since we have been in New Mexico (about four years), and each time the discord was cast out quickly. This religion is both healing and in-

spiring, and I feel very thankful for all the help we have received, and hope to learn more of the truth.—*Mrs. W. W. Bracken, Valley View, N. Mex.*

I wish to say that this healing took place just as my wife has stated in the above testimony.—*W. W. Bracken.*

As I feel so much gratitude for Christian Science, my only regret is that I have not made a more public acknowledgment of its benefits. Some years ago I was a miserable sufferer, discouraged and disheartened with the countless inconsistencies in the world, and especially in the religious teachings of my childhood. When I had found but slight comfort, very little practical help, and nothing for my physical needs, I turned with a hungry heart to Christian Science, and there found immediate satisfaction in a religious sense; but I had to prove and demonstrate what seemed difficult as to its efficacy as a healing agency.

I was stricken down rather suddenly with great physical and mental weakness, my head, heart, and stomach being affected. Several physicians of different schools of medicine were consulted, but none seemed to know what was the matter with me. I then tried absolute rest, but only grew weaker. I was unable to exert myself either mentally or physically. After months of extreme suffering and sleepless nights, with no hope in anything, Christian Science was brought to my notice by a kind neighbor whom I had seen instantaneously healed. I determined to em-

ploy the same practitioner. Although I had no faith in what the practitioner was doing, yet I felt that it was possible to be healed, and I would have more confidence if I could hear of the healing of some one who had been affected just the same as I, but I never did. When I was shown that it was my mind which needed treating instead of my body, I began to search the Bible and Science and Health, and looked to the Lesson-Sermons for my daily spiritual food.

When I realized that I must look away from body into Mind, as we are taught in Science and Health, and that "to be absent from the body" is "to be present with the Lord," as we are taught in the Bible, then I tried to be obedient and to eradicate what I knew to be mentally wrong. As I did this, my fear was gradually removed and my body responded with more strength. I found that my condition was becoming normal, and now, fourteen years after my healing, I am about as healthy as any one, although in the past few years I have been called upon to pass through the hardest ordeals of my life, both mentally and physically.

With absolutely no remedies of a material nature, carbuncles have been healed and many inharmonious conditions overcome. I have been able to help others out of their difficulties, and I hope with greater loyalty to God and a better understanding of Christian Science to accomplish yet more.—*Lula B. Richardson, Cincinnati, Ohio.*

WITH a deep sense of gratitude I give this testimony of the healing work done through Christian Science

for a seriously injured arm. In October, 1912, while in a New York store transacting some business, I fell on a highly polished floor, striking on my right elbow. I was assisted to a chair, and for a time seemed dazed. I tried to repeat "the scientific statement of being" (Science and Health, p. 468), but could not remember any of it except "God is All-in-all." After a few minutes I was able to call over a telephone to a Christian Science practitioner for help. I then started for home. At bedtime my wife read to me from the Bible and Science and Health, and I went to sleep and did not waken till morning. I slept and rested well every night.

I did not know the precise nature of the injury until about three weeks later, when I was calling on a customer who was a physician and surgeon, and he requested me to show him my arm. He said it had been broken at the elbow and that it would never be straight, but it is now normal and as strong as ever. No splints or bandages were put on it, nor were any material means used.

I am grateful for this healing, as well as for the many other blessings I have been privileged to receive through Christian Science.—*Lewis F. Dunn, Newark, N. J.*

My heart is so full of gratitude for the many blessings which Christian Science has brought into my life, that I cannot keep my story of God's love from the pages where it might reach and possibly help others.

I was born near Boston over thirty years ago and was motherless when two weeks old. At that time it was

discovered that I was a cripple, both ankles and feet being very abnormal. My father called the best surgical aid and operations were performed, including four within fifteen years. I was in hospitals, wore plaster casts and braces during that period, and was sheltered from the world with every luxury that a kind father could give. After the last operation I was able to walk with the aid of one heavy brace, which surgeons said I would have to wear always, since nothing more could be done for me. I was cheerful and happy, however, even in that thought, after having undergone so much bondage.

We moved West, where I went to a private school, then married and settled in Michigan. After becoming the mother of three daughters and enjoying a most peaceful and happy domestic life for eight years, my husband was taken from me, leaving me a helpless, broken-hearted woman. The pastor and a large circle of friends in the church I attended tried to comfort me by their loyalty, but I struggled along in the darkest clouds for two years, growing weaker and more forlorn each day.

I had a few friends who were Christian Scientists, but I knew nothing whatever of their religion, until it was recommended that I try this truth which comforts the sorrowing and lightens the burdens of the heavy-laden. One dark, rainy morning I started out in desperation determined to seek for a comforter, if one could be found. I went to our then unpretentious reading-room, where I was lovingly greeted, and with tear-filled eyes I managed to ask for literature that might help me to find a way out

of the great darkness with which I seemed to be encompassed. I was told to read *Science and Health*, which was handed me, and I hurried home, where I opened and read the Preface. Its effect might be compared to the result of giving food to a starving child,—I seemed ravenous and wanted more. I read daily until my nerves were quieted and I began to think and study. In four weeks' time I was once more a normal thinker.

I attended the Wednesday evening meetings, where the silent prayer made the most impression, then the testimonies. I attended my old church on Sundays until I found more comfort from the Lessons in *The Christian Science Quarterly*. The church-members called, my children started to go to Sunday school, and we began life anew. Our first demonstration of healing was over a most severe case of skin disease, which had annoyed one of my daughters since infancy. This was completely overcome in three treatments. My faith grew stronger each day. I began to take an active part in my household duties, as I was obliged to cut down expenses and dispense with hired help, but I grew stronger as I tried each new duty that came.

One Wednesday evening four years ago I attended service after a hard day's work. I listened to many helpful talks, and on my way home was surprised to hear my ankle brace snap and break, something that had never happened before. As I was several blocks from home and alone, I was perplexed at first; but these words came to me: "Divine Love always has met and always will meet every human need" (*Science and*

Health, p. 494). I fastened the brace with a shoe-string and reached home safely, knowing that divine Love had made me physically as well as mentally whole. Next morning I put on an old pair of shoes with detached brace, and with tears of gratitude I walked across the room just like a little child taking its first step. In a short time a joint was formed on my ankle, and I now wear ordinary shoes instead of specially made ones. I am able to do all my housework and care for my three children, besides having taken two extra girls into my home. I also have had time and wisdom given me to establish a most remunerative business, which I enjoy.

Through seemingly hard trials I have been brought into this saving religion of Christian Science which has made me supremely happy. Where money, friends, leisure, luxury, and society have failed to give peace, we have found that God is the only source of supply—the only Way-shower. We are grateful and happy, well and strong, and we try each day to prove our gratitude by our words and works, and to be mentally alert to every message that has come to us through our beloved Leader, Mrs. Eddy. I feel that there is no task too great for me to undertake if it will help to spread this saving truth.—*Gertrude Sizelan Williams, Kalamazoo, Mich.*

[Translated from the French]

A FEW years ago I was taken ill with pleurisy, which left me in a delicate state of health and subject to colds. Besides this I had a chronic bronchial trouble, accompanied by shooting pain, and sudden shortness

of breathing which was liable to set in at any moment. Moreover, I had dreadful spells during the night, which caused me to start up out of my sleep. My physician had informed me that unless the catarrh yielded within two or three years, it might become very serious, and this made me feel more and more apprehensive as the time indicated was nearing. It was then that I became acquainted with Christian Science, and a kind practitioner, toward whom I cherish a feeling of deep gratitude, took up treatment in a very loving way. Today I may say that, thanks to Christian Science, I have never been in better health, as all the serious physical ills to which I was subject have disappeared.

In connection with the extensive farming in the country around Geneva, I would like to say that I have had the opportunity of observing and appreciating the effects of the application of the higher law with regard to our cattle. Just as an instance out of several, I would like to state the following: One of our cows suddenly showed signs of severe illness, and the veterinary surgeon was unable to give relief. As the death of this animal would have meant a heavy pecuniary loss to us, we did not hesitate to apply the teaching of Christian Science, and the animal was fully restored.

Not only in the domain of healing but with regard to all things do I recognize that the divine Principle is here, always present, always available, helping and sustaining us. I am happy to be able to join the great chorus of those rendering thanks unto God for His infinite love, and I am

happy to add to the tribute of gratitude due Mrs. Eddy for the self-sacrifice shown in her life.—*Marguerite Margairaz, Anières near Geneva, Switzerland.*

SHORTLY after Christian Science came into my life, I had a very practical demonstration of the healing power of Truth. On my way to attend a Thanksgiving service at First Church, London, I was hurrying to catch a train running into a district station, when I fell from the top step. On regaining consciousness I found myself supported by the station officials and declaring aloud "the scientific statement of being," though in great pain. I was assisted into the station-master's room and he wanted to send for a doctor, but I asked to be left alone. The pain was so great and my experience in Christian Science so small that I could only cling to the table and audibly voice the truth. I also tried to realize that there is no reality in pain, because it is not of God.

I gradually became somewhat composed, and in less than half an hour I was able to hobble across the platform into the train, which took me within a short distance of the church. This distance I managed to walk, all the time declaring that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind" (Science and Health, p. 468). On entering the church I asked for help from the lady beside me, telling her I had fallen and was in pain. This help was given immediately, and very shortly a sense of quiet peace and of the ever-presence of Christ, Truth, came to me. By the time the pre-

liminary part of the service was over and the reader announced the meeting open for testimonies, all pain had gone. I was able to stand up immediately, and gratefully give thanks for this practical proof of Christian Science teaching.

The following day, Sunday, I attended the Christian Science service near my home. On Monday I put in a full day's work, walking for nearly seven hours. Later I found that the whole of my left side was badly bruised, though I had had no pain from it; but as the discoloration did not disappear for over three weeks this clearly shows that my fall was severe. Some years before this experience, I had hurt the same foot in a less serious accident and the insurance company paid me for six weeks' disablement; but this time I made no claim.

For the many blessings which Christian Science has brought to me and my loved ones I am most thankful.—*William McNaught, Westcliff-on-Sea, England.*

NINE years ago, after being bed-fast most of the time for three years and given up by physicians, who said it was "just a matter of time," a letter was received telling of the healing power of Christian Science. Following it came a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was received on Wednesday, and immediately I began to read the book, doing so continuously for three days, though then so ill and helpless as to be without hope of relief. On Friday I arose, dressed, and went to the table for dinner. Although for months I had not been

left for a moment alone, on Sunday I dispensed with household help and for five years following did my work unaided.

The healing was wonderful to all who saw the great change as it occurred. The enlargement, the organic heart trouble, had disappeared in three days, for the truth contained in the text-book of Christian Science had proved to be just what I needed, and I did not question its statements. By far the most wonderful part of the healing was the interest which was awakened in the Scriptures, for the Bible had been such a conundrum to me I had never felt any special interest in reading it.

Not being where Christian Science services were held, I began the study of the Bible together with the *Quarterly* and *Science and Health*, and also found help from reading the *Sentinel*. I am now rejoicing in the privilege of church service and Wednesday evening meetings, with the authorized literature and reading-room, and the daily advantage of the *Monitor*.—*Rose Coffin, Spirit Lake, Iowa.*

[Translated from the German]

It is with a grateful heart that I testify to the blessings which God has bestowed upon me through Christian Science. In November, 1913, I was taken ill with appendicitis. The condition became aggravated after a week, thus compelling us to secure medical help. No relief was afforded, however, but rather did an operation seem to be necessary. I was almost driven to despair by the continuous suffering, especially as I seemed to have lost all strength. It was then

that my attention was called to Christian Science by an aunt. I read some literature dealing with the subject, and was so much impressed that I immediately decided to seek help along this line. The result is that through Christian Science I have become a very different woman. I am most deeply grateful for this wonderful healing which has come to me through the grace of God, and I am thankful indeed to our faithful Leader, Mrs. Eddy, who has shown us the way to Truth.

I feel that I cannot give adequate thanks unto God for the blessings bestowed upon me, for delivering me according to His promise from all disease, and again revealing to us the glorious Christ-teaching. I am now able to attend to my household duties, and am doing so with a sense of love and in good cheer.—*Mathilde Heinrichs, Bösdorf, Kr. Gardelegen, Germany.*

WHEN I came to Christian Science, three years ago, I was suffering from a stomach difficulty, lung trouble, kidney and bladder disorder, as well as from several minor ailments. I had not taken any substantial food for eighteen months, and I had lost greatly in weight, for I was starving in a land of plenty. I had used every known material remedy, but to no avail. The first day I was given Christian Science treatment I ate anything that was set before me, and plenty of it, and I felt no bad effect afterward. With six months' treatment I was perfectly healed of all these ills, and was gaining rapidly in weight. The healing has been permanent, and I never enjoyed better

health in my life than I do now. Words fail to express the love and gratitude I feel for the understanding which I have gained through the study of Mrs. Eddy's teachings.—*Alice Weisenbach, Lexington, Ky.*

I BECAME interested in Christian Science about nine years ago, and I would like to express my thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, for the spiritual help I have received since studying

“Science and Health with Key to the Scriptures.” I seemed to lose the power to hold anything in my hands, and my limbs became quite stiff, but in one treatment from a Christian Science practitioner this condition disappeared. We have had several cases of healing in our family, and we are striving every day to learn more of Truth. I feel I cannot praise God enough for what Christian Science is doing for me.—*Alice L. M. Smith, McKinnon, Victoria, Australia.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN her discovery and gift to the world of Christian Science, "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1), Mrs. Eddy opened a long closed door, and the "great light" which of old shone upon a people sitting in the darkness of sin and suffering, once more shed abroad its radiant beams,— "the Sun of righteousness," dissipating the shadows and "with healing in his wings." One has only to read or listen to the multitudinous testimonies to the efficacy of Christian Science to realize how great a boon Mrs. Eddy thus conferred on mankind; and that is why, so long as Christian Scientists are faithful to the trust conferred upon them by their Leader, the door of hope can never again be shut.

There are few Christian Scientists, however, who have not found in their own experience that discouragement and fear are evil's most subtle allies. The earnest desire to overcome all that is unlike good, and the striving to this end, seems at times to be the signal for the appearing of everything that can harass and distress. Dark days may come, and hope and courage steadily lessen, and though apparently everything possible has been done, the hoped-for release does not come. Is the struggle, then, to be given over? Is there no recourse, no succor for the burdened and helpless?

When the hour is darkest, dawn is at hand. When discouragement and fear are paramount, is the time to lean harder on the promises, to know of a certainty that God is

unchanging good and that He will deliver them that put their trust in Him. His promise reads, "No weapon that is formed against thee shall prosper." God is with His people just as truly today as when He guided and delivered them of old; He has not changed, but distrust and disobedience have barred the way to a realization of His unfailing love.

There are some, however, who turn to Christian Science, and not finding at once the expected healing, either let discouragement creep in with its suggestion that the promised boon is not for them, or else include the Science itself, the practitioner, and Scientists generally, in one sweeping condemnation. Neither of these premises, however, rests on a basis of fact. Christian Science is for "whosoever will,"—whosoever will conform to its requirements. "It is not the will of your Father which is in heaven," the Master assured his followers, "that one of these little ones should perish." It has been proved countless times that Christian Science does heal the sick. The Principle and rule of this Science is unchanging. Any failure, therefore, in the working out of a problem is attributable to either misapprehension or misapplication; a clear understanding of the truth of being, and a consciousness receptive to that understanding, must be productive of good.

It is a help sometimes to recall two out of the many instances of healing recorded in the New Testament, and the lessons they teach. One is that of the woman who for twelve years had been in bondage to a disease from which she had vainly sought to be healed, though she spent all she had in the attempt. There are many who turn to Christian Science that have had a similar experience, and have found the desired boon in this teaching as quickly as did she when she touched the hem of "the seamless dress." But if they do not, why lose courage? Why not allow the practitioner at least an equal chance with the physician? A practitioner stands in somewhat the same relation to his patient that a lawyer does to his client, and must be treated with the same confidence. If something is withheld, if some secret fault is still being cherished and indulged, it is a handicap to effective work. There must be confidence and cooperation.

The other case is that of the man whose infirmity had lasted thirty-eight years; yet we read that at the Master's word "immediately the man was made whole." It matters not how many years one has been in bondage—the power of Truth is untrammelled by mortal limitations of time and conditions. Whatever the form error has assumed, Christ, Truth, still asks, with infinite compassion, "Wilt thou be made whole?" Neither doubt, discouragement, nor fear must be allowed to get in a plea. The gracious offer must be accepted with the whole heart, and with implied acquiescence in the condition Jesus imposed: "Sin no more, lest a worse thing come unto thee."

Another practice which tends to breed discouragement and fear, is a constant dwelling on one's physical or mental condition, noting each unfavorable symptom and perchance unconsciously chafing at its continuance or recurrence. The great Teacher's counsel, "Take no thought for your life, . . . nor yet for your body," may well cover more than material needs. Mrs. Eddy writes: "The pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought . . . The mind must be clean to keep the body in proper condition" (Science and Health, p. 383).

It all sums up in that terse declaration of the Scripture, that as a man "thinketh in his heart, so is he." Christian Science teaches that "the body improves under the same regimen which spiritualizes the thought" (Science and Health, p. 370). Our thinking is the crux of the whole matter, and if we persistently bar out from consciousness everything that is unlike good,—all the unkind, unjust, and unwholesome thoughts, laden with deadly venom,—and "think on these things,"—on love and joy and peace and purity, on the omnipotence and omnipresence of Life, Truth, and Love,—these are the things which will be manifested in our bodies. "If therefore thine eye be single,"—if thou hast but the one mind and purpose, to serve God acceptably,—"thy whole body shall be full of light."

ARCHIBALD McLELLAN.

ACCORDING to their uniform testimony, those who enter upon an honest, truth-seeking study of Christian Science invariably realize a great purification and exaltation of sense. Such a result is seen to be both natural and inevitable when one comes to know how this teaching links thought to God as ever near, and enriches one's concept not only of the truth and goodness, but of the beauty of His nature.

As directed in Christian Science, thought of God becomes thought of Truth and Love made manifest; of Principle expressed in its idea. The Christ is now revealed as the radiation of the one eternal source of light, and as never before beauty is seen to be related to being. It speaks ever for the harmonious unfoldment of the true and the good; it is to life what harmony is to music. Beneficent intelligence in all its infinite appearings gives rise to the true sense of law as the order of the divine activity. Apart from this activity, that is, apart from Life, truth and love would be abstract, undefined, and beauty, which is their blossoming, thus waits ever upon and is wedded to true living.

Christ Jesus referred to the lily of the field as announcing the presence of a wonder-worker, an infinite artist, and all his teaching is in proof that he identified the beautiful with the spiritual and not the material; that it belongs to substance and not to shadow; that it is at-one with the true and the good and like them fadeless and eternal. It becomes apparent, therefore, that the life of man must be ideally beautiful, since it is a concrete manifestation of the harmonies of divine law. In the light of this understanding the psalmist's phrase "the beauty of the Lord" takes on a new significance, and the fact that Christ Jesus was essentially a poet is fully explained. His words and deeds disclosed the divine nature, the order of the divine manifestation. In its totality, "his perfect life in perfect labor writ," to use Lanier's happy phrasing, reflected the divine completeness, and it has been adjudged by all mankind the one uniquely beautiful fact of history. In the broader significance of the term, his parables are poems. Over and above their picturings and their emphasis of a moral lesson, his stories about the prodigal, the sower, the good shepherd, the lost piece of money,

etc., all express that which cannot be translated into words, that which directly appeals to the emotions and awakens a sense of joy. They thus meet the essential tests to which all art is subjected.

If the beautiful is thus related to the good and true, to God, the love of it can but have vital touch with human redemption, and this is nowhere more clearly illustrated than in the field of our economic life. The industries are efforts to supply material wants, and in their beginnings they are all crude expressions of necessity. There is neither decoration nor delight in their labor. Food and shelter must be had, and they are secured with the least possible effort. In addition to physical wants, however, we have the capacity to perceive and express not only truth and goodness, but beauty, and this fact speedily reveals itself in craftsmanship, the doing of one's deed in a fine form, the making of things which are no less delightful than useful. A completer and hence a nobler individuality thus finds expression. The stimulus to do a thing in the finest possible way not only brings to light the distinctive qualities and capabilities of each, it advances the moral sense of each, as witness the guilds of history. Today, however, interest in design and workmanship as an individual product has been practically snuffed out by the use of machinery and by an elaborate division of labor.

So too in the field of education, no one will question that the obligation to be intelligent has been given far greater prominence in schools and colleges than the obligation to be good; and that the obligation to be morally upright has been emphasized as the obligation to love and express the beautiful has not. This separation in our thought and interest of the things that are inherently one is not only a great mistake, but both philosophically and pedagogically it is a great wrong and immeasurably injurious. Moral vigor and refinement can never be made to characterize those who are wanting in love for the beautiful. He who is quickened and uplifted as he feasts upon a sunset or fellowships with the trees, is not only being made happy, he is being civilized, and this because beauty of form and color belong, as Christian Science has taught us, not to the material but to the spiritual.

"Beauty," Mrs. Eddy writes, "is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which . . . covers earth with loveliness" (Science and Health, p. 247). In this teaching, that the ideality of the source of being is revealed in all that is good, beautiful, and true, and that these manifestations of "God with us" are inherent, not in matter but in Mind, Christian Science is leading human thought back to the Master's true interpretation of nature, and making it no less possible for us than it was for him to find spiritual culture and strength as we wander in woodland and field or gaze upon the star-lit sky. If we but have the truly poetic, spiritual perception, no day of any season of the year can fail to bring us reminders of the ever-presence of that infinitely intelligent Truth, that infinitely tender Love, and that infinitely beautiful Life, which as St. Paul says, "is over all, God blessed for ever. Amen."

To one who has awakened thereto, the appeal of the beautiful is well-nigh constant; hence in the degree that he has gained the true vision, the scientific sense of being, he enters upon the fulfilment of Jesus' words, "If . . . thine eye be single, thy whole body shall be full of light." The "beauty of holiness" has become both his sustenance and his joy.

JOHN B. WILLIS.



ALL thinkers have seen that there is a wide difference between a thing itself and the ordinary concept of it, and this is even more true in respect to the divine idea and the human concept of that idea. With wonderful insight Mrs. Eddy chose out of human language the words which best express essential truth, and used them in giving to the world the divine Science discovered by her. Thus we find in Science and Health the terms Life, Truth, Love used to express God, and for this there is abundant Scriptural authority. It should, however, be noted that these words, and the others used in Science and Health to express Deity, represent infinite being unmixed with any element of evil or even a knowledge of it, whereas the human concept of life, truth, and love includes such an admixture of evil that sometimes

the sense of good, as thus conceived, is almost overshadowed by the sense of evil.

This is very apparent when we consider human life in its ordinary significance. In general thought it stands for a hopeless blending of good and evil, the possible good finally disappearing in the dark dream of death. Here the student of Christian Science would say that according to our textbook good and evil never blend, and this vital truth is the basis of the healing work done in Christian Science. In starting with God as the Principle of being, we begin to grasp a concept of Life and Love as absolutely changeless and perfect, and this becomes the standard to which we strive to attain at any cost. A moment's consideration will show us how faulty also is the ordinary concept of love, when most people outside of Christian Science would protest if they were told that Love means God, and yet this is what St. John declared and what Christ Jesus taught and demonstrated at all times. The unchanging nature of Love as spiritually understood to be God and His reflection, is made very clear in these words of the Master: "If ye love them which love you, what thank have ye? for sinners also love those that love them." To this he adds, "But love ye your enemies, and do good, . . . hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil;" in other words, God is unchanging Love.

To reach this divine concept of Love, with all it implies, we need to understand these words of our revered Leader: "Entirely separate from the belief and dream of material living, is the Life divine" (Science and Health, p. 14). The mortal belief in man as material, and governed by material law from his conception to his death, gave rise to the grossly sensual pagan concepts of Deity which undermined the very foundations of their existence for the greatest nations of the past. While it is true that we find in the Bible, especially in the New Testament, a purely spiritual concept of Deity, Christendom as a whole has failed to see that this demands of all men a spiritual concept of life and love, for otherwise man would be separated from God and wholly unlike Him.

Christian Science is daily proving that only the pure spirituality taught and lived by Christ Jesus and inculcated anew in Christian Science can save the world from the deluge which sensualism inevitably brings,—from the sin, disease, and death which result from false concepts of life and love. If God is Love, then lust, however disguised, is hate, and St. James tells us that lust “bringeth forth death.” The apostle Peter epitomizes this subject in a wonderful way when he says in his first epistle, “Seeing ye have purified your souls [sense] in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

At this period, as never before in human experience, good and evil are coming to the surface; the mortal concepts of life and love are assuming new forms, and “strange fire” is being offered upon the altars. The old is undoubtedly passing, but until we lay hold upon that which is spiritual and eternal no forward steps will really be taken. We may rejoice, however, that purer ideals are being welcomed everywhere, and mankind are coming to see that purity and happiness are inseparably linked together. Thus we find Mrs. Browning saying,—

Oh you,
Earth's tender and impassioned few,
Take courage to entrust your love
To Him so named who guards above
Its ends and shall fulfil.

Even the best earth-love, that of a mother for her child, needs purification, for it hurts where it should protect, because of its many fears; but we are assured in Holy Writ that when the perfect concept of love comes, it will cast out all fear. Our Leader, who has taught us the healing power of divine Love, tells us that she stands in awe before this word (see *Miscellaneous Writings*, p. 249), and shall we dare to take this name of our God “in vain” by lowering or limiting in any wise its meaning, or by closing our ears to the Christ-appeal: “Love one another; as I have loved you”?

ANNIE M. KNOTT.

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Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

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When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN. SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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JESUS AND THE CHRIST

JUDGE CLIFFORD P. SMITH

IN method and in purpose Christian Science is essentially constructive. It tears down only to build anew. It challenges a man's belief only that it may offer him a better understanding. The aim of its denials is to make clear its affirmations. Thus it denies that Jesus is the Deity in order to illuminate "the way" which he showed, and proclaim the Messiah or Christ. No one can afford to be either misinformed or uninformed with respect to what Christian Science teaches on this subject, for it is vital in relation to all that religion offers to mankind.

Christian Science holds that Jesus was one who acted within the range of what is possible for men,—one who exemplified universal possibilities. It teaches that he was "the highest human corporeal concept of the divine idea" (Science and Health, p. 589), and was rightly entitled the Messiah, or Christ, though either of these terms, as applied to him, is less a personal name than the designation of his office. It affirms that the office of the Christ is to liberate and deliver,

to heal and to save, and that our privilege and our need, as well as our duty, is not to worship Jesus as God, but to appreciate his humanity and to emulate his example, remembering, as Mrs. Eddy has said, that he "was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love—his Father or divine Principle" (Science and Health, p. 29). This teaching renders unto Jesus exactly what he desired, namely, not to be deified, but to be glorified.

The basis of this teaching is the entire Bible, the Jewish and Christian Scriptures, but particularly the utterances of Christ Jesus himself. For Christians at least, the question whether he is God ought to be settled by what he said. He must have known whether he was man or God, and this subject was within the scope of the topics on which he spoke. If, therefore, he were God, he would have said so plainly and often. His mere silence on such a vital point

would be sufficient to refute the theory that Jesus is the Deity. But he was not silent; the gospel record of his teaching authorizes, both negatively and positively, the position taken by Christian Science.

On reexamining the gospels to discern anew what the Master taught on this subject, it is to be observed that he did not teach that God is three persons, but plainly taught that He is one. When a scribe asked him, "Which is the first commandment of all?" the answer which Jesus gave included the words, "Hear, O Israel; The Lord our God is one Lord." The scribe's reply, which Jesus expressly approved, included the words, "There is one God; and there is none other but he." The truth thus affirmed and reaffirmed was the cardinal point, or central fact, in the religion of the Jews. They had always steadfastly held to the oneness of God. Surely it cannot be said that Jesus introduced an inconsistent belief.

It is also to be observed that Jesus never said that he was God. On the contrary, he plainly said of himself that he was "a man that hath told you the truth." Indeed, he referred to himself with other men as worshipping God,—“we know what we worship.” Surely he did not mean that he worshiped himself. We must consider also that the Master said, with reference to his disciples, "They are not of the world, even as I am not of the world." Such sayings as these precluded the theory of his deification.

The gospels also show that Jesus, on more than one occasion, virtually denied that he was God. For instance he said, "Why callest thou

me good? there is none good but one, that is, God." This saying ought to be conclusive of this whole question, for it is squarely contrary to the theory that Jesus was God, and it is equally contradictory of the belief that God is three. By this saying Jesus did not mean that he was bad. He was, as Mrs. Eddy has said on page 54 of *Science and Health*, a "Godlike and glorified man;" but his words show that he recognized his entire dependence on the Father. His was a reflected glory; his was a derived goodness. He reflected the goodness of God and the power of God, and this is the true function of man.

It is also recorded in the gospels that Jesus was once required to affirm or deny that he claimed to be God. That which in the course of three or four centuries came to be held as orthodox belief was put to him as an accusation. This occurred at the feast of the dedication in Jerusalem, as publicly as could be. Certain of the Jews had taken up stones to stone him, and Jesus asked them why they did so. They answered, "For blasphemy; and because that thou, being a man, makest thyself God." In reply, he did not deny that he was a man, but he corrected them on the other point. His words were, "I said, I am the Son of God." Surely in these circumstances, if he were God, he would have said so. If the Deity were three persons, of whom he was one, he would not have spoken as he did. It is to be observed also, that his reply was understood by his accusers to be a denial of the charge that he claimed to be God. Although they were seeking

evidence of their accusation, they did not pretend that he had admitted it.

In order to understand the word "Son" as used by Jesus, we must consider his use of the word "Father," for each of these words is the counterpart and complement of the other. The gospels show that he spoke not only of "my Father," but of "the Father," "your Father," and "our Father," and that he used these titles interchangeably. This fact, of itself, proves that he did not regard himself as God; but there is further proof from his own lips. Several of his utterances plainly imply that the same relation to God in which he stood is the divine birthright of every man. Thus he spoke of other men as sons or children of God, and he expressed his whole aim and object in the words, "that where I am, there ye may be also."

That the teachings of Christian Science are correct, is again clearly shown by what Jesus said in prayer for other men: "The glory which thou gavest me I have given them; that they may be one, even as we are one." The unity with God which he claimed was therefore a relation with the divine Spirit or Mind which belongs potentially to every man. It was evidently the real man's mental and spiritual unity with his divine Principle, which Jesus emphasized in order that God-given qualities might be recognized and expressed by us as they were by him.

It may be remembered at this point that Jesus also said, "I and my Father are one," and that this saying has been construed to mean "the Father and I are identical,"

"He and I are the same," or "I am God." But no such meaning belongs to his words, nor would any such interpretation be consistent with his other sayings. "My Father is greater than I;" "I can of mine own self do nothing;" "I live by the Father,"—these are some of the Master's utterances which forbid such a strained construction of his words. The unity to which he referred is thus defined by Mrs. Eddy: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in him we live, and move, and have our being'" (Science and Health, p. 361).

The belief, therefore, that Jesus was God, and the theory that he was able to do as he did because of this fact, tends to perpetuate a false concept not only of man, but of God. This mistaken view limits the knowledge of divine power and causation; it turns thought away from the source and Principle of life eternal.

To understand the Life which Jesus manifested, we must get to know something of this infinite Life which is not in man but is reflected by man. To understand the Love which Jesus showed forth, we must see that God is Love, and that divine Love is made manifest and effective through man. To appreciate the intelligence which Jesus possessed, we must perceive that divine Mind is God, and that He is the Mind of man. To comprehend the so-called miracles which Jesus wrought, one must know the divine law and power which made them possible, normal, and natural. To understand what he was and did, one must know the Principle by which

he lived and acted. Every evidence of real life is a witness to the source, substance, and Principle of true being, and this divine Principle is God.

The "incarnation," then, is simply this: that God was made manifest to human thought through Christ Jesus. He himself said, "If ye had known me, ye should have known my Father also." Christian Science therefore explains that the difference between Jesus and other men is not that he was above the true standard of manhood, but that our sense of man is below par. To borrow a phrase used by Isaiah, he lifted up "a standard for the people," a standard which was recognized by St. John when he wrote, "Beloved, now are we the sons of God."

The final disappearance of Jesus has been commonly called his ascension. Truly regarded, that was the culmination of it. His ascension was a progressive demonstration of the power of Truth over error. With the knowledge of Truth he overcame, one after another, the errors which seem to make man mortal, until he proved man's immortality completely. Understanding the reality and the infinity of Spirit, he put off the belief of life in matter until every material element vanished and to human sight he became invisible. In this manner he ascended progressively, disproving the sense of life which is partly material, or human, and demonstrating the Life which is purely spiritual, or divine.

Moreover, he did not do this in a way that was personal to himself. On the contrary, it was the "new and living way," "the way of truth," which he dedicated for us. He invited all men to learn of him, and he

declared that we can do as he did. Therefore the way which he showed is universal, practicable, and scientific. How long it may take for any particular person to scale the whole ascent, and whether he will do so without the change called death or in spite of it, these are points of but little importance as compared with a definite grasp of the possibility, including the problem to be solved and the way of its solution.

It is therefore essential to all that Jesus sought to accomplish that we, as Peter said, "follow his steps;" that we overcome evil and rise above discordant conditions, as he did; that is, by virtue of the same law and power. The essence of Jesus' work was the illustration or exemplification of what is practicable for us; but his life would furnish no example unless he were, as one New Testament writer has said, "in all points tempted like as we are." The purpose of Jesus' entire endeavor was to serve his fellow men, and there ought to be no doubt as to the nature and method of his service. We have his own authority for saying that it was teaching; it was enlightening the world; it was bearing witness unto the truth. His ministry was a series of concrete lessons by which he taught and objectified the truth, or reality, of man's being.

The greater part of what Jesus did has been put aside as supernatural, while we should have perceived, as did John, that he was "the faithful witness" who "hath given us an understanding." All of what Jesus did would be perfectly natural to one who fully understood the truth of being. His acts of power were done in accordance with the true

order of the universe. They annulled the seeming law of evil with the absolute law of good. They were object-lessons in the demonstration of real law. His unparalleled self-sacrifice (the crucifixion and resurrection, involving the overcoming of death) was incident and necessary to his demonstration of Truth. It was the supreme proof of divine Love and Life. His healing works, so far from being supernatural, were supremely natural, for they evinced the true nature of man's being. They separated that which, in the human make-up, is illusive, destructible, and unreal, from what is substantial, enduring, and real. In short, these mighty works were part of the means by which the Master taught; they were part of the method by which he bore witness unto the truth.

Such a service would have been vain and useless,—indeed, it would have been impossible,—if the truth which he proved were not as true for us as it was and is for him. Happily for us, this truth was the reality of Life brought to light. Hence it was that Jesus said, "Because I live, ye shall live also." For these reasons a correct view of Jesus is of the utmost importance. We need to know what he was in order to understand "the way" which he opened for us—that way which was referred to by two of the New Testament writers as the "new and living way," "the way of truth."

In order to gain the true and abundant Life which Jesus manifested for us, we must, as Paul said, "put off the old man" and "put on the new man." To be saved from evil, we must lift thought above sinful and mortal personality in matter to

man's real individuality in Spirit or Mind, where evil does not exist. In other words, to be redeemed from mortality is to perceive and achieve one's true manhood, with its understanding and goodness and power, with its freedom, wholeness, and immortality. To do this, a true concept of Jesus is absolutely essential; and it is a main factor, for with it we can then begin to realize the truth of Paul's saying, "Unto every one of us is given grace according to the measure of the gift of Christ."

How, then, did the belief that Jesus is God originate? This question is not answered in the Bible, but the answer is compassed by the force of indubitable facts. Jesus neither taught that he was God nor authorized that belief. It is not affirmed by the authors of the gospels. Although they did not always confine themselves to history, but sometimes expressed their own views, they have nowhere said that Jesus is the Deity. Even the New Testament writers who are commonly quoted as supporting the doctrine in question, wrote just as explicitly, or more explicitly, to the contrary. Take, for example, the epistle to the Hebrews; it contains the statement that Jesus and other men are "sons," "brethren," and "all of one."

How Jesus was generally regarded by the Christians of his day, can be inferred from an incident related in the book of Acts. After he had passed beyond the range of human sight, and a successor to his betrayer had been chosen, Peter, "standing up with the eleven," and addressing the whole company of believers at Jerusalem, spoke to them of "Jesus of Nazareth, a man approved of God,"

and throughout the address Jesus is referred to as distinct from God. When all of these facts are fairly considered, but little is left as basis for the theory in question besides the human tendency to limit man by materialistic beliefs, and the primitive habit of attributing to extraordinary facts a supernatural character.

It should be observed, however, that Christian Science neither deifies Jesus nor reduces him to the common level of humanity. It accepts the Scriptural account of the conception which led to his birth, and attaches much importance to his origin and to his knowledge of it. Explicit references to this subject will be found in Mrs. Eddy's writings; for example, on pages 29, 315, 332, and 539 of *Science and Health*. The following excerpt is from the page last mentioned: "The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe." Without the extraordinary proof which he had of God's fatherhood, Jesus might not have been able to say in his youth, "Wist ye not that I must be about my Father's business?" nor able in his later years to perceive and teach the further fact of spiritual being, "Call no man your father upon the earth: for one is your Father, which is in heaven."

Another question can be explicitly answered: Who or what is the Christ? A few sentences from an encyclopedia (*Popular and Critical Bible Encyclopedia*, vol. 2, pp. 942, 943) will advance this inquiry. "Jesus was our Lord's proper name, just as Peter, James, and John were the proper

names of three of his disciples. . . . Christ is not, strictly speaking, a proper name, but an official title. Jesus Christ, or rather, as it generally ought to be rendered, Jesus *the* Christ, is a mode of expression of the same kind as John the Baptist, or Baptizer. In consequence of not advert- ing to this, the force, and even the meaning, of many passages of Scripture are misapprehended."

In the Bible the term "Christ," or "the Christ," is used as a synonym for the Messiah, whose advent was the subject of Jewish prophecy and expectation. It is used as a title given to Jesus of Nazareth, because he fulfilled the Messianic prophecies. It is also used to name the office of the divine Saviour; to designate that which exercises or manifests the saving power of God. In her works on Christian Science, Mrs. Eddy has followed this Biblical usage, thus restoring the name "Christ" to its full meaning. Consistently with both the Jewish and Christian Scriptures, she has also furnished a definitive statement of the Christ on which both Jews and Christians may unite; namely, "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (*Science and Health*, p. 583).

This is a definition for all peoples and for every era. Thus it was that Paul spoke of the Christ as having delivered the Hebrews at the time of the exodus from Egypt. Thus it is that the Christ actually can be with every one "always, even unto the end of the world,"—even unto the end of error. And thus it is that the "Christ in you" is "the hope of glory."

FROM BONDAGE TO FREEDOM

ROBERT NALL

WE read in Exodus that "God led the people about, through the way of the wilderness." It was not the way men would have taken, more especially if they could have foreseen forty years' wandering in the desert; but it was unerring guidance with a divine purpose in view. There is nowhere a more fascinating or profitable story than that of the Israelites. Though a people specially chosen by God to become the recipients and the expounders of the great truth of monotheism, they had for two hundred years been slaves to a foreign monarch, and possibly to many of them the hope of deliverance had almost vanished.

The Israelites had not yet learned that while the divine purposes do not seem to ripen fast, still they are never abandoned; and that the God of their famous ancestors—Abraham, Isaac, and Jacob—could not forget His promise to make of their children a great nation which would become the repository of faith in one living God, and thus check the spread of idolatry in worship and practices. But deliverance came at last in a miraculous way—that is, in a way that mortal thought would never have suggested or planned—and the journey began. Now they might have gone from Rameses—believed to be the scene of the miracles recorded by Moses at the command of God—to Gaza, *en route* to Palestine, in a few days. The distance was not great, and the road was easy and safe. Tradition says it was this way,

near the coast of the Mediterranean, along which Jacob went down to Egypt, and therefore it must have been well known to Moses and the Israelites. They were not taken that route, however, because it was through the land of the Philistines, and "God said, Lest peradventure the people repent when they see war, and they return to Egypt."

The question naturally arises here, Could not God have given the people the victory over the Philistines then, as He did so many years after? There was seemingly no other road than the one indicated, and any attempt of an enemy to obstruct the advance could have been overcome by imparting to the people all the courage and strength that were needed. What was the meaning of the circuitous route? Why go through a wilderness when it could have been avoided? Why should the people be called upon to suffer more than they had suffered while in bondage? They were God's children, and surely He would deal graciously and tenderly with them. Having shown, by the manifestation of omnipotence in the miracles of the plagues, that the evil of human devices and subtlety had no power, that the artifices of animal magnetism were easily defeated when spiritual law came into operation, was it not a reasonable expectation that all hindrance had now been swept away, and that progress toward the long cherished hopes of a return to their own country would be smooth and rapid?

Probably thoughts such as these

were in the minds of many of the great host of over half a million people. And it is significant that though the exodus took place in 1491 B.C., and though there have been nearly two thousand years of the Christian era, with its clearer light and greater unfoldment of truth, such questions, bearing as they do on the whole philosophy of human nature and God's dealings with man, have not lost their vital import. The experiences, the vicissitudes, the trials through which the Israelites passed,—the wrestling with flesh and blood, the warfare with the carnal mind and all its brood of selfish and sensual longings,—are reproduced today in human life with a fidelity that would be startling were it not that Christian Science has taught us how persistent and insistent in its seeming activity is the material sense which claims that there is life, substance, and intelligence apart from God, Spirit.

Evidently it was necessary for the children of Israel to learn some great lessons, even as it is for us today, and these lessons are pointed out in the words spoken by Moses: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This is manifestly the true and only way of advance for men and nations, and yet how reluctant mortals are to learn this! They would seek to attain happiness by short cuts, disregarding altogether the preparation

of the heart that must precede the acceptance of spiritual truth. The Israelites found that the nearest path to Canaan was closed, and in the years to come they frequently complained and rebelled against God because of the hard experiences through which they were called upon to pass. They could not see—do we always see today?—that it is oftentimes necessary to learn obedience by the things that we suffer.

Suffering, we know, as we grow in the spirit and purpose of Christian Science, is not ordained of God, neither does He bar the door to the realization of His most precious promises. Until, however, we are each reconciled to Him, until we become as little children in our receptivity to Love's beneficence, until we sit at the feet of Christ, Truth, and partake of that heavenly manna which will nourish our starving spiritual nature, thus seeking to be stalwart in our faith, we must pass through a course of discipline that we may be aroused from the mesmerism and lethargy which belong to the enchanted land of materialism.

The way of the wilderness is the way of trials and tests. We would not choose it any more than did the Israelites, if we allowed ourselves to be at the beck and call of mortal desire; but for you and for me it may be the only way whereby we can escape from false consciousness, whereby we shall learn the subtlety, the insidiousness of evil, and how it can be unmasked and proved to be illusory. Our revered Leader has told us that "the design of Love is to reform the sinner. If the sinner's punishment here has been insufficient

to reform him, the good man's heaven would be a hell to the sinner" (Science and Health, p. 35).

Suppose we refuse to go this way, and taking up an attitude of so-called independence, begin to ask why we should be called upon to travel the path of discipline, when God has said He is very near to all that call upon Him, that He is always ready to bestow all good upon us? Is not divine Love our very best friend, manifested in ceaseless activity for our true welfare? If the kingdom of heaven is here, as Jesus declared, what hinders me, if I am earnest and sincere in my seeking for it, from now enjoying its rich blessings? The answer is quickly found in the pages of human experience, and it is this: Nothing whatever but our own false beliefs.

When we come to know God in the highest and purest and most spiritual sense, know Him as eternal Life, Truth, and Love, place ourselves in the attitude of thought that will be accepted by Him as unreserved resignation to His will, because we are profoundly convinced that "all things" do "work together for good to them that love" Him. then the path to the Canaan of our spiritual inheritance—the land flowing with the milk and honey of spiritual good—will not be barred. Truth will have removed some at least of the obstructive error, and the light of Truth will break clear upon the spiritual sight.

What spiritual wealth awaits all God's children! And yet what a faint conception we have of it! Let us rejoice that there is so much to encourage us, and remember the loving guidance that the Israelites had,

—"The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." There were not two pillars, but one. It was the visible token of God's presence. During the day the cloud was a guide, and it protected the people from the heat of the sun. At night it became luminous, and could be seen by all the vast host. During the whole forty years it was never taken away. There is no more beautiful illustration of Love's tenderness and compassion and gentle leading than this. How faithful was this guidance,—never ceasing or faltering, even when the people forgot their blessings and, dominated by their carnal propensities, hungered for the flesh-pots of Egypt.

As we read the story, we wonder how they could have been so ungrateful, when, after their deliverance from Pharaoh, they sang in exultant tones, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" And not many days after, did not God make the promise now so graciously fulfilled by the advent of Christian Science, "I am the Lord that healeth thee"?

Over and over again was the divine omnipotence manifested to these pilgrims in the desert. There were Elims by the way, where were found wells of water and palm-trees; there was manna daily bestowed during the whole of their years of wandering; there were deliverances from the enemy that could only have come from the divine hand; there were given laws and commandments that have ever since enriched the statutes of every nation upon earth, and which

now form the basis and are indeed the essence of all true religion. What an inspiring record it all is! As we think of it, we shall see that it prefigures that journey from the bondage of human sense to the freedom of spiritual understanding which must be the experience of every mortal.

Are we afraid of Love's discipline? Let us know, then, that it is beneficent; not necessarily punitive, but corrective, educational, enlightening. Freedom from the thralldom of sin, from the prison-house of corporeal illusion, from the entrenched hosts of traditional error and inherited falsities, is the beacon-light which attracts every one who comes to Christian Science for help. Perhaps we do not at first see the light; we are not cognizant of what we really need. Our immediate want, as we think, is relief from physical trouble, from doubt and despair, or from the anxieties of domestic or business life.

Having experienced relief, there is a sense of fulness of joy. Not a vision of the wilderness way presents itself. We are buoyant and confident that all is now well. It is seemingly so easy to realize the presence and power of infinite Mind, governing us everywhere and every hour; so easy to believe and know that Christian Science, this wonderful revelation of Truth, which will destroy all error and be our unchanging friend through life, can never be taken away from us. How we long to point the way to others, that they may rejoice with us in the discovery that the "pearl of great price" is, after all, not a mere figment of imagination, but the one thing to be desired of all the blessings in the universe!

How often have we in after days wondered why we could not have remained upon this mountain top with our Saviour, Christ, Truth! But soon we learn why. We must make our pilgrimage along the way of spiritual education, and not that of mortal desire. Our joy must have a sounder basis than a mere glimpse of the treasures of divine Love. There is still the wilderness to go through, that "vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (Science and Health, p. 597).

Let us not complain at this; rather let us rejoice and be glad that we have been privileged to become pilgrims, and that the good we have already seen is but a foretaste of the great unfoldment of infinite Love that is coming to us. The wilderness that the Israelites traveled was not all dry and arid and devoid of cultivation. In one of the most beautiful of the songs of David (Psalm lxxv), he writes of the "pastures of the wilderness: . . . clothed with flocks," thus presenting a picture of the delightful oases that are types of the light and joy that sometimes surprises and gladdens the Christian Scientist as he is conscious of awakening from the dream of mortality, and finds himself entering upon the purer and more ethereal realm of spiritual growth and power.

What does this mean but that we are coming into our rightful heritage of freedom? There is no divine authority for any one remaining in mental captivity; it is only mortal ignorance that keeps so many in the Egyptian land of darkness and suf-

fering. Jesus, our great Wayshower, has shown us how it is possible, when we let God work in us and for us, to conquer sin and disease and discordant conditions of every kind. These are they which bind us as slaves to mortal sense; but if we follow in the steps of the Master, we have the assured promise, verified as it has been by the glorious triumph of truth in Christian Science, that we shall enter

into the joy of our Lord. "He that followeth me shall not walk in darkness," said the Christ of God, "but shall have the light of life;" and therefore we may be confident that trust in Love's unerring guidance always means the illumination of spiritual sense, followed by the mastery over all that is unreal and temporal; over all, indeed, that would bar the door to peace and happiness.

"ADHESION, COHESION, AND ATTRACTION"

JULIA WARNER MICHAEL

THERE is a sentence on page 124 of Science and Health, the spiritual understanding of which will loosen many a burden of suffering for mankind, remove many a yoke of fear, and break in sunder many a band of mortal law. It is as follows: 'Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle.' In Christian Science we learn that God is Mind, Spirit; hence, these forces are not material, but spiritual and divine. As we listen to this truth it leads us gently away from the old false belief that adhesion and attraction are properties of matter.

The carnal mind has been a liar from the beginning. It has claimed that evil, materiality, had the power to adhere to man in multitudinous forms, and that man is powerless to separate himself from it. It has even gone farther than this in convincing men that they were attracted by evil and desired to be identified with it. Listening to these lies and believing them, mortal man has become a hopeless slave to the ills of mortality, in many instances seeking no relief

from them because he believes there is none. How often do we hear these words: Poor man, he inherited his taste for liquor, so he cannot help it—She will never get over her trouble, for it is hereditary—It is his nature to be violent tempered, for he has no control over himself; or, It is more natural for him to be bad than good, since he has a defective brain. Then there is the subtle suggestion that there is an attraction for man in that which is wrong, a lure that he cannot resist; yet if he yields to this suggestion, he must suffer for an act which he was powerless to resist! Thus carnal mind insists upon the lie that evil adheres to man, and that man is attracted by evil.

All this carnal information is "enmity against God," the Bible declares, for God gave man dominion over the whole earth. How clearly Mrs. Eddy discerned that "adhesion, cohesion, and attraction are properties of Mind." What a challenge to fling down to mortal mind! What a sure victory must follow such a challenge, for God's might and right are back of it!

Evil has no power to adhere to man, for as a property of Mind adhesion belongs to good alone. Joy, health, wealth, honor, love, truth, life, spirituality, by the law of God adhere eternally to man, and man to them. Man does not have to struggle to hold on to them, or fear to lose them, because they eternally adhere to all God's creation. This is truly a message of heavenly peace to many a struggling heart. Let him who is battling with the belief that the liquor habit clung to his father, and clings to him in spite of all he can do, awake and know that it has no such power. He has made a mistake in believing that it has, for he is in cohesion with nothing but good. He has no power to adhere to an evil habit, neither has the evil habit any power to adhere to him. The contrary belief is only a mistaken impression.

Let him who has been told by *matéria medica* that a malignant growth has adhered to some part of his body, and that even the knife cannot separate it from him, learn that the law of divine Love eternally separates God's ideas from all evil, and the sufferer can daily and hourly prove for himself such separation to be true, and that man in God's image and likeness is never sick or sinful. Let him who is fearing the supposed attraction of evil for a loved one, remember that evil owns nothing, not even attractiveness, for good owns all. Spirit, divine Love, Truth, all that is right and good, naturally and constantly and compellingly attracts man, who is its own image and likeness. He is aware of this attraction, responsive to it, and glorified by it.

Evil thoughts, such as fear, lust, hate, envy, anger, malice, suspicion, discouragement, selfishness, criticism, possess no power of adhesion. They cannot fasten on man or adhere to him, and their illegitimate boast of such ability is silenced by the knowledge of the truth that good alone is annexed to man's consciousness.

Nineteen centuries ago there lived one, Jesus the Christ, who proved conclusively the non-adhesiveness of evil. In healing a man instantly of leprosy, another of blindness, and still another of paralysis, in raising Jairus' daughter and Lazarus from death, he demonstrated man's eternal oneness with good and his present separation from evil. In each of the afore-mentioned cases there is no doubt that previous to Jesus' demonstration, the individual healed, and his community as well, were firmly convinced of the reality of the particular disease evidenced. But Jesus' knowledge of the truth that man is only joined to good, God, utterly destroyed all evidences to the contrary. Again, in the healing of Mary Magdalene did not the Master prove irrefutably the attraction of Spirit, good, and the utter powerlessness of evil, though seven times multiplied, to draw or to hold God's child?

Another striking instance of the powerful attraction of divine Love and of the present cohesion of Spirit with man, no matter what the testimony of the material senses to the contrary may be, is found in the gospel of Mark, where we are told that the lunatic, upon whom a legion of devils, evils, had seemed to fasten, when he saw Jesus a long way off, ran to meet him, and worshiped him.

Previous to this no man could come near the madman, but in the Christ he recognized and instantly responded to the all-compelling attraction of Love, which rendered the seeming power of evil's adhesiveness null and void. Soon he sat at Jesus' feet, free from the previous tormenting beliefs, which were powerless to hold him, and which fled from him at the incoming of the truth. Were not these experiences of the Master the inspiration of the words on page 293 of our textbook, "Science and Health with Key to the Scriptures," which refer to the "spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life"?

Christian Science has come to the

world to teach men not only to do the works of Jesus the Christ, but to think his thoughts. Surely one of the mightiest of these was the apprehension of the potency of good, the utter impotency of evil, since God, good, is All-in-all. The hour is come when it is man's privilege to realize and prove, through the understanding of God, that evil of any name or nature has no power to adhere to him as an individual, or to a community, a nation, or a race. In proportion as this becomes clear will a song of rejoicing arise from the whole earth, for the Spirit of the Lord will set at liberty them that are bound by false beliefs, perpetuating only the bonds of perfectness and peace, the kingdom of our God and of His Christ.

"WATCHFUL WAITING"

CLARENCE W. CHADWICK

AT the present time, as well as in days long past, men have grown impatient at what seem the needlessly long delays in the establishment of righteousness in the world. In meeting this thought Peter says, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." The slackness is rather due to the unwillingness of mortals to see the divine purpose or to obey the divine will.

Viewed from a scientific standpoint, "watchful waiting" is commendable at all times, because it is sure to lead into "green pastures" of peace and good will, "beside the still waters" of virtue and contentment.

It is the attitude of the true Christian, and affords time for prayer and fasting. Self-will decides hastily, rushes precipitately into the maelstrom of human passions and desires, and when too late regrets its fruitless course. There is a deal of truth in the familiar adage, "Haste makes waste," and the student of Christian Science has a keen appreciation of this fact. Once having learned the right way, and to say "Not my will, but thine, be done," if through haste human will is allowed to express itself, he may always stand a silent witness to the devastation of wasted energies. Wiser for the experience, he presses forward, resolved to be more watchful in the future.

Watchfulness and waiting always go together. It is only when one

neglects to watch that he fails to wait for that "still small voice" which says, "This is the way, walk ye in it." Human wisdom often runs in contrary channels to the divine, and thus leads into trouble instead of out of it. It may sometimes assume the appearance of being watchful, but only on a material plane. Watching one's neighbor is usually meddlesomeness. To mind one's own business is to express the true watchfulness.

The Master's command to his followers to "watch," meant that they were to have their thinking established on a scientific basis. They have a definite rule of Principle by which to think. It meant to guard their own thinking about their neighbor, rather than to be disturbed over what the neighbor might be thinking about them. One's mental foes are "they of his own household" of thought. An outward foe, unless it finds a kindred thought in another to appeal to, hits wide of the mark. Unless one's own thinking is malicious, a malicious thought from another's arrow has nothing to aim at.

The mental attitude of the true Christian Scientist is always one of "watchful waiting." Our revered Leader says, "When we wait patiently on God and seek Truth righteously, He directs our path" (*Science and Health*, p. 254). The tempter is ever on hand to suggest haste and worldly policy. Many unhappy and needless experiences might easily be avoided by waiting for the "sober second thought," which is usually the prompting of wisdom. Especially is this true where zeal without knowledge would plunge headlong into the immediate solution

of various human problems, or where ignorance of Truth assumes to know and to act in God's stead. There are problems in and out of the home where the error may be clearly seen by the onlooker, but where the utmost patience and kindness, joined with this waiting, may be necessary to bring about reconciliation. The practitioner or teacher of Christian Science can but point the way in such cases; he cannot do another's work for him. This rests with the individual, and unless the latter is open to receive merited rebuke and ready to do his own work, no mediatorial service will ever solve his problem for him. Where impatience, self-will, and personal criticism take the place of "watchful waiting," error but enlarges its borders.

"Be still, and know that I am God," offers the solution of every human problem. This command, if obeyed, would enlist all mankind in the divine order of thinking. Mortal or material thinking is contentious, impulsive, selfish. It must be put away if one would know or be conscious of the great spiritual fact that the "I am" is God. Obedience to the demands of physical sense so-called, would mean the denial of God's power and presence and the admission that one's own selfhood is the evil or matter. This would be "confusion worse confounded."

The poet's dream of "a lodge in some vast wilderness" was no doubt a reaching out for a sense of the eternal stillness; but such a lodge, beyond the reach of human sound, without the Christ-standard of thinking, would not be the quietude of Soul. We cannot "be still" in mind

or body until we learn to silence the demands of personal sense, the suggestions of an existence separate and apart from God. So long as the belief obtains that existence is both spiritual and material, God will not be recognized as the great "I am." Evil will take the place of good in human consciousness and will seem to be tangible and real, while good will seem intangible and unreal.

"Watchful waiting" is waiting on the Lord and not on time. There is an erroneous belief that time is going to solve the problem of human life. The student of Christian Science knows that "time is no part of eternity" (Science and Health, p. 468), and that to wait on time to solve any problem means certain disappointment. Now is the only accepted time in which to work, in which to know that good is, and evil is not, save as it seems to exist in a disordered state of mortal consciousness. The one supreme power of the universe is operative now, to make known to every individual the eternal, unchangeable perfection and continuity of being, the moment this individual silences the false self and intelligently acknowledges the allness of God, good. Until the false self is silenced, one can believe in God without any demonstrable knowledge of His all-power and presence. When understanding takes the place of blind belief, self is eliminated and divine Mind is given the right of way in human affairs.

How practical this question is! A case of sickness comes to Christian Science for help. Were the practitioner to believe what he had learned through the material senses, he would admit that there was a sick man seek-

ing help, that possibly he had been given up by the physicians, and that there was little use in trying to do anything more for him. But as a Christian Scientist he would disagree with all sense-testimony or erroneous teaching. In the first place, he would know that it was not a sick man calling for help or a sick man's belief, but instead, the false belief that man is or can be sick. Knowing that the only real man is God's man, and seeing this sense-suggestion of sickness as wholly separate and apart from man, as only an illusory conception of the so-called carnal mind, which "is enmity against God," and "not subject to the law of God," the outward evidence of disease would soon be dissipated, and the so-called patient would in a measure be transformed by the renewing of his mind.

This would simply mean that the practitioner of Christian Science was thinking as God would have him think; that he has learned how to obey the command, "Be still, and know that I am God;" that through "watchful waiting" on divine Love he has witnessed the demonstration of divine power in the healing of disease. In precisely the same manner he would apply his understanding to the solution of any human problem that might confront him; he would silence the material senses, and let the eternal unity of God and man, the truth of being, express itself in an improved condition of mind and body.

If all nations of the earth could at once adopt the policy of "watchful waiting" as interpreted in the light of Christian Science, war would cease, disease would vanish as a dream, and sin would soon become unknown.

CHURCH RELATIONS

RICHARD P. VERRALL

IT is a generally accepted rule in all branches of public service wherein many individuals work together for a common cause, that each shall have a definite idea of his own respective function. This rule is so simple that it sometimes escapes notice; still its importance is so great and its observance so necessary, that no permanent success can be obtained in any department of life without obedience to it.

A good example of this rule, as applied by Mrs. Eddy, may be found in the chapter entitled *Recapitulation*, beginning on page 465 of *Science and Health*. "This chapter," as we read in the opening paragraph, "is from the first edition of the author's class-book," which our Leader tells us in "Retrospection and Introspection" (p. 35) was issued under the title "The Science of Man" five years prior to the publication of the Christian Science text-book, "Science and Health with Key to the Scriptures." A glance through the chapter will show that, in common with all successful exponents of new and original thought, Mrs. Eddy began with a series of exact definitions of the words she was about to employ. She took no scholastic opinions for granted, but challenged everything that was stereotyped, and thus made her way to clearer and purer views of spiritual reality.

As students of Christian Science we certainly cannot do better than to follow the example of our inspired Leader; and in becoming members of

The Church of Christ, Scientist, we should all have a definite idea of our duties and responsibilities, and also be thoroughly familiar with the nature and significance of church relations. In the beginning it is natural that we should have a somewhat local and plural sense of churches, as of people and material things. As we go on, however, we discern the spiritual law of unity, and perceive that as there is but one God and His one infinite manifestation, so there is in reality but one church, no matter how many differing human conceptions there may be concerning it.

Perhaps there is nothing in all the work of our Leader more remarkable than the fact that she was both Discoverer and Founder of Christian Science. The discovery of the divine Principle of Christian Science, she tells us (*Science and Health*, Pref., p. viii), was made in 1866, but it was not until thirteen years later that she became the Founder of the first Christian Science church organization; while the *Manual of The Mother Church* was not issued until 1895. It thus appears that, like Moses, she first received an impartation of the divine Spirit, which led her to ascend step by step to the highlands of Christian Science, after which she came down from the mount of revelation and patiently undertook "the translation of the spiritual original into the language which human thought can comprehend" (*Science and Health*, p. 210).

The formation of a universal

church organization for the purpose of disseminating the teaching of Christian Science and at the same time maintaining its purity, was the problem which confronted Mrs. Eddy in the fifty-seventh year of her age; yet she lived long enough in the flesh to realize the fulfilment of every essential requirement of this vast undertaking. As her followers, it remains for us today to understand sufficiently the divine Principle she discovered and the significance of the church organization she founded, and so to relate ourselves to both that we may all work together with one accord for the universal extension of a knowledge of this demonstrable truth.

Paul had a clear sense of the function of church-membership when in his epistle to the Ephesians he defined it as "for the work of the ministry, for the edifying of the body of Christ." The word "edify," which is so frequently employed in the translation of his epistles, was exceedingly well chosen. It is derived from the Latin word *ædificare*, to build, erect, or establish, and from thence we also get our word "edifice." The apostle's spiritual discernment enabled him to see and describe the true church edifice, or temple, as "a building of God, an house not made with hands, eternal in the heavens." This church, he said, was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

As the stones of an earthly temple are so cut and squared that each may fit into its own place in the finished structure, so must the individual members of the spiritual temple be perfectly conformed to the design of the heavenly architect. Having this thought in mind, the student of Christian Science must begin where he is now, and whatever may be his particular function at the present time, whether he be one of the congregation, an usher, a minor officer, a member of the board of trustees, the organist, soloist, or reader, if required to fill any office, be it large or small, it is equally necessary in each and every case to begin by a simple definition of the function to be performed.

Before accepting service in any capacity, therefore, it becomes necessary to ascertain what one is called upon to do. The common human tendency merely to make inquiry as to what was done by one's immediate predecessor, is of course an exceedingly superficial method and in some cases might be positively misleading. It is further apparent that even though one individual may have correctly interpreted his duties under the existing conditions of the past, a change in the present circumstances might develop many new duties hitherto unthought of. All this goes to show that the really important thing to understand in connection with any department of church service is the fundamental requirement of that service.

This fact having been understood, one should realize that "the inspired Word of the Bible" (Science and Health, p. 497), as apprehended in

Christian Science, is the one source of spiritual authority, and that the Manual of The Mother Church is the book of rules and regulations which our Leader has provided for the guidance of church-members. Then one should study the religious corporation law of the state in which one's church happens to be situated. This is not nearly so imposing a task as one might at first imagine, and a few pages of an inexpensive law book frequently contain all the main points concerning which one needs to be informed. Lastly, the by-laws of the church of which one is a member should be carefully studied, though these by-laws are of course subject to revision from time to time, as the general consensus of the congregation advances to clearer and simpler views of true church relations.

In studying the Christian Science text-book with a desire to clarify our sense of the one universal church and our relation to it, we find that "we can unite with this church only as we are new-born of Spirit" (Science and Health, p. 35). We also find many illuminating definitions in the Glossary which tend to throw light on the subject, such as "Ark," "Baptism," "Believing," "Church," "Rock," "Temple," "Tithe," "Zeal," and "Zion," all of which are highly instructive and stimulating. Again, there are definitions of such words as "Levi," "Pharisee," "Veil," and "Will," which uncover the false claims of ecclesiastical despotism, hypocrisy, and self-righteousness, and indicate that these foes of our own mental household must be cast out.

While it is impossible in this or any article to write a detailed specifica-

tion of the duties and privileges of church-members and officers which would be generally applicable to one and all, for the sufficient reason that the Church Manual distinctly requires that "each Church of Christ, Scientist, shall have its own form of government" (Art. XXIII, Sect. 1), still it may be said that it is undoubtedly the duty and privilege of every member of a Christian Science church to be familiar with Article VIII of the Manual and to be generally informed as to the existing situation in the particular branch of which he may be a member. In this way each can perform his part in building the ideal church, thus helping to advance the true standard of spiritual progress. Those who are tempted to undervalue their legitimate influence in church affairs should ponder well what Mrs. Eddy has to say in "Pulpit and Press" on that subject, especially in the dedicatory sermon to The Mother Church.

In her Message to The Mother Church in 1900, Mrs. Eddy, with her usual moderation and fairness to both sides of a question, knowing full well the common human tendency to swing to extremes, established the true balance by adding: "Usefulness is doing rightly by yourself and others. We lose a percentage due to our activity when doing the work that belongs to another" (p. 8).

In one of his Hibbert lectures given in Edinburgh University in 1880, Ernest Renan, the famous religious historian, in tracing the evolution of the early Christian church, shows how the congregational churches established in the apostolic days gradually surrendered

their individual rights of corporate membership to the *episcopi*, or superintending officers, and how they in turn abdicated in favor of the *episcopos*, or bishop, so that at about the middle of the second century the bishops had practically forgotten that their official authority had originally been derived from their respective congregations, and were now appointing their own successors upon the theory of an apostolic succession. Deploring this condition of ecclesiastical monopoly into which the church had so soon lapsed, Renan ventures the discouraging prediction that "the representative system will never be, in any degree whatever, the law of the Christian church."

Had this fearless advocate of religious freedom been able to read the signs of his times a little more accurately, he might have known that a great spiritual revolution was already going on in America, and in Boston, Mass., a New England woman had actually commenced in the year 1879 to lay the foundation of a church designed to fulfil the very conditions which he declared would never be "in any degree whatever, the law of the Christian church."

In order that the true system of representative church government, concerning which Mrs. Eddy has given us such specific instructions, may be fully realized in human history, it is plain that we as her followers have a sacred trust to fulfil and an active duty to perform. The very first step that each individual must take in order to begin aright, is clearly to define to himself his present church relations and keep this definition constantly up to date, then strive with the whole heart to live up to his privileges and responsibilities as faithfully as he can. In the article "Rotation in Office" in "The First Church of Christ, Scientist, and Miscellany" (p. 254), Mrs. Eddy has given us "the Magna Charta of Christian Science," and this, together with "Readers in Church," "Words for the Wise," and "Mental Digestion" (pp. 249, 250, 229), as well as many other valuable articles contained in the same volume, rounds out and completes our Christian Science reference library, and may be said to have given us the answer to every important question concerning church relations upon which we can ever be in doubt.

[Written for the *Journal*]

SINAI AND OLIVET

HELEN A. LEE

WITH thunderings, smoke, and leaping flame,
The Mosaic law on Mount Sinai came;
And all the tribes, of Abraham begot,
Trembled and feared before God's "Thou shalt not."

When, heralded by star and angel song,
The gentle Jesus taught the silent throng,
Their stony hearts were melted as they saw
That "love is the fulfilling of the law."

LOVE

ANNE ARCHBOLD MILLER

“**W**HAT a word! I am in awe before it” (Miscellaneous Writings, p. 249). Thus spake our dear Leader, Mrs. Eddy, of Love; and thus do all thoughtful students of Christian Science echo the words as they glimpse something of that with which her far vision inspired her. “God is love; and he that dwelleth in love dwelleth in God, and God in him.” To dwell in God is to think as God thinks, to see as God sees, to feel as God feels; in short, to reflect only divine qualities, to abide in the consciousness of good. From this it follows that we truly love only as we gain God’s view-point; and we gain this view-point only as we understand God, and become “of purer eyes than to behold evil.” To love is to gain spiritual understanding. Paul said, “Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal.”

If one believes that in himself he has the gift of prophecy, this very sense of self brings him that vision of both good and evil which so often inspires fear. The deeper one delves into the mysteries of false sense, believing that he has in himself the power to penetrate these so-called depths, the farther he journeys from what Paul names the “mystery of godliness,” divine Love! And if he claims all knowledge, ignorant that “the wisdom of this world is foolishness with God,” a wisdom that includes the belief in both good and evil, and claims it as a proud possession

of a mind separate from God, this very claim is worse than nothing; for he must retrace his steps, until he finds again the childhood of humility, the wisdom of self-surrender.

If one has a false sense of his own mentality as all-powerful, a seemingly absolute faith in the power of thought, but unallied with love, the outward manifestation of this sense of faith may be expressed in a betterment of physical conditions. If, however, these seeming works of faith be but in self-exaltation, and not to bless mankind and glorify God, they too are nothing; for, as the apostle points out, though one give all his possessions to feed the poor, and his body to be burned, if he is lacking in that charity which is love, all this is of no avail. If one should give all that he has materially, to those he deems poor, and give it ostentatiously, believing that by so doing he is impoverishing himself, it indeed profits him nothing. His false sense has robbed him of the realization that there is but one source of supply, namely, Love, that is “impartial and universal in its adaptation and bestowals” (Science and Health, p. 13).

Because there is but one Giver of all good gifts, there never can be ostentation in true giving. Spiritual riches being all, material riches are in reality nothing; hence to give them up can never impoverish us or bring a sense of sacrifice, for since God is Love, Love must be all; and any seeming gift which brings a

sense of impoverishment or sacrifice is not given in the love wherein we desire good for our brother as for ourselves. Truly, a false sense of giving shall profit us nothing!

And what profits that which our dear Leader calls "the selfish *rôle* of a martyr" (Miscellaneous Writings, p. 288)—that one give his body to be burned? We are taught that "it is the spirit that quickeneth; the flesh profiteth nothing." It is a far cry indeed from the error which would burn the material belief of body in self-righteous sacrifice to be seen of men, to the dear love of the Master, who gave up his life for his friends,—gave up, not in sacrifice but in glorious overcoming, a false sense of body for the glory of God, thus through this sublime overcoming proving the nothingness of matter.

The love that is of God "suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up." "To suffer" is "to endure without sinking; to sustain." Understanding that God is the only judge, and that He is "of purer eyes than to behold evil," we gain the realization that no matter what of evil may seem to be manifested toward us or in us, it cannot impress our true consciousness, which knows only spiritual realities. This attitude, retained through every seeming sense of injustice or pain, is the only way we may prove superior to occasion and be truly kind. "Kind" is defined as "having feelings befitting our common nature." Therefore we must see in our brother the true man abiding in the consciousness of Love. This mental attitude is the only basis of that reflection of the perfect law

of God which not only sustains us, but may at any moment rend the veil of false sense which seems to obstruct our brother's vision.

Again, whence could envy arise, if we but realized that every good and perfect gift is for all men alike, and that it is only a false sense of a selfhood apart from God which impresses us otherwise? Because my brother and I are unified in Love, in spiritual consciousness, that which is his in reflection should give me as great joy and gratitude as that which seems to be my own. And one could not vaunt himself or be puffed up through the gifts which all men share alike in quality and quantity. It is only a material selfhood which would put forth the claim of "mine" and "thine."

So, too, love never pretends to be more or less than it is, and hence it manifests no unbecoming vulgarities, nothing which does not find place in the nature of God. How shall we attain the love that is unselfish and knows only good? By knowing the truth of being, and patiently endeavoring to bring it into demonstration. Love triumphs not in iniquitous measures, nor finds satisfaction in evil; for there is no triumph save the triumph of good over evil, which is the triumph of Truth. The Master said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Christian Science teaches that the unseeing of evil is the downfall of evil; it is the word established in heaven, the truth made manifest. Knowing that all things are of God, and that good is eternally progres-

sive, we can never fail to anticipate a constantly increasing good. Love never for one instant falls from its perfection; it is never conscious of evil, hence manifests no bodily ills; it reflects upon all on whom its gaze rests, the beauty of that light which is unfailing and eternal.

Let us think for a moment how the idea is seen even through the bud. We trammel what is called nature with much less of mortal thought than we bestow upon man. There is, then, a reason why all nature should declare the glory of God. There is less resistance to the pure and perfect expression of Love. No matter how tiny the bud may be, we accept it as the promise of a perfect flower, we see the flower full and beauteous shining through the bud. Not so with man. We wish the babe might keep its sweetness, its unselfed love, but we empower it with a mind apart from God, which will develop, doubtless, and manifest evil as well as good traits; will become educated in ma-

terial knowledge and thus lose its purity and sweetness,—all this, because we hamper it with a belief of a mortal mind apart from God.

From beginning to end of these beautiful words of St. Paul the one great lesson stands paramount, namely, all that ever fails us is a belief in a selfhood and mind apart from God, infinite Love. He says, "Now abideth faith, hope, love, these three; and the greatest of these is love" (Rev. Ver.). Faith in God is beautiful, aye, even a blind faith that we shall see salvation. Hope in God is precious, but it implies a present state in need of hope. It is only when hope is anchored "within the veil" that we gain "the greatest of these," because there is no mortal selfhood, no resistance to Truth, no "death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" which "shall be able to separate us from the love of God."

"MORE THAN CONQUERORS"

J. THOMAS MUMFORD

TO work is to overcome resistance, and the world is making every effort to reduce that resistance to a minimum. The improved machinery invented, with which to do the world's work, expresses an effort to overcome resistance and to do the work with ease and in the shortest possible time. The invention that does not contribute somewhat to this end does not see the light after it passes the Patent Office. The water from the mountain finds its way to the sea by following the course of least resistance, and for

that reason the rivers are winding in their way to the ocean.

There is nothing accomplished except through effort to overcome the opposition which is found in the way of doing things that are worth while, and the genius that does this in the best way writes his name the highest on the scroll of fame. The great object of endeavor is to overcome some obstacle, subdue some enemy, or lay up treasures to be used to purchase ease and comfort in life. We overcome in proportion to the

strength of the desire that dominates us. Jesus said, "Wist ye not that I must be about my Father's business?" and again, "I must work the works of him that sent me." Conviction held him to do this work, and we all know how well it was done. Paul declared, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Whenever the conviction is so strong within us that we are impelled to do things, then it is that our weapons are "mighty through God to the pulling down of strong holds."

The true Christian Scientist is more than conqueror, because he conquers without any loss and with immense gain. He gains everything and loses nothing. He counts material things nothing that he may gain the spiritual things, which are everything. The writer was a minister for several years in the Congregational denomination. After he had become a member of The Mother Church in Boston and had requested that his name be dropped from the roll of ministers, some one asked him if he did not think the sacrifice was too great. To this he replied, "Is it a sacrifice to give up one thing and receive in return something that is a thousandfold more valuable?"

There is no sacrifice when one exchanges unreal things for the real. To receive an understanding of God, His Christ, His truth; to find the life more abundant; to turn from a wilderness to a blossoming garden; to exchange an oppressive burden for the wings of faith and love; to surrender mourning for God-inspired joys that abide; to quit the way of

darkness for the path that "shineth more and more unto the perfect day;" to relinquish doubt, fear, and discord for assurance, love, and harmony,—this is to be more than conqueror; it is to gain everything and lose nothing.

The human tongue is too feeble, our language is too limited, to express the magnitude and richness of the heritage bestowed upon the child of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," even in this life. God's man has dominion over the world, the flesh, and the one evil. He has an infinite supply open to him every moment of his life; he has a new Bible, for the Scriptures have become illumed by the inspiration of Life and Love; he has new joys, aspirations, and companions; he has a better sense of duty to God and man; he has a new standard of health, and of the work to be done because of that better health. In short, he has a new Father, guide, comforter, Saviour, and is in a new heaven. Surely to him "old things are passed away; behold, all things are become new."

The Christian Scientist conquers in the only way that a real conquest can be made. Christ Jesus conquered for himself by love, and he shows us the only way by which we may become masters of the situation. The only reason the world is not completely subject to the will of God today is that it has used other means than those employed by "The Prince of Peace" and enjoined by him on all his disciples. We overcome "through him that loved" us. Nothing can

disturb this love; "having loved his own . . . he loved them unto the end." Mrs. Eddy says, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (Science and Health, p. 567).

Not long since, I heard a minister say that at times the gospel of Christ had to be carried by cannon-balls and bullets in its conquest of the world! But the only way to conquer the world is to do it in the Christ-way, and no conquest thus achieved ever failed to make the world better. No material power alone ever conquered an enemy and made him morally or spiritually better. Our foes may be defeated, but they are not conquered until the leavening influence of Truth has done its work. A nation may be defeated in war, but it will not be conquered until Truth has shown the advantages of a superior Christian civilization, based on the golden rule and the law of Love as laid down in the teachings of Christ Jesus.

Christ Jesus is the only real conqueror of the world, and all real victories are achieved by Truth and Love. The psalmist says: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." It is "the sword of the Spirit" which cuts asunder, and is a "discerner of the thoughts and intents of the heart." Jesus said to Peter, "Put up . . . thy sword into his place: for all they that take the sword shall perish with the sword." History has demonstrated the truth of this statement. The nation that has shed blood with

no other object than to subdue to selfish ends, has perished. "Whoso sheddeth man's blood, by man shall his blood be shed," is a fact supported by history. A child may be punished corporally, but unless he is made to see that love prompts the act, no good will follow. That which begins in matter, so called, will end in matter; it will get no farther.

We must never forget that we are "more than conquerors through him that loved us." This applies to any condition which may confront us. Divine Love will not suffer us to be tempted above that we are able to bear, but will provide the way of escape. Jesus told the disciples that when Jerusalem should be destroyed, not one hair of their heads should perish, and this prophecy was fulfilled to the letter. Josephus in his "History of the Jewish Wars" tells us how it was done. Mrs. Eddy explains it by telling us that "divine Love always has met and always will meet every human need," and that "to all mankind and in every hour, divine Love supplies all good" (Science and Health, p. 494).

Paul asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Then he goes on: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

HOLIDAYS AND HOLY DAYS

JOAN MAC DONALD

WHEN out of Love's abundance there comes a cessation of the ordinary routine, a time of refreshment in "green pastures" and "beside the still waters," we may take it gratefully, not so much for the benefit of rest, or change of scene, as for the opportunity it offers for spiritual unfoldment. To a healthy, growing Christian Scientist wider fields of thought and study are ever opening up, but these require a broader margin than the busy day with its manifold demands can give. To such a one a season like this will come not as a time to drop into the enjoyment of mere physical pleasures, however simple and innocent, but as an opportunity, at once serious and happy, to use the leisure, the quiet and peace of nature, as a spiritual impulsion, a deepening of the realization of eternal realities.

To accomplish this, one must not merely drift along subject to the whim of every passing suggestion and personal desire, but with the determined purpose of an end in view seek ever to dwell in an atmosphere of quiet spiritual receptivity, attuned to the harmonies of sky, tree, and water. As an example we have before us the method of Jesus, referring to which Mrs. Eddy says: "A fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university" (Retrospection and Introspection, p. 91).

To obtain the best results, study must be systematic and thorough. Regular hours must be set apart as sacred to this end, and these should be protected by knowing that Mind is ever active and steadfast in accomplishing its purpose. Such a time was spent by a few Christian Scientists in a beautiful retired spot in northern Ontario. The day began with the quiet, prayerful study of the week's Lesson-Sermon, which opened the mind wide to the realities of being and thus blessed the whole day, multiplying and enlarging its sense of good. Then came little outings by lake or river, attended always by nature studies, each new bird and flower seen giving a sense of keen and pure delight. The influence of the morning's Lesson-Sermon was very real and precious, keeping the thought on the spiritual universe and the heart welling up with gratitude and praise to the creator.

The long afternoons seemed to stretch out before one with such amplitude of leisure that there was the temptation to idle a little and drift into aimless talk, but when this was yielded to, the morning's clearness of vision was soon lost. The best part of the afternoon, therefore, was devoted to reading aloud from the gospels. Like the disciples of old, our hearts often burned within us as the spiritual sense of the Master's words unfolded more fully to our consciousness, and the call that came to the simple fishermen, "Follow me, and I will make you fishers of men," came

afresh to us. In these hours of spiritual uplift the Christ life and service was seen to be the only life and service worthy the name, and henceforth the mental and spiritual preparation for it our one work and aim.

To think now of those quiet summer afternoons and that little flowing river is to bring back the companionship of the Master as he rested by the well, healed the sick and the sinning, or spent a quiet hour at Bethany. The evening came down with a great peace, and only after the sunset hour came a little social time with simple, homely neighbors, our lives touching theirs surely to enlarge and bless.

A further opportunity at such a time is given one to gather in the fruit of thought and experience for the field at large. So often we hear

it said, "I would like to write for our periodicals, but I have not the time." We know there are many Scientists who out of their wide experience and demonstration could give much valued help and inspiration. They desire to do so, but their busy days overflowing with loving service preclude such service. If, however, they would but keep these lessons in thought, at some such quiet hour might they not bring these tithes, too, into the storehouse? There are also those of us less mature who might find it a means of growth to give of what we have, thus fitting ourselves to receive more. It may take some self-denial, some discipline. It may mean less haphazard talking and more systematic thinking, but it would surely bring forth fruit both for ourselves and others.

RIGHT PREMISES NECESSARY

W. STUART BOOTH

OWING to the fact that mankind have been reared with and into the belief that man's life is in the physical body, it is small wonder that selfishness and fear have been engendered in human experience. While one looks to the physical body as the seat and circumference of his life, health, and strength, he naturally feels that these are just as limited as is the body; and whenever any sense of limitation is entertained, then the thought of fear is also one's guest.

Very naturally, then, men have toiled and struggled, have studied and experimented, that they might prolong and happify their sense of life in the body. All too many, however, have been like the man digging

in the ditch, who said he was working there to earn money with which to buy food to make him strong, so that he could dig in the ditch. But in every age there have been some whose thought of life has been lifted in a degree above this sordid grind, in whom higher aspirations have been awakened, an upward reaching toward man's true estate of freedom and dominion.

To remedy, or at least to improve, the discordant and unsatisfactory conditions of humanity, has long been the aim and effort of mankind, in which laudable purpose medicine and theology have taken the lead. Both have worked from the basis of man as material, either wholly or in

part, and the results of their endeavors have not proven this premise to be correct, for until a comparatively few years ago the average age of mankind was constantly diminishing, while the teachings of scholastic theology have not brought the peace and comfort promised in the Scriptures. When results or conclusions are incorrect, it is certainly proved that a false premise exists.

Since the publication of the Christian Science text-book, "Science and Health with Key to the Scriptures," the average age of mankind has shown a steady increase, and as a result of the application of Christian Science, unnumbered people in all lands are realizing that sense of peace which the world can neither give nor take away. This not only indicates, but proves, the correctness of the premise of the Christian Science work.

This premise is clearly stated in the "scientific statement of being," on page 468 of Science and Health, a portion of which is: "All is infinite Mind and its infinite manifestation, for God is All-in-all. . . . Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." In order to work from this premise, one must substitute thoughts for things, since Christian Science healing is Mind-healing in the broadest sense. Even those who have no understanding of Christian Science admit that its method of treatment is mental, in so far as no material means are applied to the body; they feel that Christian Science treatment is the manifestation of the power of mind over matter, whereas it is simply the power of

right or true thought over wrong or erroneous thought.

Christian Science treatment is both primarily and objectively mental. It is scientific, because it deals wholly with cause, not with effect; and since the physical conditions of the body are invariably effects, or phenomena of thought, a Christian Science practitioner does not deal with them any more than would a person controlling the temperature of a room deal with a thermometer therein. Because of the erroneous belief that health and disease are limited by bodily conditions, many beginners in Christian Science fall into the error of thinking that although a Christian Science treatment is mental, its effect is physical or material. Because a bodily condition of discord is replaced by a bodily condition of harmony, they are apt to consider the bodily condition the sole effect of the treatment, whereas the bodily transformation is merely a symptom of the change from discordant to harmonious thought,—"the outward and visible sign" of the inward mental condition which has been regenerated by Christian Science.

Christian Science shows that this is true in every case of disease. Every Christian Science practitioner has probably had the following or similar requests: "Please treat the rheumatism in my left shoulder," or, "Do not forget to treat my stomach." These are simply mortal beliefs externalized, and require the same treatment,—the correction of the erroneous beliefs thus indicated.

It may be argued that one suffers from an unsound mind, while another who suffers from pain and disease

does not. Truth will aid us here, for we read in Paul's letter to Timothy that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." There is and can be but one sound Mind, the Mind which was in Christ Jesus, and it follows that whenever any one believes to be true any thought or manifestation of thought which is not of God, the one divine Mind, that one is not expressing "a sound mind."

When it is recognized that all disease is mental in origin and is the manifestation of wrong or untrue thought, the student of Christian Science can then proceed in an orderly and scientific manner to correct the discordant condition by antidoting and eliminating the untrue thought by means of the truth. By persist-

ing in this course and accepting as true and potent only those thoughts which are good, harmonious, and pure, one is enabled to prove our Master's word, "Ye shall know the truth, and the truth shall make you free." It is necessary, however, to abide by the condition precedent to this promise: "If ye continue in my word, then are ye my disciples indeed."

Paul clearly stated the Christian Science method of treating disease and sin when he said, "Be ye transformed by the renewing of your mind;" and the physical, moral, and spiritual transformation which attends the correct application of the rules of this new-old Science of Christianity proves its divine origin, operation, and support.

USEFULNESS IN THE CHURCH

MARGUERITE D. KITCHEN

ONE of the results of growth in the understanding of Christian Science is a clearer recognition of the privileges and responsibilities of church-membership. When one becomes a church-member, he lifts his eyes beyond his own personal problem, perceiving that it is one with the larger problem of mankind, and with joy begins to demonstrate both outwardly and in his own consciousness his unity with that spiritual church which "is the structure of Truth and Love," and "which affords proof of its utility" (Science and Health, p. 583) by destroying the world's discord. He has perceived that the efficiency of the church increases only with the growth of its individual members.

The Christian Scientist seeks to understand the true nature of God, man, and the church, and to abandon the false, material sense for the spiritual idea and its demonstration. A false concept is no concept; it expresses neither intelligence nor activity, and is only an obstacle to growth. It behooves us, therefore, to examine our thoughts to see whether the concepts we are harboring are indeed the living, germinating seeds of Truth, the "good seed" which will spring up and bring forth an abundant harvest.

Membership in the church of God is thus seen to be a purely spiritual activity. We are not left in doubt on this point, for Jesus stated clearly that "God is a Spirit; and they that

worship him must worship him in spirit and in truth." Consideration of the definition of Christ as given in *Science and Health*, preceding the interpretation of church, to which reference has just been made, reveals clearly the unity of Christ and church, and leads us to ask whether our endeavor to express the Christ-idea is not indissolubly associated with the necessity for demonstrating in and for ourselves the true ideal of church-membership.

One idea for which The Church of Christ, Scientist, stands, is that of democracy in its highest sense. The members of this church recognize equal privileges and equal responsibilities, and understanding something of the universal nature of divine Mind which expresses itself ceaselessly through its every idea, they look to Mind for that knowledge of the truth which sweeps away the sense of limitation, of inequality, of personal selfhood, and reveals the equality of all Mind's ideas. As thought rises toward the impersonal sense of man, true democratic government, right self-government, is recognized to be theocratic government.

Arrayed against the democratic ideal we find a seeming host. Selfishness, lethargy, ingratitude, fear, so-called modesty, pride, reserve, etc., would tempt us to evade our share of the activities of our church. But the earnest truth-seeker finds himself reflecting more and more the attributes of the divine Mind, which knows no limitation. If error argues that some are more gifted than others, this becomes an opportunity to prove the fulness of one's own endowment. If one feels incapable of

filling an office or directing the work of a committee when his assistance is sought, he should recall the words of Isaiah in regard to "The Prince of Peace," and find courage and strength in the knowledge that "the government shall be upon his shoulder." If he hesitates at a business meeting to share the thoughts which have proved so helpful to him, or if he lets his gratitude remain silent at the Wednesday evening testimony meetings because he fears he may not be able to express himself satisfactorily, he can resist this temptation to doubt God's love and care and trust unreservedly the promise, "Open thy mouth wide, and I will fill it," for divine Mind expresses itself clearly, freely, spontaneously.

Recognition of the responsibilities of church-membership offers wide opportunity for spiritual growth. Nowhere is this more true than at the business meetings of a Christian Science church, for here each member is equally responsible with every other member in the government of the church, and the fears and limitations which would prevent one from acknowledging and assuming this obligation are the same as those which would hamper him in other directions. This, therefore, is an excellent place to begin radically to deny these false witnesses, and to act "as possessing all power from Him in whom we have our being" (*Science and Health*, p. 264). These meetings, too, offer abundant opportunity for the subjugation of self-will, the expression of brotherly love, the laying aside of human opinions and preferences, and the willingness to work whole-heartedly with the majority, even when to

human sense its ruling may not seem to be the best one.

It had not occurred to one Christian Scientist at a business meeting that she had a part in it beyond careful mental preparation, prompt attendance, and the close attention which would profit by each word spoken or read; but while sitting there she suddenly realized that if every member were to do no more, there would be no meeting. It was quickly perceived that the error lay in the failure to recognize clearly enough the universal nature of Truth, whose ideas are ever present, expressing themselves universally through the willing, obedient, and receptive consciousness, without respect of persons. This failure to recognize divine Mind as the direct source of every right idea had led her unwittingly to believe that truth was dependent upon personality, and this sense of personality was quickly perceived to be a perversion of the true concept of man, denying the universal idea and hindering the demonstration of the democratic ideal.

The tendency to look to persons for understanding, guidance, or instruction in the truth, however helpful these may seem, robs one of his God-given ability to turn directly to the infinite source of all good, retards normal spiritual growth, limits individual expression, and blinds one to the universal appearing of Truth. But when the fruitlessness of this tendency is recognized, one turns unreservedly to God for understanding, seeking to gain from divine Mind alone the spontaneity of right thinking. While it may be a long or short time before this thought of individual

activity expresses itself outwardly, nevertheless it must be embodied in our concept of church and our work for its complete demonstration. Truth, entering consciousness as light, reveals undesirable inmates there; and if we would have the divine idea abide with us, our mental home must be "swept and garnished." We find it then a mandatory part of our work to hold persistently and consistently before thought the true model, until it shapes itself in consciousness and is revealed as the reflection of God, the free, untrammelled idea of infinite intelligence.

A willingness to serve, a desire to be obedient, a gladness to express the truth as we understand it,—these are avenues through which much good flows. In "The First Church of Christ, Scientist, and Miscellany," we read, "To do good to all because we love all, and to use in God's service the one talent that we all have, is our only means of adding to that talent and the best way to silence a deep discontent with our shortcomings" (p. 195). If we go to our services, business meetings, or committee gatherings with a desire to minister as well as to be ministered to, we shall find other five or other ten talents instead of losing our one; and if our thought or work is needed, we shall respond joyfully. We are encouraged when we remember that no right effort is valueless or right desire void, for it is God who gives the increase. One least idea, even though it be crudely expressed, may prove to be the grain of mustard-seed dropped into human consciousness, and which finds glorious fruition in the thought of another.

JOSEPH

JOHN MONTGOMERY TURNER

CENTURIES before Christ Jesus so practically advised his followers to "render to Cæsar the things that are Cæsar's," an Old Testament character had exemplified that aphorism, thereby handing down a valuable lesson in fidelity and patience. Driven from his home through the jealousy and treachery of his brothers, their carnal minds having been enraged because of his spirituality, sold into a shameful slavery, we find Joseph serenely confident in God's goodness, and apparently not unhappy in all with which he had to contend.

As a servant in Potiphar's household, he made the best of his situation and faithfully executed the tasks set before him. He did not allow himself to argue that to serve Potiphar was not his work, that the Egyptian was not his master rightfully, and that he owed him no obedience or loyalty. Joseph was a metaphysician, and he proceeded to heal his condition in the metaphysical way. He well knew that his freedom was in God, divine Mind, just as his bondage existed solely in mortal mind; that sooner or later the error which had brought him to this extremity must be destroyed. He knew that no amount of wrong thinking would ever solve his problem; that right knowing and doing alone would deliver him. While in the house of Jacob, his father, he had served God, and he continued to serve Him in the house of the Egyptian. Let his tasks be what they might, he

knew that if his thought was pure his hands could do no wrong, and that in all his work he could but glorify God—he was not primarily serving Potiphar.

Joseph's example in this respect might well have been the inspiration for Paul's words, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." So faithfully did Joseph adhere to and live up to his ideal of true service, that his worth was recognized and his fidelity rewarded. We read that "his master saw that the Lord was with him, and that the Lord made all that he did to prosper," and "the Lord blessed the Egyptian's house for Joseph's sake," and Potiphar "left all that he had in Joseph's hand."

Viewed from a servant's standpoint, the young foreigner's position in the household thereafter must have been desirable. He enjoyed the full confidence of his superior, and no doubt his slavery was more nominal than actual. In all probability he was Potiphar's right-hand man. Then he was tested. Subjected to severe temptation, he continued faithful and loyal to his high ideal of purity, and was in consequence loyal to his employer as well. With sublime courage he scientifically rebuked sensuality and treachery, though in high places. Failing to accomplish his downfall through cajolery and persuasion, error attacked him directly, and was, as it seemed, temporarily successful. Joseph was suddenly out of favor with his patron, and through no fault

of his own was reduced from his high position in the household to a condition of degradation and indignity.

In the prison what did Joseph do? Bewail his ill luck, revile his traducer, or give himself over to the luxury of human sympathy for himself? No, he realized and demonstrated the omnipresence and omnipotence of God to such good effect that the Lord "gave him favor in the sight of the keeper of the prison," who "committed to Joseph's hand all the prisoners . . . because the Lord was with him, and that which he did, the Lord made it to prosper." He rose superior to his environment, and gained for himself thereby the respect and confidence of his superior and associates. So clearly was his absolute trustworthiness manifested that the keeper was more than glad to delegate to him large responsibilities. We next read how, through his spiritual insight, Joseph was able to assist Pharaoh's butler to regain the place he had lost in his master's favor. This was followed by an experience not unknown to our day. The beneficiary forgot his promise and left his benefactor in the lurch. The butler is the prototype of recipients of the healing ministrations of Love who forsake Christian Science, until beset with afflictions which drive them to it again for relief.

Two years longer this patient, uncomplaining, true man continued in confinement, and then tribulation loomed large to Pharaoh's own vision. The problem proved too great for solution by material methods; the magicians were helpless to interpret the dream which appeared to portend disaster, when the butler, conscience-

stricken, remembered how Joseph had extricated him from a similar predicament. In its extremity mortal mind must again call on divine Principle to deliver it from itself. The king sent for the captive, the course to follow was pointed out, and genuine worth once more was recognized. The magnitude of the problem being seen, and Joseph's grasp of the situation perceived, he was the logical man to direct the stupendous task of making the seven years of plenty supply the country for the prophesied like period of drought. He was selected for this, the highest post within the king's gift, and realizing the source of his wisdom, intelligence, and sagacity, the man of God was successful in this as in all his other undertakings. The impending famine was forestalled.

All these may rightly be considered splendid demonstrations of the power of Truth and Love. But there remained a greater work for Joseph to perform, a task which required a much higher degree of wisdom and more genuine love than had been heretofore demanded. When his erring brethren appeared before him in distress, what could be more humanly natural than for him, lord of the land and ranking next to the king in importance, to open his arms, forgive his enemies, relieve their wants, and enjoy their gratitude and his own magnanimity? Joseph was too sincere to treat himself to any such emotional pleasure. He well understood the difference between a genuine reflection of Love and its human counterfeit. His work now was spiritually to bless his enemies, not to obstruct "their passage from sense to

Soul" (Science and Health, p. 566) with a human forgiveness which would in all probability leave them feeling free to repeat their wrong-doing.

In "Miscellaneous Writings" our revered Leader has written, "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect" (p. 8). We can see that, so far from injuring him, the contemptible conduct of his brethren had proved the occasion of blessing for him, because the working out of the resultant problems had involved long hours, nay years, of prayer and meditation, which enabled him the more fully to attain to Christlikeness. The love he felt for his brothers was the "pure affection blessing its enemies" which our Leader gives as part of the scientific definition of "Joseph" on page 589 of Science and Health; and although he "turned himself about from them, and wept," so strongly was he beset with the human impulse to discover himself to them, he nevertheless conquered his emotion and proceeded to help them in the true, scientific way to find the place in divine Mind to which he himself had attained. He put them to severe tests, obliging them fully to prove the sincerity of their repentance and reformation, after which came the happy reunion with his father Jacob (Israel) and all his brethren, including the much loved Benjamin.

The experience of the lonely Hebrew boy in the pagan court and household of Egypt, and in the prison cell, should serve to shame us when we imagine our petty personal problems to be great. When we believe our environment to be "too

material" and not conducive to spiritual growth, let us remember the mental heights to which this youth arose without friends to counsel, books to read, or church to attend. When our vexations in office, shop, or store seem to drag us down to the prison cell of despondency, let us recollect what right thinking did for this one young man, and stop murmuring over selfish employers, exacting demands, and ungrateful friends. Let us not become impatient when the healing of a physical affliction comes slowly. Rather let us know that "the Lord God omnipotent reigneth," and that eventually we shall so realize this as a fact and the material counter-evidence as a lie, that we shall be delivered out of the prison-house of sense up into a place next the throne (spiritual consciousness); and that to the extent we declare and know the truth in regard to ourselves, viz., that our true selfhood is God's perfect child, governed, guided, and directed by divine Mind alone, exempt from the operations of any law except that of Love, free from any influence less than absolute good, we shall find our rightful place in the kingdom of God.

As in Joseph's day, so in ours the efficacy of Christian Science in its application to governmental and economic problems is being recognized. In national, state, and local politics we find an increasing number of men and women, followers of our revered Leader, earnestly devoting themselves to the work of bettering the condition of their fellows. In a law-making body the high ideal ever before the Christian Scientist is that there is one law, God's law, perfect,

eternal, immutable; and this conception of what really constitutes law is destined to result in the improvement of human or man-made laws. In all his deliberations the Scientist never loses sight of the fact that God is the only lawmaker. On the judicial bench the follower of Truth is an especially valuable public servant. He knows that God is the only intelligence, and that as the reflection of the one Mind he manifests this intelligence. He endeavors always to pattern human law after the divine, and replies affirmatively to the self-searching inquiry, "Shall not the Judge of all the earth do right?"

Likewise, the value of Christian

Science in the business world is coming to be more and more appreciated. Discerning employers are on the alert for assistants who apply its Principle in their work. Not long ago it came to the knowledge of the writer that two business men, each unknown to the other, remarked in substance, "A Christian Science stenographer may have a place in my office on her own terms." This may remind us of the opportunity by which Joseph profited to prove the value of spiritual understanding. "Make to yourselves friends of the mammon of unrighteousness," said Jesus, "that, when ye fail, they may receive you into everlasting habitations."

[Written for the *Journal*]

YIELD THE FALSE—ACCEPT THE TRUE

CHARLES C. SANDELIN

Dost thou through matter hope to gain
The bliss that only Love can give?
O friend, thy labor is in vain:
Awaken thou, and learn to live!

The broad expanse of Love's blue skies
Awaits each upward soaring heart:
O'er mist of worldly purpose rise,
From error's dark illusions part!

For Truth thy lasting strength shall be,
Thy joy and hope, thy fountain pure;
And all that erring sense doth see
Give place to all that shall endure.

Truth gives no scanty recompense
To yield the false, accept the true:
None would e'er cling to dreams of sense
If e'en a glimpse of Truth he knew.

Not what thine eyes e'er may behold—
'Tis what thy heart doth comprehend;
Truth lifts the veil of ages old,
And shows the blessings Love doth send!

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, BRISBANE, QUEENSLAND, AUSTRALIA

IN this part of the antipodes, the wonderful teaching of Christian Science was first brought under notice in the year 1899, when a few students met at a private residence in one of the suburbs of Brisbane to read the Lesson-Sermon.

In the *Sentinel* of July 26, 1900, the following letter from the Brisbane field, addressed to Mrs. Eddy, is given:—

“The field of Brisbane, Queensland, Australia, desire as an act of loving loyalty and gratitude to report themselves.

“No student or teacher has been in our midst, but our beloved impersonal teacher, ‘Science and Health with Key to the Scriptures,’ under God’s guidance, has shown the light to some fifty or more humble searchers after Truth.

“Glorious demonstrations of the power of divine Love are with us as ‘signs following,’—healing sickness, destroying sin, banishing bondage, proclaiming joy, health, happiness, peace.

“In various homes the Lesson-Sermon is read every Sunday, and we now have our own book department, where all Christian Science literature is obtainable.

“As grateful children, words fail to describe our feeling toward our loving mother, the one whom God entrusted with His glorious charge. We pray to the Giver of all to be worthy partakers of her message.”

Subsequently a student who had gone over to Boston for class instruc-

tion returned to Brisbane, and a society was formed and services were then held in the city proper. These services were at first held in private dwellings, and even at this early stage of development a Sunday school was established. Growth, however, soon compelled the engagement of a small hall. After this expansion took place, the society was reorganized into a church. The subject of the Lesson-Sermon on the occasion of the first service in the new quarters was “Love,” and no subject better fitted could have been provided. It was a demonstration of Love. The happy faces that gathered that morning in the “large upper room” where all had been truly prepared (everything was paid for and there was a balance in hand), was something that those present will not easily forget. At this time the reading-room was established, being located in the same building.

About five years ago it was felt that a much more convenient center could be secured, so the whole of the members set to work to prove again that “divine Love always has met and always will meet every human need” (Science and Health, p. 494). The result of the demonstration was that a building right in the center of the city was secured. The whole of the first floor was taken and the space divided into service room, reading and retiring rooms, etc. The result was superior accommodations, beyond any expectations that had been entertained. Here again every-

thing was paid for before the first service was held.

In the year 1908 a Christian Science lecture was given under the auspices of this branch church, and this was the first lecture to be delivered in Australasia. The next lecture was in 1911, since when one has been given annually. In each instance the hall has been well filled and the

greatest interest taken. Cases of healing have resulted from attending such lectures. While the growth numerically has perhaps seemed slow, the members are assured that good foundational work has been done. Health has been and is being restored, and a greater interest has been aroused in this wonderful truth which makes men free.

FIRST CHURCH OF CHRIST, SCIENTIST, PROVIDENCE, R. I.

CHRISTIAN SCIENCE was first introduced in Providence, R. I., in the fall of 1884, by two students of Mrs. Eddy. The practice of Christian Science was begun here with one patient, but after a year of faithful work an established footing had been gained and the practitioners moved to more commodious quarters. It was here that the first group for the study of the Scriptures was formed, in July, 1890, consisting of eight persons.

As the interest grew, meetings were held at different places, until the time seemed to be auspicious for the beginning of regular public church services. The first one was held in Swart's Lodge Hall, Lyceum Building, April 7, 1895, with the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," as pastor, in conformity with the counsel given to the branch churches at that time by our revered Leader, Mrs. Eddy.

The charter for the Providence branch, the first Christian Science church in Rhode Island, was obtained Feb. 15, 1895, and was signed by nine members. The church was organized March 23, 1895, with twenty-nine members, and was known as First

Church of Christ, Scientist, Providence, R. I. This church was the second church of this denomination in New England, and the third in the world to erect an edifice. This building, which cost about sixteen hundred dollars, was at 250 Bowen street, and had a seating capacity of three hundred. Ground was broken on Monday, Oct. 21, 1895, and the erection of the church was forwarded with such diligence that the edifice was dedicated with simple ceremonies on March 1, 1896.

A few years later a new building lot for a larger church, on the corner of Prospect and Meeting streets, was procured. The executive board was called on June 21, 1906, to decide upon plans for a larger edifice, and at a meeting of the church Aug. 22, 1906, it was voted unanimously to construct a church seating twelve hundred. Work was begun with the intention of getting the concrete foundation laid before winter set in. On Oct. 2, 1906, ground was broken in the name of Almighty God, our Leader, and humanity. The trowel used on this occasion was the same one used for the turning of the first sod when the chapel was built in 1895.

On Oct. 29 the actual work was begun, and the substantial foundation which was laid was highly complimented by the city inspector. This work was covered and left until spring, when suitable weather would make building possible and profitable. Work was resumed April 29, 1907, and the beautiful Concord granite was the first material put into position as a base for the Norman brick superstructure. The corner-stone was laid July 11 with simple and impressive ceremony. Copies of all of Mrs. Eddy's writings and of the current Christian Science periodicals were put in a copper box and sealed. This was laid in the corner-stone and the large granite cap-stone was placed upon it. In due time the church was completed, and opened to the public June 29, 1913. In connection with the opening services two lectures were

delivered. The services were attended by audiences which taxed the seating capacity. The edifice is in accord with the best classic architecture, yet not severely plain, and was built at an expense exceeding two hundred thousand dollars. It is in the immediate neighborhood of Brown University, and the dome of the church can be seen in any direction for a distance of twenty miles.

Since the opening of the church the attendance has remarkably increased. Its members are active in support of all requirements, and are pressing lovingly on to fulfil the desire expressed by our Leader in "The First Church of Christ, Scientist, and Miscellany" (p. 301), where she writes, "I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the life of Love."

CHRISTIAN SCIENCE SOCIETY, MANILA, PHILIPPINE ISLANDS

IN 1901 a half dozen Christian Scientists met in the home of an army officer in Manila, and held the first Christian Science service in the Philippine Islands. By the end of the year the attendance had so increased that the meetings were held in an army chapel. Interest in the work continued to spread, and in March of the following year about sixteen Scientists organized themselves into a society.

The membership consisted almost entirely of people connected with the army and civil government, and consequently the size of the congregation varied from time to time, owing to changes in the service. During the early days there were times when none were left except the Scrip-

tural "two or three" who met together, but these faithful ones kept the fire on the altar burning.

The years 1909 and 1910 saw an increased attendance, and the desire voiced by a soldier for a place in which to read Christian Science literature, pointed out the need of a reading-room. There were no funds on hand for this purpose, but various members of the society contributed from their own stock of Mrs. Eddy's writings and the periodicals, and thus supplied the reading-room with the necessary literature.

In 1911 the society outgrew the small rooms they had occupied for several years, and moved to the present quarters, on one of the principal residence streets of the city. Here

the reading-room was well furnished with authorized Christian Science literature, and has since proved its importance in advancing the cause of Christian Science. A large sale of our Leader's writings testifies to a constantly increasing interest in Science. The distribution committee regularly sends out literature to all the important islands of the Archipelago and to North Borneo. Subscriptions to the Christian Science periodicals are placed by the society in the Manila Public Library, Bilibid Prison, the Y. M. C. A., and various local clubs. A circulating library of Mrs. Eddy's writings is also maintained in connection with the reading-room.

The society maintains a Sunday school, which is attended by the children of parents interested in Christian Science, but owing to the

changing American population the attendance varies. Four lectures have been given since 1908, which were well attended by representative people of Manila.

Services are conducted in accordance with the Manual of The Mother Church every Sunday and Wednesday evening. The Sunday congregations have been satisfactory in numbers, and those on Wednesday evening compare favorably. The attendance is generally confined to Europeans and Americans resident in the islands, and occasional visitors.

Altogether, there are evidences that the steadfast purpose to establish the truth in this distant country is bearing fruit, as foretold by the prophet: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

FIRST CHURCH OF CHRIST, SCIENTIST, DOVER AND FOXCROFT, MAINE

THE year 1899 marks the beginning of interest in Christian Science in the neighboring towns of Dover and Foxcroft, Maine. Services were first held each Sunday at the residence of a Scientist, and were attended by several who had become interested through mental and physical healing.

Sunday, and a little later Wednesday evening, services were held in this manner until 1903, when it became necessary on account of increased interest and attendance to hire a hall for services, and also to open a reading-room. A hall was secured in the Eldridge Building on North street, Foxcroft, and the opening service, on Sunday, April 26, brought out not only the local mem-

bers and their friends, but several Scientists from out of town.

Up to July 1, 1903, this little church of nine members had contributed about two hundred and twenty-five dollars to the building fund of The Mother Church. The following year the collection on Easter Sunday was added, and some of the members who were also members of The Mother Church gave what a trip to Boston for Communion Sunday would have cost, and this love-offering was repeated in 1905. To this was added what had been saved toward building their own church, together with "First Sunday" collections, making a total, in October, 1905, from the then church of seventeen members, of \$1,054.70, a demonstration

over limitation that could but be an incentive to greater usefulness.

Early in 1908 a lot of land conveniently located on one of the main streets was purchased, and a church building (the second in the state) was erected—the work being completed during the fall of that year. Ideal location, beautiful and unique construction, convenient and comfortable appointments,—these sum up the salient features of the new church home, which was opened for the initial service Sunday morning, Oct. 25. The auditorium has a seating capac-

ity of one hundred and sixty. In the front of the structure, at the right of the foyer, a reading-room is located, and this may be made a part of the church auditorium by opening folding doors, so that on occasion two hundred or more persons can be accommodated. On Communion Sunday, July 14, 1912, came the crowning joy to these faithful workers, for the church achieved with so much of loving self-denial was dedicated free of debt. Christian Science lectures have been given annually in these towns since 1902.

FIRST CHURCH OF CHRIST, SCIENTIST, HORNSEA, HULL, ENGLAND

THE following details of the origin and growth of the above church may be of interest. Through the healing of one of its present members, sixteen years ago, several became interested in what was then in this country quite a new movement. Regular services were started in a private house in the neighborhood, and continued there for five years. This was then outgrown, and the present church building, which was known as the Peoples Hall and used for auction sales, concerts, etc., was rented and services held in it.

Two years later (in June, 1905) this church was organized. The growth in membership has been very gradual but always advancing, notwithstanding that in the early days a good many members left from time to time to join other fields which were organizing their own churches and societies, such as Hull, Leeds, and Beverley. In January, 1906, the present church edifice was bought and, the debt of three hundred and

forty-eight pounds having been paid off, it was dedicated in January, 1909. About this time a reading-room was opened, but some time afterward circumstances seemed to point to an onward move in this direction. The existing reading-room not being in the best locality, and there being some difficulty in finding a suitable house to rent, a plot of ground was bought, and the reading-room built thereon was opened in January, 1913. This room is at present rented by the members of the church, but they hope before long to buy it and have it for their own. The Sunday school is held in the reading-room and is well attended.

The members of this church feel they have much cause for thankfulness at the steady though gradual growth of the movement here, and constantly have letters from all parts of the globe expressing love for this little church, which in some instances was the means of first bringing Christian Science to their notice.

TESTIMONIES FROM THE FIELD

ABOUT four years ago the scales fell from my eyes through the healing power of Christian Science; but I find it is impossible for me to relate with words or pen what this glorious revelation means to me. However, I want to give praise and thanks for my redemption. As one "redeemed of the Lord" I desire to "say so," as nearly as I can with pen.

I was born in the orthodox Jewish faith and am a descendant of the devoutest Talmudical rabbis of Russia. My "manner of life" being strictly Judaic, I was taught only the Old Testament and the ritualism, which I fervently loved, revered, and obeyed. My own aspirations and hopes, as well as those of my lineage, were wholly rabbinical,—and this can be fully understood only by those of orthodox Jewish faith,—but circumstances presented no opportunity in this direction. I was born in the United States, and when the time came for me to go abroad with my dear mother, as I had hoped, to live the life and follow the studies of a rabbi, financial difficulties and the loss of dear ones were experienced, so that instead of a rabbinical career a musical profession was selected for me. This study I rapidly absorbed, and was able to use the art as a means of livelihood, and threw into it all my native zeal.

I was a regular attendant at the orthodox synagogue, but when I reached the age of twenty years my health broke down completely, and the doctors ordered me to Arizona. For ten years I struggled there with

the bodily fetters of disease and mental agonies, drifting from one ailment to another, until I made a trip back East to visit my kinsfolk, and then I was perfectly healed in Christian Science of all my diseases, as we are promised in the one hundred and third psalm. After one treatment I was freed from chronic gastritis, lung trouble, a bowel difficulty, and a general nervous condition, including sleeplessness of ten years' standing which *materia medica* claimed to be incurable.

Previous to this time I had heard nothing of Christian Science except an occasional remark in a jesting way. The New Testament was a sealed book to me, and I had never seen any Christian Science literature. I would not look into anything pertaining to Jesus of Nazareth, as I had been given to believe that he was the greatest enemy of the Jews. I had also been taught to ignore the literature of any of the Christian creeds, so I had no desire to investigate any teaching which would tend to make me less zealous of Judaism. It happened, however, that while playing an orchestral engagement at Mackinac Island, Mich., on my way to visit my home in Cleveland, Ohio, my physical condition seemed to reach its extremity, so that I could hardly eat or digest any food, and my nights were sleepless; in fact, my existence seemed a living death.

One of the members of the orchestra, a Christian Scientist, then advised me to try Christian Science treatment. I asked him to explain

it to me, and when I heard that it was connected with the teaching of Jesus, I told him I feared I could not accept it, although I then believed unquestioningly all the Scriptural accounts of the healing of diseases chronicled in the Old Testament. This friend loaned me a copy of *Science and Health* and advised me to read it carefully; his wife also remarked to me that Christian Science takes up where Judaism leaves off, and is really the basis of the Jewish religion. These were remarkable words to me. I pondered over them, and as I read *Science and Health*, I saw glimpses of the truth; but my mortal sense rebelled at the words Jesus and Christ, also at the symbol of the cross on the cover of this book.

I finally consented to try a Christian Science practitioner, and although there were none at Mackinac Island, we were blessed with a visit from a practitioner of Indianapolis who was formerly a musical director. He played with and directed our orchestra, and after the concert I asked him to talk with me on Christian Science. This he most lovingly and willingly did. He answered all my questions regarding Christian Science, Jesus, and the difference between present-day Judaism and Christian Science so clearly and satisfactorily that I asked for a treatment. This was about nine in the evening, and after the treatment he bade me good night.

Then began my transformation from "Saul" to "Paul." I lay down to rest and slept through the night. When I awoke,—the night had seemed like a moment, although I

had previously suffered with extreme insomnia,—my whole body was perfectly healed; all the symptoms of distress and of the many ailments so familiar to me were completely wiped out. I was indeed wonderfully, gloriously surprised. I was free. My body felt as light as a feather and my thoughts were spiritually illumined. Besides this, I soon found that my musical ability, too, was enhanced; my technique and tone expression through my violin playing were actually transformed. There was great improvement in all directions; indeed, all things became new. I was extremely surprised, and could find no words of my own to express my feelings; they could only be expressed in the words of the one hundred and nineteenth psalm, "My heart standeth in awe of thy word." I only wondered.

When I afterward for the first time read the ninth chapter of Acts, which I now love so much, it made the experience of Saul of Tarsus seem to be my own. But this was not all; I still had to chemicalize quite severely in reading *Science and Health*, in striving to love the word Christian, and in realizing my new birth in Christianity. I knew then I could never go back to the old way, so I began my journey from Egypt to the promised land, guided by Christ, Truth. After a battle with myself, and with continued treatments in Christian Science, the "old man" was at last "put off."

I then realized my greatest healing, my spiritual uplift. My prayer, "Create in me a clean heart, O God; and renew a right spirit within me," was answered. Great love and hom-

age was unfolded in my consciousness for Jesus of Nazareth, the greatest Jew as well as "the most scientific man that ever trod the globe" (Science and Health, p. 313). I realized the basic truth of Judaism uttered by the great Master, when he was asked: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." I then began to preach "Christ," and learned what Jesus meant when he said, "Without me ye can do nothing."

Words can but faintly express my great love and gratitude to our dearly beloved Leader, Mrs. Eddy, the Founder of Christian Science and our "mother in Israel," for this glorious truth, which has proven to me, and is daily proving more and more, man's possibilities. "This scientific sense of being" has given me an "enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace" (Science and Health, p. 265), the peace "which passeth all understanding." I am also deeply grateful for the great privilege of class instruction, and now, as in the case of our beloved Paul, "my heart's desire" is that all "might be saved."

I hope this testimony may be read by those who are still where I was, in ritualistic Judaism, afraid to come out and be separate. Christian Science proves that the Messiah, or

Christ, always was here and is here today, and at this great revelation Judaism may well rejoice. My rejoicing and my gratitude to God are beyond expression, for me too "hath he quickened" who was "dead in trespasses and sins." Christian Science is daily teaching me the "pure language" promised in the Old and the New Testament Scriptures, and a purer love for God and my fellow beings. In my journey to Damascus I had, like the distinguished Hebrew "of Tarsus," what I thought was an abrupt change from Judaism to Christian Science. Now I see what the "sweet singer of Israel" means in Psalm xxi. 2-4. This tells what I have experienced through Christian Science, and I see it more clearly every day: "Thou hast given him his heart's desire . . . He asked life of thee, and thou gavest it him, even length of days for ever and ever."—*Henry Salamon Curtis, Rocky Ford, Col.*

I BECAME interested in Christian Science through the healing of our child. In February, 1908, our little daughter had a severe illness which developed into acute lung trouble. There were two doctors in attendance, and I am sure that if *materia medica* could have cured her, the interest and kindness of our family physician would have made it possible. Finally, when a Christian Science practitioner was asked to treat her, she was very low, and my husband did not believe it possible that she could be healed. There was a marked improvement at once, however, and the doctors expressed great surprise at the change. The im-

provement continued without relapse until she was quite well, and today she is a robust girl.

This experience awakened me to my need of a higher life, and brought to my remembrance that I owe my own life to Christian Science. Two years previous to this time, while living in a neighboring town, I was ill with fever and blood-poisoning. The doctors in attendance said I was dying. My mother, who lived in Ottawa, was telegraphed for and told of my condition. About this time she had received some benefit from Christian Science, and before leaving to come to me she went to a practitioner and asked for treatment for me, with the result that there was an immediate change for the better, so that when my mother reached me a few hours later and whispered into my ear, "Remember, God is your life," I became conscious, and said, "Yes, God is my life." I did not then know that my mother had requested Christian Science treatment for me, but I did feel the change, and I knew that God had done it. The doctor said I was raised from my bed by the divine hand.

Since 1908 I have studied the Lesson-Sermons and attended the church services, and I am learning not to be "overcome of evil," but to "overcome evil with good," as Jesus commanded us.—*Helen Gray, Ottawa, Canada.*

I DESIRE to give my testimony in gratitude for the good I have received in Christian Science. About four years ago I was in a hopeless condition, discouraged and tired of living, if I could not have better health. I finally told my daughter to write to

my sister, and if she could help me, I would be very glad, for I did not see that the doctor was doing me any good. In due time we received a copy of Science and Health and my daughter read it to me. What I understood was good, and I commenced to improve slowly, for I was very weak, having been in bed eight months. Neither of us knew anything about the book, although my sister had studied it for a number of years.

After I was able to get up, my sister came to Ottumwa to attend a lecture, and from there to my home. She told me I must get the Christian Science book and study it every day with the Bible. I thus got along finely until the next winter, when I had another nervous breakdown; but I obtained help from a practitioner through absent treatment, as well as from my dear sister, who was so kind and helpful to me. This was in 1911. I also passed through sorrow, and Christian Science strengthened and upheld me to outlive the trial and affliction. I can now rejoice in a risen Christ. I have found the truth, and intend to be true to it.

Christian Science has been a great blessing to me in my lonely hours, since my children have all married and left home; and I want to say I am extremely happy to hear that my two daughters are doing all they can in Dakota to help on the great cause. I cannot thank my heavenly Father enough for His goodness, His love and truth, and for the peace and harmony that is brightening our lives. I have learned to overcome many difficulties that have come up, such as pleurisy and burns, and I am no longer subject to colds, headache,

nervousness, and other ills. I am very grateful to Mrs. Eddy for her earnest work in bringing salvation and the Christ-healing back to a lost world.

The Bible is a new book to me when studied in connection with Science and Health, although I was raised in a Christian family. Truth has opened the way to understanding. I am also very grateful for our literature. I have had no opportunity to attend Christian Science services, as we live twelve miles from the nearest place where they are held, except once at Colfax, Iowa. This was so simple and impressive that I enjoyed it very much, and I want to attend services again this summer, if possible, in gratitude for this healing truth.—*Philena M. Woodruff, Blakesburg, Iowa.*

[Translated from the German]

It is with deep joy and a sense of utmost gratitude that I wish to testify to the many blessings received,—the proofs of the power of Truth as found in Christian Science. Six years have elapsed since I became acquainted with its teachings. Until then I had always lived in a state of fear with regard to the life of my husband and child, and in consequence had become very miserable. At times I would be overcome by fear, to which was added impaired action of the heart. In due time, however, the truth as preached and lived by Jesus came into my life, illuminating my consciousness and setting me free. My sister, who knew that I was suffering from the effects of fear, sent me a copy of the *Herold*, and this made such a deep impression upon

me that its first reading was attended by the cessation of a disturbance in the region of the heart. New hope filled me at the thought that after all there was a Physician and Saviour for those in great need and danger.

Our three year old daughter being afflicted with stubborn bowel disorder, no day going by without recourse to some sort of remedy, we applied to a Christian Science practitioner in Dresden, as at that time I knew too little about Christian Science and its application to be able to treat anybody. The trouble did not seem to yield at first, probably owing to the fact that we thought too much about material means and were even tempted to use such as we had resorted to before Christian Science treatment was begun. Suddenly, however, I realized that God's power supersedes all human strength and means of help, and from that moment on the child was healed of the disease. She was also cured of a malignant eruption of the skin. We must have tested the patience of the practitioner sorely. The treatment was absent, but this ailment also yielded to the power of omnipotent Love.

Through the study of the textbook, I gradually began to understand, whereas formerly I did not get beyond the stage of hoping. Now I understand the meaning of the words, "The truth shall make you free." What a blessing it is for us German people to have "Science and Health with Key to the Scriptures" translated into our tongue! We cannot be too grateful for this. Thanks be to God, and praise to Him for letting us hear the voice of Truth. Thanks also to our Leader, who

through spiritual illumination and clear understanding was enabled to point out to us the way leading out of darkness into light.

It is impossible to write of all the blessings which we have received through Christian Science, for we daily draw more from the source of eternal Life. Besides my healing, cases of earache, toothache, headache, pain in the throat, and fever have been quickly healed, and also in the case of so-called children's diseases the truth was proven to be the healing power. The troubles vanished before they could be named. Severe pain in the whole body disappeared instantly through denying false material sense and holding fast unto the omnipotence of the all-loving Father, good. Thanks for all the blessings which emanate from divine Principle, the only "adorable One" (Science and Health, p. 16). This gratitude we shall endeavor to express, not merely through words but through deeds.—*Frida Jacob, Leipzig, Germany.*

THE testimonies of the healing power of Truth have been so helpful to me that I desire to tell others of my thankfulness to God for the wonderful healing which came to me through Christian Science. Twelve years ago I barely recovered from an acute attack of illness which left a chronic stomach trouble that doctors were unable to relieve. Several years later there also developed paralysis of the intestines and a general pro-lapsed condition. This state continued for eight years, and during that period I had fifteen doctors of both schools, among them the best

in New York city, where most of my time was spent, in order to be near the physicians. An operation for appendicitis brought no benefit; while electricity gave relief, but did not cure me. Sanitariums were resorted to, and everything known was tried during years that were never free from suffering. I was able to walk but a short distance and lived on a very strict diet.

I knew from the beginning that doctors considered my condition incurable, but still I hoped that courage and patience would eventually win health. There were several acute attacks which the doctors could not diagnose. These lasted days, sometimes weeks, and during the time I was constantly nauseated and unable to take nourishment, besides suffering intensely. Twice I was unable to walk for a year. After an attack in 1911, three specialists did their utmost for me. I shall always feel grateful for their kindly efforts in my behalf; but after the six months which followed, I realized that there was nothing more to be done and lost all confidence in medicine. I was then being carried about, or using a wheel-chair when necessary. In 1912 another attack brought me to the limit of human endurance. The doctors said the entire digestive tract was diseased. Toxic poisoning also caused a painful skin eruption.

After six weeks of starvation, my mother was told that I could not last many more days. She then asked my permission to try Christian Science. Friends had recommended it as a last resort, although they knew little more of it than we did. I realized it could do no harm, and that my

mother wished to feel everything had been tried; so I gave my consent, although sure it could not help me. In a few hours a faithful practitioner was at my bedside. When I expressed my willingness to give Christian Science a fair trial, I shall never forget the confidence expressed in the reply, "You mean you wish to be well." A gleam of hope came to me at that moment. During the treatment I felt a distinct physical change taking place, and this satisfied me that I had found the help I so greatly needed. I began to take food without suffering and sat up the third day. I walked a little the next day and gained rapidly with each succeeding treatment. The tenth day I visited the practitioner's office, which involved some little walking.

About this time my physician, who had seen my recovery with amazement, asked to have a laboratory test made. This showed an absolutely normal condition. In two months I gained greatly in weight, but the treatments were continued for a time, as there was much fear to overcome. I cannot regret having treatment longer, as the help received, and the study which seemed necessary to dispel the fear, brought a greater spiritual uplift, as well as an understanding of the truth as taught us in Science and Health, and this enabled me to make some demonstrations for myself. Among the first of these was the immediate healing of a badly burned hand. There was no sense of suffering after the first few moments, and I continued to use the hand while constantly declaring the truth which I had grasped up to that time. In two hours the skin had re-

sumed its normal color. This seemed wonderful to me, and brought a clearer realization of the ever-presence and omnipotence of divine Love.

Class instruction has also been very helpful. I cannot express my gratitude for the proofs which always follow a correct understanding of God and man. An acute attack of influenza was overcome in half an hour by the aid of my practitioner. The next evening the symptoms reappeared, only to be dispelled in the same way for the last time. A severe attack of throat trouble was overcome quickly, without loss of sleep or of appetite and with little sense of suffering. These experiences have shown me that no material remedy can possibly equal Christian Science treatment.

I had worn glasses constantly for over twenty years, several oculists saying that I must always wear them; but they were soon discarded, as I had no further need for them. Today I am leading an active life in my home, frequently able to give to others the help which has been so freely given to me; and I am realizing more and more that I have only passed through a painful dream which can never appear a reality to God's child. My healing has been permanent in every respect. My days have been filled with work of all kinds, and there has been a greater realization of health and strength than ever before. Not one hour of time has been lost because of physical disorder of any kind since the healing took place.

Many have become interested in Christian Science through my recovery, and have turned to it for healing. My desire is that my life may

show my gratitude to Mrs. Eddy for the understanding of God which she has given us, and also to all who have so kindly helped me.—*Hannah K. Taber, Pawling, N. Y.*

I gladly verify my daughter's testimony in every respect. I cannot be grateful enough for her wonderful recovery through Christian Science. It is a blessing and help to the entire family.—*Mary A. Conger.*

I HAVE had a wonderful demonstration in Christian Science, and it has proved to me beyond a doubt that God is All-in-all. For five years I had a nervous disease, according to *materia medica*, which manifested itself on my hands. For weeks at a time they would be covered with a distressing eruption. For two years I could not put them into water, and finally they became so bad that I wore bandages practically all the time. I went from one doctor to another, and at last to a specialist, who said he could do nothing for me. I asked if I should always be so afflicted, and he replied, "No, not after you are dead." I believed that there was no relief, and that I should always have to keep my hands bandaged.

One evening a friend who was interested in Christian Science took me to call on her mother-in-law, a practitioner, but first inquired if I would object to having the latter talk to me about Christian Science. I said that I should; but my friend was very persistent, and during the evening she asked the lady to tell me why I did not need to wear the bandages. The practitioner talked to me for a few moments, and during the con-

versation spoke of Christ's healing power. She also said that man was made in the image and likeness of God, and this being so, we should reflect only good.

When I went to my room that night, it occurred to me that the power of Christ was as great today as it was when he was here on earth. Why could not that power heal today as well as then? Thinking of this, I resolved not to put the bandages on, or apply the remedy which I had used every night for five years. The next day the practitioner loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I read it all the spare time I had for the next two weeks. Then the condition entirely disappeared, and for four years I have had no occasion to wear a bandage or use any material remedy.

For a time I had a sense of fear that the disease might return, and I was afraid to put my hands in water any oftener than was necessary, but I have learned to know that "perfect love casteth out fear," and also, as Mrs. Eddy says, that we must "stand porter at the door of thought" (*Science and Health*, p. 392). A short time ago there was a slight return of the trouble, but it was at once overcome in Science. I am indeed grateful to have learned about this wonderful truth which makes us whole.—*Mabel Walters Glockzin, Connersville, Ind.*

IN April, 1910, Christian Science came to me, and with a heart full of gratitude I will tell what it has done for me. During nine years I had been in a condition of weakness, as if

weights were laid on my shoulders, and all exercise fatigued me. My sister, who lives in Amsterdam, told me that there were people who could help me. She had called on a Christian Science practitioner and got some pamphlets and a *Sentinel*. I had never before heard of this teaching, but after reading the literature I felt that Christian Science would help me, so I decided to take treatment. For three months I was five days of each week in Amsterdam, and every day I spoke with the practitioner, who gave me treatment and with the greatest love helped me to get a better understanding of the Bible through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After three months' treatment I felt that I could go on alone by studying these books, and I now feel strong and full of energy, as I know God is my strength, my refuge, my helper in all needs.

This was the physical healing, but through the study of Christian Science life has become full of joy and happiness. I am thankful to God for all His loving care, and grateful to Mrs. Eddy, who gave us our text-book.—*Mrs. M. E. van Rooijen Alberts, Hilversum, Holland.*

IN loving gratitude for the awakening to newness of life which Christian Science has brought to me, I send this testimony as a faint indication of thankfulness for blessings received, for very often our deepest healings must go unvoiced. Only the heart itself knows what hidden springs have been released, what purgings and purifyings have been effected within, by this searchlight of

Truth, laying bare waste places often unknown to ourselves.

Such release, although it be unsuspected by those near and dear to us (ignorant alike of the waste place or its subsequent restoration), of necessity results in greater compassion for others still in bondage, greater discernment of their needs, and longings unspeakable to have others share in what has been of such immense benefit to us. Then comes the lesson so hardly learned at first,—to live the truth rather than to discuss it; to demonstrate "the facts of Soul in Jesus' way" (Science and Health, p. 428); to learn gradually that the world does not pay heed to words but will take note of actions; and then to take up that hitherto unregarded thing, humility, which is, of course, self-effacement, and learn in wonderment that humility is power.

The lessons that Christian Science teaches are so manifold, so crystal clear, so applicable, so ready to be put into practice! One of my chief difficulties before coming into Science was the many-sided points of view most questions presented, making decision not only difficult but vacillating. I never saw clearly the difference between right and wrong until Christian Science presented God to me as Principle, immutable and unvarying, perfect and unalterable. Provided thus with a touchstone, good and evil fell far apart in my consciousness, cleaved asunder forever by the sharp sword of Truth.

Physical healing has followed ever in the wake of spiritual discernment and obedience. I am indeed grateful for well-being and the ability to be ever actively employed; but it is for

the surety and joy of life eternal here and now, for the sweet sense of a Father's care, the knowing that He is, and that there is no separation,—no, not for a single moment,—it is for this that I am most grateful to Christian Science, which has so immeasurably enriched my life.—*Kate C. Forwood, Hoylake, Cheshire, England.*

FOR some time I have been thinking that I ought to send my mite for publication. We all have many things for which to be thankful, but are oftentimes loath to express our thanks for fear they may not be worded as they should be.

For the past few years many things have arisen which seemed at times discouraging, but I never voiced my trouble to any one, working it out for myself, as I have done for a long time. Last winter I was taken with what some of my friends considered a terrible cough, and with a thought of kindness on their part I was informed of this fact, but it did not alarm me in the least, for I knew that health is man's heritage, because he is God's image and likeness. For the first time in a great many years my throat became so painful that I could scarcely swallow, but I tried to realize the nothingness of error, and quietly demonstrated over it. Then, upon attempting to arise from a stooping posture, something seemed to cause me great pain in the lower part of my back. I could scarcely rise, it was so painful.

One day, while in this condition, I was reaching for a stick of wood, when my chair turned and I fell heavily on the edge of the box, striking

my chest, nose, and side. My eldest daughter ran to me, asking if she should send for any one. I replied that I could do my own work, recognizing that God was my healer; but in a few days the spots on each side became so sore I could scarcely lie in bed. These troubled me for some time, yet I never missed a church service or a lecture.

For over twenty years I have not been confined to my bed, and have not used material remedies of any kind. The Bible says, "Work out your own salvation," and I am trying hard to do this, knowing that it is better to overcome sin, sickness, etc., one's self, rather than depend wholly on others. I thank God every day for my slight knowledge of Christian Science, as given to us by Mrs. Eddy. It has helped me in more ways than one. I was considered by the doctors to have incurable diseases, but all things are possible with God. I have also helped others, but I would like to be more scientific and able to do better work for the Master.—*Mrs. C. H. Golding, Los Angeles, Cal.*

BEFORE I heard of Christian Science I had suffered from extreme nervousness for twenty years, roughly speaking. I am a professional musician, and public performance caused me such mental and physical torture that at one time I contemplated ending my life, and should probably have done so if I had had the courage. A specialist on nervous diseases to whom I applied, though very sympathetic, could only advise me to try to bear my illness philosophically.

About six years ago my sister presented me with a copy of Science and

Health, and though at the time I was rather annoyed with her, thinking it was a pity to waste so much money on the book, I now know it was the greatest blessing I have ever received. Like many others, I commenced to read it in order to be able to prove its teachings futile, but before long I was convinced (very much against my will, being at that time a confirmed agnostic) that it contained the truth, or at any rate the nearest approach to it with which I had ever come in contact. My healing was extremely slow, and I am not entirely free from nervousness yet, but the difference in my condition is very great, and playing is often a pleasure to me instead of the reverse.

Only those who have experienced to some extent the paralyzing effect of fear (I have never yet met any one so entirely incapacitated by it as I formerly was) can appreciate the sense of relief and thankfulness that deliverance from it brings. I am more grateful every day to Mrs. Eddy for her wonderful discovery, and to all those who have helped me to understand it.—*Robert Grimson, South Kensington, London, England.*

I WILL no longer withhold my testimony of what Christian Science has done for me. It has been nearly fifteen years since I have used any material remedies, and for the peace and comfort which have been mine, when the way seemed dark as well as in time of sunshine, I am truly grateful. I did not accept Christian Science because of the need of physical healing, but because this teaching appealed to me from the first as being true and more beautiful than any-

thing I had ever found before. I had always been devoted to the church I had joined, but there was never a regret in giving it up, for I felt I had outgrown its teaching.

Several years before this, I had been examined by oculists and told that I would always have to wear glasses; but after reading Science and Health for a little while I found that I no longer needed them. I have also had two remarkable experiences in childbirth. Having lost my first little one, I was told by the physicians that I would probably never be able to bear a living child, but in both these instances I had scarcely an hour's warning and very little pain, remaining in bed on the first occasion two or three days, the last time only one day. Not long ago, while outdoors, I stepped on a nail, which went through my shoe and into the foot. My first thought was of the powerlessness of a rusty nail to harm a child of God, and I at once went home to work for myself in Christian Science. Fear, however, tried to get hold of me, so I thought it was best to ask for help, and I did so, with the result that all fear was destroyed. Although I felt a little swelling, I refused to look at it, and there was no pain. The next day the swelling subsided, and at no time did I experience any inconvenience from it.

For these benefits, and countless other blessings, I am truly thankful to God. I am also grateful to Mrs. Eddy for giving us that wonderful book "Science and Health with Key to the Scriptures," and I am striving each day to demonstrate and live Christian Science.—*Nellie Kent Cushing, Groveton, N. H.*

IN thankfulness to God, and gratitude to Mrs. Eddy for all the benefits I have received since learning of Christian Science, I offer my testimony. I first heard of this teaching in October, 1912, while suffering from extreme nervousness and resultant stomach trouble. I was healed of the latter disorder very quickly, simply through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the nervousness gradually grew less until it finally disappeared. Grateful as I am for the physical healing, I feel yet more gratitude for the change in my thinking, and for the spiritual awakening that has come to me. From being morbid, self-centered, and inclined at times even to melancholy, I am beginning to realize that life is worth while, that I have a responsibility regarding my fellow men, and that real happiness and salvation is to be obtained only by helping others to know the truth about existence.

To all who may doubt that Christian Science is efficacious in any wrong condition, I rejoice to give assurance that there is no wrong it cannot right. My greatest grievance had always been utter lack of confidence in my own ability. Consequently I was of no practical service to any one, not even to myself, and this made me continually discouraged, as I firmly believed that I was hopelessly bound to this condition, though I used my belief in will-power unceasingly to overcome this idea, but with practically no success. Now, however, I rejoice that gradually, as more of the truth of being is unfolded to me, I manifest more ability to be helpful in a practical

way, for I am learning that my real birthright is the possession of the wisdom of the one divine Mind. Christian Science has shown me conclusively that all human ills, whether manifest in sickness, sin, or lack of any right condition, are due to wrong thinking, which can be changed to right or true thinking through the study of and obedience to the teaching of Christian Science. My healing has been permanent. I have never had any return of the symptoms of the old condition, and have never taken a drop of medicine since my introduction into Christian Science two years ago.

For all these blessings, and many others, as well as for the help I have received from kind friends, and for all our Christian Science publications, I am more grateful than I can express. My one prayer is for strength and guidance to live a life that will prove me worthy of the good I have received, that I may ably serve others and help lighten their burdens. — *Herbert F. Goldstein, Philadelphia, Pa.*

It is with great pleasure that I write this testimony to express my thankfulness to God, and my gratitude to Mrs. Eddy for the good I have found in Christian Science. I have been healed of tubercular disease of the lungs and acute stomach trouble. I always loved God, in whom "we live, and move, and have our being," but I did not understand what this actually meant until I read Science and Health. Now I know that this truth is demonstrable.

A dear friend told me of Christian Science. I immediately sent for a

practitioner, who called at four o'clock and gave me treatment. I was so benefited that I arose and cooked supper, much to the surprise of my husband. I was healed of a very high fever and the stomach disorder in about one week's treatment. We had everything packed up ready to go West, as physicians had said I could not live in this climate, but after this healing I applied to the practitioner for treatment for my lungs, and in one treatment was completely healed. I did not cough again, so far as I remember.

I am trying to show by my daily living my gratitude for these blessings, which came to me nearly six years ago, and day by day I am earnestly endeavoring to be busy about my Father's business.—*Carrie L. Lemmon, Memphis, Tenn.*

WITH thankfulness to God, and gratitude to our dear Leader, Mrs. Eddy, I send this testimony of the healing of my little girl. She was very ill, and her life had been despaired of by several physicians, including specialists. They said there had been an internal abscess which had opened, causing septic poison, and that this accounted for the high fever. One physician said she had lung trouble, as she coughed a great deal, and I was told to make her as happy as possible, for she would live only a little longer and there was nothing more to be done for her.

Christian Science treatment was then asked for. Improvement began at once, and in six weeks the child was healed. That was in December, 1912. She has attended school regularly ever since, and was passed as

normal by the examining physicians. Besides this, we have received many blessings. I can express my gratitude only by trying to live the right life and to help others as I have been helped. — *Georgie Harris Yancey, New Orleans, La.*

This is to testify to the healing of our little girl as related by my wife. We feel very thankful for this blessing, as well as for many others which we have experienced since we began to study Christian Science.—*W. L. Yancey.*

WITH gratitude I testify to the blessings which I have received by means of Christian Science. I used to suffer from nervous exhaustion so that I was sometimes laid up for weeks at a time, and medical help proved futile. In 1910 I became acquainted with this great truth through a practitioner, who taught me to understand that divine Mind has dominion over disease, Truth over error. Since that time I have had no doctor, neither have I taken any medicine, though I have often had to fight against the errors of mortal mind. I feel much better than I used to, and much more cheerful. My daughter was treated by the same practitioner for headaches, and has seldom been troubled by them since. I thank God that Christian Science with its great blessings has come to me.—*Mrs. M. C. Delvoije, The Hague, Holland.*

For a long time I have felt it my duty to tell people what God has done for me and my child, and it is with gladness I send in my testimony.

When he was a year and a half old and just beginning to run around, a heavy flat-iron fell on his foot. I immediately picked the baby up in my arms, declaring the truth as best I knew how, and in less than half an hour he was walking as usual.

On taking off the child's moccasin at night, I found that the blood had saturated the stocking, and the large toe was badly cut; but the next night there was no sign of any hurt. Since then a new nail has grown and

that toe is as perfect as the others. I call him my true Science baby, because it was only through the apprehension of Christian Science that this blessing came to us.

Certainly the wonderful power of divine Love has been shown to me, and I know that it will be to all who rely on it entirely in small as well as in great things. I am so thankful to Mrs. Eddy for showing us the way through Christian Science.—*Jessie M. D. Chapin, Suffield, Conn.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IF, as Mrs. Eddy has declared on page 271 of *Science and Health*, "the Sermon on the Mount is the essence of this Science,"—the Science of Christianity,—then unquestionably the golden rule is its epitome. When the lawyer inquired of Jesus as to what course he should follow to gain eternal life, the master Teacher asked him what was written in the law. The lawyer, well schooled in the letter, cited the great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The Master's comment is brief and to the point: "This do, and thou shalt live."

In the light of Christian Science, how simple after all is the solution of every problem, for whatever there is in the way of sorrow, sin, and suffering in the world today, in the last analysis is due to the failure of some one to live up to the Christ-standard: "Whatsoever ye would that men should do to you, do ye even so to them." How quickly would evil in its myriad forms vanish, if every man, woman, and child, animated by the spirit of brotherly love, were "in honor preferring one another"! Hatred, envy, jealousy, malice, fault-finding, criticism, condemnation, everything that savors of unloveliness, would be done away with, and in their stead love, joy, peace, patience, "the fruit of the Spirit," would gladden life's pathway.

It is evident that Mrs. Eddy appreciated what the exercise of brotherly love would mean for the uplift of mankind, for

throughout her writings we find the counsel to her followers ever breathing the spirit of forgiveness and love. In "A Rule for Motives and Acts" (Manual, Art. VIII, Sect. 1) she writes: "In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." Judged by this standard, would it be possible for anything but the most tender consideration for one another to find a place in a Christian Science church? Could Christian Scientists be other than courteous and honorable? Not if strict obedience to the golden rule is practised!

The touchstone that separates the gold of life from the dross is easy of application, and it brings large returns: Would I like this done to me? Let us put this test to ourselves when the temptation comes to gratify self at the expense of another, to indulge in thoughtless criticism, to neglect some act of kindness or courtesy. Surely the selfish thought would be checked, the unkind word would be stayed ere it reached the lips, and feet and hands lend themselves willingly to service for another! In "Miscellaneous Writings" (p. 250) Mrs. Eddy thus defines her sense of the love for one's neighbor that is more than mere profession: "It is the tender, unselfish deed done in secret; the silent, ceaseless prayer; the self-forgetful heart that overflows; the veiled form stealing on an errand of mercy, out of a side door; the little feet tripping along the sidewalk; the gentle hand opening the door that turns toward want and woe, sickness and sorrow, and thus lighting the dark places of earth."

When we stop to think how much there is of sorrow and suffering that might be alleviated, it is easy to see wherein Christian Scientists have an opportunity above all others for practical demonstration of their profession. There are so many to whom a smile or a friendly greeting means more than any material gift, so many who hide grievous wounds under a silken garb and are longing for the balm that will heal them of their hurts. There are many who, grievously tormented, need the word spoken with authority, that shall bid the troubled spirit be still. There are many more who, shut away from all activity, hopeless and despairing, look

in vain for another Peter to bid them, "In the name of Jesus Christ of Nazareth rise up and walk."

Long ago the Master told his disciples to look upon the fields white with harvest that were waiting for the reapers, and bade them pray the lord of the harvest to send more reapers, for the laborers were all too few for the task. The same call has echoed down the centuries, and they that have ears to hear may catch the message today. The world torn and rent with disaster and the world self-satisfied and thoughtless alike need Christian Science today as never before, and the cry of old, "Come over into Macedonia, and help us," must not pass unheeded. The battle with sin, disease, and death must be waged unceasingly, till the palm of victory waves on high and the world is won for Christ.

Every professed follower of the teachings of Christian Science has put on the armor that cannot be laid down until this victory is won. There can be no idlers, no drones in the ranks, but daily and hourly we are to live the truth we profess,—prove to the world as we come in contact with it that we too are "moved with compassion" and would gladly lift the burden from our less favored brother. This does not mean that every Christian Scientist should give up his profession or business and devote himself exclusively to the healing work, but it does mean that today, right in the office, the shop, the home, the school, the church, as we go to and fro, anywhere and everywhere we should begin to live for Christ, live as the Christ lives, with a heart full to overflowing with love for God and our fellow man,—live the golden rule. And let us be specially watchful for the stranger within our gates. There are new faces at church, those perchance who are reaching out for the first time for the truth, to whom a friendly hand and a word of interest would mean much.

We may well be grateful that through the unselfed labor of Mrs. Eddy unnumbered multitudes have found salvation. But we cannot rest on her laurels, for they who would wear the crown must win it, as she did, through cross-bearing, self-denial, and that greater love which finds its chief happiness in service to others.

ARCHIBALD McLELLAN.

IT is St. John who says, and in no uncertain tone, "Love not the world, neither the things that are in the world;" and this to many Christian people means an unequivocal demand for asceticism, from which they shrink. It is, however, well to remember that it is this same apostle who has more to say respecting joy and peace than has any other New Testament writer. To the student of Christian Science this is a gentle reminder that real joy, and what Mrs. Eddy calls "permanent peace" (*Science and Health*, p. 265), cannot be attained so long as we cling to earth and earthliness. It would also seem that the present hour is making very strong demands upon us to turn away from the false concepts of life and happiness which have promised so much and given so little, and to grasp, not alone for ourselves but because of humanity's great need, the things which give peace and joy, though "not as the world giveth."

We are told that Jesus once wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." The citizens of that ancient capital, like those of modern times, loved the things of the world so well that they stoned their own prophets who bade them pause in their pursuit of pleasure. Not long before Jesus' sorrowful plaint was uttered, John the Baptist, a brave preacher of righteousness, was beheaded on the request of a dancing girl. The contemporaries of the Galilean prophet were too busy with politics and religion, with false pleasures and delusive hopes, to heed the message which would have brought them not only joy and peace but life eternal. Because of this, the day of their visitation closed, leaving them unblessed.

After Jesus' day, James, who had for a long time withstood the appeal of divine Truth and its healing ministry as given to humanity by the fearless Master, became a loyal and fearless follower of Christ. Boldly does he point out in his world epistle the evils which hinder the appearing of God's kingdom among men. He traces the origin of "wars and fightings" to their source in mortal mind, to lust and wantonness and an enslaving love of pleasure. He tells these pleasure-seekers that it were well for them if their joy were

even turned "to heaviness." He saw, as the prophetic spirit must ever see, that only spiritual sense can reveal imperishable peace and joy, and he says the final word when he bids us "draw nigh to God." In *Science and Health* (p. 296) we are told that "suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self." Which shall it be with each of us? It is assuredly a matter of choice, and nothing but a false sense of what constitutes life and happiness can lead us astray.

Toward the close of Matthew's gospel, and also in that of Luke, we find a marvelous outlining of the great drama of human redemption, especially its closing scenes. As therein presented in the words of Jesus, we need not wonder that men's hearts should be "failing them for fear," as they look upon the direful happenings and the "distress of nations;" but those who look up, who have kept peace with God by obedience to spiritual law,—these know with assurance that God's kingdom draweth nigh. The Master shows us that in these birth-throes of humanity, watchfulness and prayer are our only safeguards, and this does not mean that we are to peer into darkness to discover if possible denser shadows, but rather to watch unceasingly that nothing in ourselves shall deny us entrance into the kingdom; that all the while we shall be reflecting the light of Spirit for those who sorely need it to make clear their path. In the epistle to the Hebrews we read that heaven and earth, and all things therein, are to be shaken, but we are also told that there are some things "which cannot be shaken," and this undoubtedly includes the joy which rests upon a spiritual foundation. In the tenth chapter of this epistle we read of those who "took joyfully" the spoiling of their "goods" (which doubtless included the sweeping away of a material sense of happiness), because they were able to rest secure in a consciousness of spiritual and eternal possessions.

Mrs. Eddy tells us that "when the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat" (*Science and Health*, p. 298). Let no one dream that real existence, as revealed in Christian Science, has any element of gloom in it. All the gloom which is in

evidence to mortal sense is the shadow of material belief. This false sense is ever urging mankind to seek happiness outside of themselves in the pursuit of material things, but Christ Jesus declared that the kingdom is within, and we also read that God's kingdom is "righteousness, and peace, and joy." It rests with us to prove this, to radiate our joy so that those in sorrow or pain shall desire to find its source. While we turn away from the world as an aggregation of material beliefs, we learn to know "the new earth," and find each day new lessons from hill and vale, until even "the meanest flower that blows" shall awaken the joy which comes from living close to the source of all joy and peace.

ANNIE M. KNOTT.



THERE are many who recall that on first reading Science and Health they were impressed, and withal perchance annoyed, by Mrs. Eddy's frequent repetition of statements respecting the unreality of matter and of evil. The subject being approached from so many points of view and expressed in so many phraseologies, some may have reached the hasty conclusion that a negation is the chief theme of her teaching. In fact, however, this is but the logical opposite of her theme, namely, that God, divine Truth, Life, and Love, is All.

As one proceeds in his study of Science, and thinks more deeply and scientifically of the facts of human experience and of the nature of the world problem, he comes to apprehend the sufficient reason for this emphasis. He sees that our belief respecting the reality or unreality of evil relates itself to and altogether determines our thought in every department of human life. Especially is it significant in shaping our most vital concepts, namely, those regarding the nature of God and man. Dualism and polytheism, with all their sequent idolatries, are the direct offspring of the belief that evil has substance and power. The greatest rebuke and appeal of the early ages was voiced in that vibrant call of Moses, "Hear, O Israel: The Lord our God is one Lord," and yet it was none other than this uniquely basic truth that the Jewish people, together with all other nations and races, have most insistently forgotten.

False sense respecting the nature of substance is the decayed heart of all anthropomorphism. Men are forever relating truth to error, forever coordinating good with that evil whose accepted reality has blighted Christian faith in all the ages; and in declaring and demonstrating, even in part, that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), Christian Scientists are rendering a service to mankind which is of inestimable value; they are reawakening the Christian world to what is logically involved in the theoretically conceded premise of all Christian doctrine. The moment one's thought of the divine nature becomes tolerant of any least contradiction, that moment he can but become indulgent toward contradictions in his concept of the universe, and he is disposed in so far to attribute the strifes and tragedies of so-called natural law to the will of an inscrutable Providence. Just here most people give up trying to solve the human problem. They say, "What's the use?" and sit down in mental dormancy to await events.

There have been those, however, who would not thus consent to stop thinking. Having a clear perception that the concept of the divine nature and government entertained by Christian believers was inconsistent and impossible, they have dared to enter their protest, and failing oftentimes to distinguish between Christianity and professed Christians, they have condemned both and brought down upon themselves the anathema visited upon so-called heretics. Nevertheless, though wholly destructive in their criticism, they were warring against a false concept of God, and the emancipation from enslavement thereto which they have effected, has made genuine reform possible. Not a few who were once counted the enemies of the Christian faith,—the Voltaires and Paines and Ingersolls,—are now given credit by all broad-minded people for having made a distinct contribution to the world's religious advance. They were not considerate, and not discriminating, but they effectively broke the fetters of dogma and superstition for millions.

The influence of belief in the reality of evil, in shaping the human concept of man, is not less marked than its influ-

ence in determining the human concept of God, and the teaching of Christian Science that the evil personality is not God's man, who has fallen into a debased estate; that contradictions can no more exist in the nature of man than they can in the nature of God, comes to many as entirely opposed to what they have understood to be Scripture teaching, and altogether revolutionary, and in this they are quite right.

In all the centuries, belief in the reality of evil causation has centered itself in Satan, and the old Hebraic confidence in the righteousness of God, despite the assumed reality of evil, has thus maintained an illogical existence. Man, however, the real man, has been declared to be a degenerate, a good that has become a veritable evil, a truth that has been transformed into a lie. The desecration of the concept of Deity led to division, and Miltonic theology still avers that God is immaculate. Man, however, has been mired with matter by practically universal consent, and his restoration to his true estate in human thought is one of the greatest miracles wrought by Christian Science in its teaching and demonstration that "mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained." "Man reflects infinity, and this reflection is the true idea of God" (Science and Health, pp. 476, 258).

Now for the first time in all these middle and later centuries of Christian history, the words "my Father" are being uttered with thoughtful consistency, the dethronement of man has given place to the dethronement of that false belief about man which has dominated the creeds of the church universal. Thus has been fulfilled the prophecy of St. John when he wrote, "And the great dragon was cast out, that old serpent . . . which deceiveth the whole world."

Truly he has seen the bright and morning star who has come to understand through Christian Science that the end of error inheres in its unreality, and that "a perfect Principle and idea,—perfect God and perfect man,—" (Science and Health, p. 259) is the basis of all truly Christian thought and demonstration.

JOHN B. WILLIS.

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The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

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Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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THE QUICKENING SPIRIT

SAMUEL GREENWOOD

CHRISTIAN SCIENCE, as its name implies, stands for Christianity as well as Science. It can therefore be practised only from a Christian standpoint; that is, in accord with the spirit as well as the letter of the Master's teachings. There is some danger at this point, however, of the student going to extremes, and either magnifying his lack of the spirit until he becomes discouraged, or becoming so self-satisfied with his knowledge of the letter as to become spiritually stagnant. One should find the sane and happy middle ground, where the modesty of present achievement and the possibility of attaining perfect understanding are both recognized.

We frequently hear it said, and sometimes with a suspicious sense of its being a virtue, that one has the letter but not the spirit of Christian Science. The impression generally conveyed is that the spirit of Christian Science is something difficult to get. But is this true? If we have a

correct knowledge of the letter, is there any just or logical reason why we should not have the spirit also? Where such a difficulty exists, it must necessarily lie with one's self, and is as great as we make it. The spirit of Christianity is a divine demand, and is within the reach of all, since God does not make it difficult for mankind to serve Him.

Mortals, of course, find it easier in their daily living to be intellectually righteous than practically so, because the former entails no cross-bearing; but those who believe it is easier to think and do the wrong things than the right things, must by that token have more faith in evil than in good. It is not because there is anything in goodness itself that opposes its adoption and practice. On the other hand, it might be said that with more faith in good than in evil, the case would naturally be reversed.

The letter, that is the written text, of Christian Science serves as a guide-

post to the traveler, directing him to the right road: "This is the way, walk ye in it." "I am the way," said Jesus, referring to the truth he taught. If we say we know the letter, it means that we know the right way, and consequently all we have to do is to walk in it. "Who did hinder you," asked the apostle, "that ye should not obey the truth?" that is, the revealed word. If we understand the message, or written word, by which Truth is reaching humanity today, what can hinder us from obeying it? If we see the way pointed out, why should we not walk therein? If our supreme desire is to do right, we can do all that is required of us today and every day. The first step is the willingness to obey what we know, and subsequent steps are but the continuation of honest effort.

Mrs. Eddy makes plain throughout her writings that the life-giving spirit of Christian Science is love, and we manifest this spirit in so far as we are animated or inspired by unselfish love and its kindred qualities. If the student confesses that he is not animated by love, what does he acknowledge to be his controlling influence? What is his source of inspiration if it is not divine? Hate, jealousy, envy, selfishness, etc., must be one's impelling motives, if our lives bear testimony that we are not inspired by their loving opposites. If we find it hard always to have love in our hearts, it must be because we find it easier to have hatred therein, however harsh this statement may appear. Will any Christian Scientist confess that he cannot keep hatred out of his thoughts if his controlling desire is to reflect divine Love?

In Article VIII of the Church Manual, and particularly sections 1, 3, 4, 6, and the first paragraph of section 8, Mrs. Eddy points out how we may begin to manifest the spirit of Christian Science as related to present human experience. St. Paul enumerates the "fruit of the Spirit" gentleness, goodness, faith, meekness, as "love, joy, peace, longsuffering, temperance." In the well-known thirteenth chapter of I Corinthians the same apostle defines charity, or love, as it reads in the Revised Version, as the greatest of Christian graces, —as patience and kindness. It is quite possible, however, that we have thought of love as therein defined as too difficult for present human attainment, and have not realized that we may begin now to have the loving spirit by being more patient with others' shortcomings.

It is undeniably and patently true that we can be as kind as we ought to be, if we are but willing to put forth the effort. It is also true that we can be gentle under provocation, if we really wish to be and are willing to let ourselves be. We can even be joyful under temptation, if we have the right understanding of God and His loving care, and will keep thought faithful to that understanding; and this joyousness under affliction partakes, in a degree, of the spirit of Christian Science. And so on with all the qualities through which the divine Spirit finds expression in the human consciousness,—we can begin to manifest them without delay if we are watchful and obedient in giving them first place.

After all, every one knows that he can be as good as he really wants to

be. He knows there is nothing that can prevent him from being as kind and loving and gentle as he chooses to be under any circumstance. He knows there is nothing outside of his own thought able to prevent his putting or keeping evil out of his consciousness, any more than there is to prevent his putting a piece of furniture out of his house if he does not want it there. Whether good or evil shall be real to one, is a matter of choice. We may not be willing to admit this, but when we do good or ill, it is because we choose to do it. Nothing exists that can deprive us of the power to obey our highest sense of good at all times, and only this spirit of obedience, recognized and made active, will bring the quickening consciousness of man's eternal unity with God.

The world believes, and truly, that Christians can practise their profession if they so desire; therefore the world will rightly judge Christian Scientists by their manifestation of the Christ-spirit, which alone gives life to the letter and accomplishes the transformation of individual character. This union of the letter and the spirit is the meeting-place of the divine and the human, and through this spiritual activity the human learns to lay off its fleshliness for spirituality. We read in *Science and Health* (p. 495), in Mrs. Eddy's answer to how one may progress most rapidly in gaining an understanding of Christian Science, that the student should not only "study thoroughly the letter," but must also "imbibe the spirit." The latter is not spasmodic, but is an activity that embraces one's entire consciousness of things. It is

simply doing the best we know and being the best that we are.

The attempt to separate the letter from the spirit of Christianity, to have the form without the power of godliness, has been the bane of Christian progress; and it is equally fatal to growth in Christian Science. The logic of Christian Science is so simple and easily learned that one is sometimes apt to believe that he understands this teaching before he has actually demonstrated it; but until the living Christ appears, the philosophy of Christian Science without its practice is but a barren thing. While we should not underestimate a correct knowledge of what Christian Science teaches, we should see the great importance of obeying these teachings, for not otherwise can we lay hold of the truth that proves the nothingness of evil.

As surely as we know there is but one infinite God, so surely should we know there is but one true impulse, one animating consciousness, and that is divine. Constant alertness in recognizing this is necessary to avoid being influenced by a so-called spirit of evil. Only as we bring forth the fruits of Spirit are we genuine Christian Scientists. The very nature of our profession as adherents of the revealed truth of the allness of God, divine Love, and of man as His reflection, points to and makes possible and necessary the manifestation of the spirit of gentleness and love, of kindness, honesty, gratitude, and joy; and as we manifest these fruits, our knowledge of Christian Science will become instinct with life and power, and in its daily and hourly demonstration will abundantly bless mankind.

THE ONE EGO

FLORENCE E. B. DONALDSON

MOSES seems to have been the first among men to realize and to demonstrate that there is but one Ego. To him God was the great "I AM THAT I AM." He understood that man reflected the infinite when he obeyed the divine will and sought the counsel of the Almighty.

It is recorded of Moses that he was the meekest of men. By this we understand that in his great work of leading the Israelites out of bondage in Egypt, he put himself altogether on one side, and took every step of the way in obedient response to the guidance he sought continually from the omnipotent I AM. But clearly as the great Hebrew leader grasped this basic truth himself, he had to feed a turbulent and ignorant people—stupid from the heavy yoke of long generations of serfdom—with food convenient for them. The moral law which he was guided to impose, lifted them above the physical goad of the Egyptian taskmaster and enabled them to take the first step into the realm of Mind.

Before the close of his life-work, Moses reiterated, in triumphant song of praise, the imperative truth of the one absolute Ego: "See now that I, even I, am he, and there is no god with me." Seven centuries later the prophet Isaiah voiced to a nation that had learned what moral discipline and obedience meant: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

In "Science and Health with Key to the Scriptures" (p. 588) Mrs. Eddy

defines I, or Ego, as "divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind." This fundamental and comprehensive statement of the infinite is again and again brought into view as the very heart of metaphysics. It is the underlying truth of all that our Leader taught, and is the touchstone by which all Christian Science teaching can be tried and tested.

From the first moment that Mrs. Eddy caught the inspiration of God's allness, and man as His reflection, she strove unremittingly to guide humanity out of the bondage of minds many into the pure light of the one Ego. In her writings, by the records of her unceasing activities in the cause of Christian Science, by the phenomenal progress of the work she initiated, and by the unnumbered thousands who are striving to follow where she led, there is abundant proof that every step of the way she discovered out of the bondage of material sense into the freedom of Soul was the result of self-abnegation, seeking counsel of and refusing to accept or to obey anything opposed to the one and only Mind.

A preliminary point to be recognized, when seeking to gain a higher understanding of this great essential reality, is truth's independence of language. Spiritual sense alone enables us to grasp the meaning of the absolute. There must be a great turning away from material belief, a radical mental change, before spiritual intuition ripens into receptivity to that influx of truth into the con-

sciousness which comes always as a revelation. How entirely separate from any racial tongue or phraseology is that mental reaching out toward omnipotence which constitutes prayer! This is continually apparent in daily life. It is discernible all through the Scripture records,—from what we apprehend of the simple purity of Abel's offering, to the inspired realizations of the apostles.

Whenever and wherever a channel was found for the voicing of truth to God's people, it was the heart that needed to be prepared to receive and respond to the call. The "still small voice" makes its appeal to the consciousness that has been purified by sorrow or suffering, by earnest desire after holiness, or by true contrition. The hearer may not fully understand the verbal meaning of the expressions used, but the sense of the truth enters the receptive thought and abides there, whenever it is welcomed as something to be sought after.

We know that the right thought is followed inevitably by the right act. The psalmist expounded the eternal activity of good when he declared that God neither slumbers nor sleeps. To reflect God-given dominion, to manifest the divine energy of Spirit, is the proportionate gain of attaining to some measure of self-abnegation. Mrs. Eddy has said that "the warfare with one's self is grand" (Miscellaneous Writings, p. 118). It is indeed a mighty overcoming, and though not achieved in one or a hundred battles, each honest struggle for victory weakens the human claim of self and brings into clearer light the all-inclusive selfhood of the one Ego.

When Christ Jesus claimed that the works he did in his Father's name were his witnesses, he clearly and definitely acknowledged that all he did and manifested came from God, and in that perfect understanding of spiritual reflection he was able to say, "I and my Father are one." In *Science and Health* (p. 281) we read, "The Ego-man is the reflection of the Ego-God." Mortal suggestion is the outcome of the belief in other minds. Whether it seems to come from outside, to be voiced through human channels, to rise before us because of material environment, or to well up from the inner consciousness, it is always the claim of error to deny God's allness. Subtlety is the leading characteristic of suggestion. The lie claims to be true; evil comes in the guise of good. It is for this that Christian Scientists need to be continually on the watch. When Eve accepted the forbidden fruit she did so on the ground that it was good and pleasant, and to be desired to make one wise. It might therefore seem that she was acting on her highest sense of good, but her sin lay in receiving as true that which opposed the direct command of God.

It is in this way that the sense of personality seeks to come into our midst. Its entrance is so insidious that, unless promptly detected and cast out, the Christian Scientist will find his thought clouded, and will be unable to recognize that the obstruction is a looming sense of self-importance or an unwillingness to be obedient. He thus becomes a channel for the lie that would dare to dispute the omniscience and omnipresence of

God by suggesting that he can be clothed with righteousness of his own. Nothing can protect us in unguarded moments from this subtlety of error but the constant desire to be obedient followers of the Christ-teaching and the unceasing prayer for meekness and humility, which is indeed born of the Spirit.

The sense of personality may strive to find foothold in our thought through the singling out of some special individual in a Christian Science field and magnifying his actions as though the work done came of him-

self. We may not always see how we are adding to our brother's burden in so doing; but each and all can do much to eliminate this serpentine sense of personality from ourselves and others by that constant holding in view of the one and only I, or Ego. Growth in understanding, the manifestation of the "signs following," the higher sense of Life and Love, and the learning to know the truth that makes us free, can be gained in no other way. It is the Father that worketh in us, and not we ourselves.

ONE OF THE BAD LITTLE FOXES

HON. CLARENCE A. BUSKIRK

THE Greek philosopher Antisthenes founded a sect whose purpose was to find and apply a remedy for the vices, prevailing then as now, of avarice, luxury, and undue ambition, to inculcate a love of virtue, and to bring about simplicity of manners. Surely the ancient philosopher and his sect were inspired by praiseworthy motives! Yet the followers of Antisthenes speedily degenerated, and were finally known as cynics, a term of reproach. The name of Diogenes has survived through many centuries as their best-known exemplar.

The term cynic is now applied most commonly to a sneering, sarcastic, morose, and all-round disagreeable faultfinder, who now as ever is very much in evidence, and who is frequently regarded as a nuisance. Too often he is guilty of the very thing which caused the cynic Diogenes to request Alexander to "stand a little out of his sunshine." Nevertheless, the cynic is not usually a bad-hearted

fellow; he has been soured by disappointment, disillusion, and injustice. He has been more easily soured when possessing, at first, a kind heart and a keen sense of justice, but he always lacks sound discrimination. Whatever its ancestry, cynicism in its bad sense is always an illusion and obsession; it is always of the devil, the father of lies. When allowed to have its way, its fast-growing yeast acidulates our thoughts and our faces so that they become morose.

We are all liable, at times, to become more or less cynical if we are not watching vigilantly. Hence, as with many other temptations, we need to remember Mrs. Eddy's wise admonition: "Stand porter at the door of thought" (Science and Health, p. 392). We should also remember that bad little foxes often grow into large ones. The habit of indiscriminate faultfinding with persons and things mundane may easily grow into a habit of faultfinding with things divine, or rather

with what may seem to be things divine. The abhorrent octopus of atheism is thus nourished in the dark places of mortal mind, and its stealthy tentacles are thrust forth to crush and destroy.

In what code of philosophy, in what religious teaching, is the deliverance to be found? A search through the materialistic philosophies past and present will be unrewarded; while a search through the religious creeds and dogmas which are tainted with materialism is worse than useless, for there one meets with constant contradictions and evasions. The truth of being, as taught by Jesus and interpreted in Christian Science, really constitutes the sole deliverance; and that it is a sufficient and complete deliverance is attested by unnumbered grateful witnesses on earth today. These are testifying at every fit opportunity throughout the civilized earth that their modes of thinking have been purified and uplifted, that their mental horizon has been broadened, and that their inclinations to criticize adversely have been curbed. The sunshine of the truth of being has penetrated into the darkneses of mortal mind. The view-point and vision have changed,—"all things are become new."

It would be difficult to exaggerate the baleful and blighting influences upon others of the cross-grained cynic. In the home circle he is a joy-killer, and often a disturber of the peace. In social, business, and political affairs he leaves the destroying trail of pessimism wherever he goes. Often his speech is pestilential, and a chilling shadow betokens his presence. Consciously or unconsciously,

his hand scatters the seeds of hate and unhappiness. His cynicism needs to be alertly and sternly denied and overcome, as we are taught in Christian Science to deny and overcome all presentments of falsehood. If the reader is not a Christian Scientist, he will profit greatly if he will learn, whenever he discovers the presence of unloving faultfinding in himself or others to dismiss it promptly. He should try to realize that it is a falsehood, an evil temptation. The hate and malice which are incipient or full-grown in cynical faultfinding is always a phase of evil, and it is never safe to dally or delay when its presence is known.

In *Science and Health* (p. 449) our Leader says: "The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. The first impression, made on a mind which is attracted or repelled according to personal merit or demerit, is a good detective of individual character. Certain minds meet only to separate through simultaneous repulsion. They are enemies without the preliminary offense. The impure are at peace with the impure. Only virtue is a rebuke to vice."

This characterization is quite different from cynicism. It is protective both individually and collectively and is in strict accord with the Master's teaching: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

“MAN’S MORAL MERCURY”

BERTHA V. ZEREGA

UNTIL instructed by Christian Science to make practical use of the Scriptural declaration that in God “we live, and move, and have our being,” how easily is a mortal’s outlook on life, and the state of his health, affected by the atmospheric changes of heat and cold, of storm and sunshine. Taught by *materia medica* and hygiene to consider himself a victim of circumstances, of which sudden changes in the weather play a very important part, he implicitly believes that a cold wave or a continuation of rain is directly responsible for some ailment from which he may at the time be suffering. The student of Christian Science is, however, taught to look in another direction for that which will safeguard his health, as we learn from Mrs. Eddy’s teachings; and her reference to “man’s moral mercury” on page 449 of *Science and Health*, is well worth considering.

Before Christian Science breaks the tyranny of the mesmeric dream of life in matter, how little attention the average man gives to the temperature of his thoughts, to the atmosphere of his own mentality. If he succeeds in outwardly keeping his temper, and in appearing courteous and well bred, he is not apt to consider how far afield his thoughts may be roaming in company with suppressed fear, anger, jealousy, pride of opinion, or a secret sense of personal importance. He does not realize the chilling, contracting effect on himself and others of such unexpressed

thoughts, or the necessity of grappling with and controlling them, if he would be truly happy and well.

When Christian Science comes into a man’s life, a wonderful transformation takes place, for to understand that God is Love and that He sends to His children neither disease nor misfortune, is to emerge from under a threatening cloud of fear and superstition into the warm, life-giving sunlight of spiritual peace and safety. Gradually he awakens to the fact that since divine Mind and this Mind’s idea constitute the whole of being, he lives in a mental world, the experiences which make up his everyday existence being the outward manifestation of correct or erroneous thought. The only atmosphere that can be injurious to him is the miasma of wrong thinking; the only barometric pressure he need be concerned with watching is the “moral mercury” of his individual motives and affections, which faithfully register the condition of his health and his progress Godward.

On page 343 of “Miscellaneous Writings,” Mrs. Eddy says: “Too soon we cannot turn from disease in the body to find disease in the mortal mind, and its cure, in working for God. Thought must be made better, and human life more fruitful, for the divine energy to move it onward and upward.” The significant phrase, “its cure, in working for God,” is a pertinent reminder of what is expected of each one of us in our quest of salvation. If we would have better

health, better conditions about us, we must be up and doing. To receive, we must give; to find, we must not only seek, but strive.

With the glad acceptance of the truth as taught in Christian Science, comes simultaneously the responsibility of actively reflecting in our lives the Principle we profess to be following. Thus the task of inspecting our "moral mercury," to see if we are working for self or working for God, and thereby laboring for the good of all, is one that needs wakeful attention on our part. "Working for God" can have but one interpretation, namely, activity of thought, word, and deed for the triumph of Truth; also a willingness to serve faithfully the cause of Christian Science whenever the opportunity presents itself, in taking up the cross, and demonstrating in a practical way, so far as we apprehend it, the Science of being, thus following the Christ-idea. Only in this way can we hope to become direct and indirect channels for the divine energy to reach men and rouse them to the knowledge of their true spiritual selfhood.

But so subtle is the temptation to be at ease in the midst of sin and imperfection, so skilful at times is error's disguise, that we accept a suggestion of inaction without recognizing it for what it is. Sometimes we are led to believe that we are too busy to undertake specified church work which comes to us to do, instead of welcoming the invitation as a spiritual call to come up higher. Perhaps self-righteousness whispers that we are worthy of more important work, that we have progressed beyond this particular task, forgetting that Jesus

once said: "When thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: . . . For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." We are apt to be blinded to the fact that it is not place or position that counts with God, but good work, expressed in sincerity, meekness, and the reflection of Love's activity.

Again, the argument for inaction may persuade us that we have not time either for regular and systematic study of the Lesson-Sermon or for reading the Christian Science periodicals. The colloquial saying, "If you haven't the time, take it," is one we may very well apply to this phase of mental stagnation, for it is an insidious attempt of error to deprive us of our daily bread, without which we become mentally starved and spiritually impoverished. If listened to, this false sense as to lack of time, or that we have no need, would entice us to absent ourselves from the Wednesday evening meetings, thus depriving ourselves and others of the advantages of loving cooperation and the spiritual uplift that comes of all being "with one accord in one place." Surely the reading of the periodicals and the faithful attendance at the church services can but be of inestimable value to all students of Christian Science.

When we contemplate the wonderful life of Christ Jesus the Way-shower in its example of complete self-mastery and loving service to all mankind, and the inspiring career of Mrs. Eddy in her unselfish effort to reveal to the world the spiritual un-

derstanding divinely imparted to her, how empty is every excuse for idleness and apathy on the part of any Christian Scientist. How steadfastly should we guard our thinking, that only the atmosphere of constructive thoughts—love for God and man—may affect our “moral mercury.” Jesus said to his disciples, “Freely ye have received, freely give.”

Can it be said of each one of us that we too are freely giving of our time, our financial support, and our grateful and hearty cooperation in the work of advancing the stately operations of the Christian Science movement? Are we diligently striving to be helpful in thought and deed, constantly turning away our faces from the “idols” of personality in

ourselves and in others, and from the “abominations” of criticism, petty faultfinding, jealousy, envy, unprofitable and unnecessary discussion of individual or church problems? Are we honestly “working for God,” living each day closer to divine Love, and listening for the voice of Truth to guide and encourage us on our way? If so, then our “moral mercury,” instead of fluctuating under the debilitating atmosphere of personal sense and self-interest, will be found steadily rising under the health-giving temperature of fidelity to Principle and activity in good, thus testifying to the ever present sunshine of Love, Life, and Truth, as reflected in our purified, healing consciousness and in unselfish deeds.

AGGRESSIVE MENTAL SUGGESTION

FRANK H. SPRAGUE

THE Christian Scientist is sometimes confronted with the argument that inasmuch as God and His spiritual creation are the only realities of being, there is no occasion for giving special consideration to error's alleged secret methods of working, no necessity for taking up in detail the means by which the baseless falsity of mortal mind purports to advance itself. It is speciously argued that the ground is covered in refuting with the truth such manifestations of false belief as challenge attention in the due course of events; in short, that it is ill-advised to “make so much of animal magnetism.”

If the claim of error extended no farther than the specific phases of inharmony which appear at present on the surface of human experience,

and if the tap-root of erroneous belief could be exterminated piecemeal, as it were, by banishing those disturbing factors, the upshot of the process would be the total extinction of the claim of error. But progressive exercise in applying the truth of being as revealed in Christian Science, uncovers at each turn latent and unsuspected forms of the belief of power and intelligence opposed to God. This is not to be wondered at, for as a false claim, the suppositional antithesis of truth, the negation of all that truth affirms, error must be reckoned as coextensive with truth, even as in mathematics every positive or real quantity has its corresponding minus. Mrs. Eddy says: “Sin existed as a false claim before the human concept of sin was formed;

hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept" (Retrospection and Introspection, p. 67).

Only by disguising its actual character and simulating the good and spiritual, does the material lie stand a chance of being accounted genuine, powerful, intelligent. Hence, in belief, the artifices and maneuvers of error in the name of good seem to keep pace with the unfolding of the spiritual idea in human consciousness, and the serpent follows close upon the trail of the woman. Verily, it was no superficial fancy that led the ancient writer to choose as the symbol of error the creature which was "more subtle than any beast of the field." Since the resources of Spirit are infinite, error feigns equal resourcefulness; since God is intelligence, error, to give a plausible account of itself, must affect intelligent ways; since God is all-power, error must assume to be equally powerful; since God's government of the universe is characterized by law and order, error must present the semblance of lawfulness and orderliness,—and so on through all the categories, in order to qualify as the suppositional opposite of truth, error must pattern after the model of the true creation; method must be exhibited even in its madness.

In the New Testament great stress is laid on the necessity of being awake to the serpent's cunning and craftiness, "the wiles of the devil," the show of versatility, adroitness, and tactfulness with which error's designs are exploited. Throughout

her writings our Leader, Mrs. Eddy, also emphasizes the importance of recognizing and exposing "evil's hidden mental ways of accomplishing iniquity" (Science and Health, p. 571). From the very nature of the problem, such features must continue to be brought out in an ascending scale, until belief in the power of evil is wholly extinguished. "This intricate method of animal magnetism is the essence, or spirit, of evil, which makes mankind drunken. . . . A harder fight will be necessary to expose the cause and effects of this evil influence, than has been required to put down the evil effects of alcohol. The alcoholic habit is the use of higher forms of matter, wherewith to do evil; whereas animal magnetism is the highest form of mental evil, wherewith to complete the sum total of sin" (The First Church of Christ, Scientist, and Miscellany, p. 212).

Error only begins to show its hand in the bold, obtrusive forms of evil, such as animality, lawlessness, disease. As demonstration of spiritual truth rises in the scale, novel and increasingly subtle phases of the contrasting false claim appear likewise. Until the human concept grows out of itself, to the point where man is known as the pure reflection of Spirit without a taint of inharmony, imperfection, or materiality, it is inevitable that changing strategic aspects of error, calculated if possible to "deceive the very elect," should come to the front to be met fully and finally.

The potentiality of good has all along been recognized by right-minded individuals; but not until the discovery of Christian Science was the character of the opposite, false

claim of error unmasked, so that the Christian campaign against evil could be organized and carried on intelligently and effectually. The phase of error which especially challenges the attention of Christian Scientists at the present hour is the belief that one so-called human mind can exert power over another for good or ill. The onward march of the Science which declares that divine Mind is the only power and intelligence, is met by the exploitation, in definite channels and for definite ends, of a finite sense of mind purporting to operate through suggestion.

While according to the teaching of Christian Science there is, absolutely speaking, no such thing as a material ego, no finite mentality to deal in suggestion, hence no suggestion, we are nevertheless obliged at present to reckon with such beliefs as factors in relative experience. Although we may be ever so fully convinced that physical laws represent nothing more than enactments of mortal belief, still, owing to the materiality of our thought, certain of those belief-conditions seem more difficult to overcome than do others. For example, the mechanical so-called laws of gravitation and chemical affinity have for us an objective realism that renders them inexorable, while other conditions, such as reputed laws of disease, seem less rigid. Even from the material standpoint of the physicist, no law or force capable of producing sensible results is recognized in the *modus operandi* of mental suggestion.

Analysis of the factors involved in the alleged process of thought-transference shows that any effects, mental, moral, or physical, which

ignorance might ascribe to unseen forces, are really occasioned by the individual's conscious or unconscious acquiescence in the proffered suggestion. In other words, there is no pretense that the thought itself has any dynamic potency, as is supposed to be the case with electricity, heat, or chemical action. To fear mental suggestion as a weapon capable in itself of inflicting injury, is therefore impossible when once the conditions are grasped. In so far as one is awake to the truth of being, the silent appeal can have no more effect than can an enticing suggestion of the same sort presented orally. On page 210 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy outlines a state of mind which constitutes a perfect insulation against the encroachments of evil suggestion. It is a self-evident proposition that one cannot be inveigled by any outside agency, visible or invisible, into thinking or feeling in a certain manner against his consent.

Are we then justified in dismissing off-hand as mere superstition the belief that one human mentality can affect another, and in resting the case there? From the divine standpoint every invention of error is superstition pure and simple. Thus the supposition that there is anything to prevent one's walking on the water, raising the dead, and performing other acts of an order which material sense pronounces supernatural, might have seemed superstition to Jesus. It would, however, have been presumptuous for the disciples, who had not risen to the point where they could do those things, to dispose of the question in that way.

Now, to bring the question a little nearer home, so long as our actions betray a susceptibility to erroneous suggestions, are we warranted in ignoring or looking askance at the recondite and less familiar developments of the claim of error which are thrusting new and practical issues upon us in the natural order of Christian demonstration? Unless we are vigilant at all times and in all ways, error will gain access to our consciousness by some unguarded door. As we come to realize that the arts of the mental practitioner have no inherent power to harm or alarm, the tempter is likely to abandon aggressive measures and pursue an opposite course, making his appeal in arguments calculated to lull the unsuspecting thought into a reverie wherein the victim is oblivious of danger,—another phase of the Adam-dream.

We read in the allegorical account in Revelation that, as his career was drawing to a close, the dragon, defeated in the attempt to prevail against the saints by methods of persecution and open warfare, went about "to deceive the nations." Against the plea of sophistry and self-deception which would dissuade one from being on the lookout for the foe lurking in ambush, Mrs. Eddy has issued many warning notes, especially on page 102 of *Science and Health*, where she says, "So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires."

Fear of animal magnetism, and indifference to the claim, are the Scylla

and Charybdis which beset the Scientist's course. The first would make a reality of the unreal, the second would prevent Christian demonstration. To be wrought up, disconcerted, or undone over the merciless, brutal, treacherous, stupid aspects of mortal belief, is to play directly into the hands of the adversary. To fall into an attitude of self-complacency, superciliousness, or unconcern with regard to the issue, to counsel "peace, peace; when there is no peace," is to delude one's self as does the ostrich, which thinks to escape danger by hiding its head in the sand.

It is not, then, by ignoring or disparaging the issue, but by being spiritually awake to it, that we are placed in a position to deal circumspectly with the problem of aggressive mental suggestion. The only effectual line of defense against the silent appeal of the adversary lies in turning down the suggestions which ply us in the open. In so far as we habitually meet error's effrontery by declining to indulge sentiments of indignation, hate, fear, sullenness, discouragement, maudlin sympathy, and the like, under outward circumstances where the provocation seems great, we lessen the liability of being ensnared by temptations of a similar sort when the occasion is presented tacitly and unbeknown to us. But if, on the other hand, we allow ourselves to be unduly exercised by criticism, injustice, malice, contumely, flattery, or soothing words, openly encountered, how shall we presume to be less susceptible to the influence of such marauders when their overtures are made in secret?

As our Leader has clearly pointed

out in her writings, the disclosure of the real inwardness of the problem of evil, through the exposure of error as a false claim, marks the beginning of the final chapter in the redemption of humanity. The result was made possible by the magnificent courage

and perseverance which enabled her to follow the thread of her discovery through deep waters of experimental research and pioneer campaigning, until the standard of Christianity was planted on the unassailable ground of demonstration.

HEZEKIAH

ISABEL HILLIER

ONE of the most striking examples of individual consciousness awakening to the demands of Truth, is found in the story of Hezekiah's encounter with the Assyrian army, as told in the second book of Kings. He ascended the throne of Judah when quite a young man, and with a firm and uncompromising hand set to work to wipe out of the land everything that savored of idolatry. The "high places" were removed, the images broken, the groves cut down, and the "brazen serpent," to which the people still burnt incense, was broken in pieces. Indeed, we are told that Hezekiah "clave to the Lord," and also that "he rebelled against the king of Assyria, and served him not." This kingdom of Assyria seems to have been a source of fear and often of bondage to the kings of Judah and Israel for many years. In the case of his father, Hezekiah had probably seen the baneful effects of association with and dependence on this kingdom, and this had strengthened his determination to rise above it.

Having ordained the worship of the one God and destroyed all the obvious hindrances to this worship, Hezekiah appears to have settled down very quietly for a period of fourteen years. At the end of this

time Sennacherib, king of Assyria, suddenly came up and attacked him. Hezekiah, taken by surprise, was tempted into making a weak compromise; if only Sennacherib would retire he would promise him anything,—"that which thou puttest on me will I bear." It was a heavy toll which was exacted, and in his desire to be rid of this troublesome intruder, Hezekiah went to the length of taking gold and silver from the temple. What a fall for one whose ideal had been so high! Had he, in those years of quiet, forgotten the splendid promise of his earlier outlook? Had he been drifting into a state of slothful ease?

Whatever the cause of his mistake, the compromise helped Hezekiah not at all. The next thing he sees is that all the leaders of the Assyrian army are surrounding him and his people, and with mocking words are trying to prove that to trust in God is vain, and that Hezekiah is deceiving them. Has he not even given over to the Assyrians the gold and silver of the temple wherein this same God is worshiped? It is useless to trust in what Hezekiah says, but let the people make a covenant with Sennacherib and all will be well with them. Has the god of any other nation ever been

able to deliver? No, and there is no god who can ever deliver from the power of Assyria.

In fear and heaviness of heart Hezekiah sends to the prophet Isaiah for help, and receives from him the comforting assurance that Sennacherib will depart and will eventually be destroyed. With what a sense of relief and gratitude must Hezekiah have received this message! He probably thought that his struggle with the enemy was now over. But there was more to be done, and because Hezekiah was capable of rising to greater heights, he was called upon to do so.

In the midst of his false sense of security, he receives a letter telling him that the enemy is returning. Alas for his compromise with error! Alas for his dependence on another's work! Only by working out his own salvation, only by his own realization of the omnipotence of God, will he finally be freed from bondage. So, wearied with his struggles, disappointed with the results of his dependence on matter (silver and gold) and on human personality, he goes into the temple alone. In the "superstructure of Truth," as we read in *Science and Health* (p. 595), that Truth which admits nothing that "worketh abomination, or maketh a lie," in the splendor of that divine presence, that Life which knows no element of destruction, in the strength and majesty of that Love which destroys all belief in an opposing power,—it is here he finds the answer to all his problems, here he is raised to the pinnacle of praise. So complete is his demonstration that Isaiah knows what has been done

and sends word to assure Hezekiah of the result of his work.

And the enemy, what of them? We read that when Hezekiah and his people "arose early in the morning," the Assyrians "were all dead corpses." How often does this "waking" process come into the experience of mortals! Having overcome the more obvious forms of sin, we sit comfortably down and drift into a condition of thought which makes it possible for us to be taken unawares. After perhaps as foolish a compromise as that of Hezekiah, finding ourselves hedged about with difficulties, we look wildly around for help; and it is always to be had if we are willing to do our part. "The waymarks of God" (*Science and Health*, p. 542) cannot be removed. Often we are compelled, like Hezekiah, to make a supreme effort in order to shake off the fear and bondage which are oppressing us, to silence all the suggestions which seem so busy and are so subtle. Sometimes we are tempted to grumble and feebly ask: "Why am I called upon to do this? What have I done that I should have so much to meet?"

Why are we called upon to do this? Because we can do it, because we are worth it. Our Leader says, "Heaven's favors are formidable: they are calls to higher duties, not discharge from care" (*Christian Healing*, p. 1). Did the man with the five talents grumble when he was told that because of work well done he would be made "ruler over many things"? He rejoiced in larger duties; and so must we, if we really wish to advance. And when we do make our supreme effort, when we

shake ourselves and really wake up, we find that all our enemies are but dead things, lifeless, because they are not of God. All the suggestions that surrounded us are dead; they were always dead; they never lived. Our fear and indolence gave them a spurious activity which is destroyed by the "angel of the Lord;" and not only is the lie destroyed for the chief sufferer, but for every one who has consented to it. They, too, "arise" to the consciousness that evil is destroyed by obedience to God's law.

As Christian Scientists we have taken our stand for Truth. Let us

ever be on the watch, and ever willing to surrender our human sense of will for the divine, and so echo the thought so beautifully expressed by Whittier:—

Change the dream of me and mine
For the truth of Thee and Thine,
And, through chaos, doubt, and strife,
Interfuse Thy calm of life.

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Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

THE RIGHT TO KNOW

LONGLEY TAYLOR

THERE has never been a time in the history of the world when the desire to know has been more pronounced than it is today. The world is waking up. It wants to reason. It wants to know the why and wherefore of everything. Why should one be rich and another poor? Why have I the inclination to sin, and why must another suffer in sickness? These and kindred queries are on the lips of many. Where do the questions come from? Certainly not from divine intelligence, for intelligence understands all things and therefore would never question anything. So in all these years, when men have not sought from divine intelligence a solution of their problems, they have really kept on repeating the questions, and very naturally have never received a satisfying reply.

Old theology says that we are not supposed to know, are not sufficiently intelligent to understand; that one

suffers and is sick because he is a miserable sinner; and yet though such, that it is his duty to be good! But the questioner says: "How can a miserable sinner be good? When he is good, he is not a sinner; and when he is a sinner, he is not good." Today we are waking up to the inconsistency and unprofitableness of such fallacious thought. We are asking for facts; we are asking to be satisfied, to be filled; we are asking to know what constitutes Life, what constitutes Truth; we are seeking to understand the intelligence which governs the universe; we are sure that we have a right to the tree of knowledge. Otherwise, how can we be expected to live sanely under a lawgiver who we are told is omnipotent good, but who seems to allow omnipotent bad to rule an irresponsible creation?

One thing is certain, that like begets like. If any one held to the theory that a tree could beget a

horse, he would find himself in an asylum. But is it not just as absurd to say that good can beget evil, or that life can beget death? In each of these cases there is nothing in the one out of which to beget the other. To believe that opposites can beget opposites, and to hold to that belief, is all there is to the seeming reality of a lie; and Christian Science teaches us how to overcome this false, illegitimate belief by knowing God,—the one Lawgiver, the one Life, the one Mind of the universe.

Let us take the prevalent theory that matter is a governing power. If it is, then God, who is omnipotent, must have given it that power, and in such case God is responsible for all the sin, sickness, disease, and death pertaining to matter. Mrs. Eddy says, "When we endow matter with vague spiritual power,—that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess,—we disown the Almighty" (*Science and Health*, p. 119). Scholastic theology would sometimes argue that these things are necessary to make us good or to form character; but how is it possible by holding thoughts of sin, sickness, and death to prepare for heaven?

Even in our penal institutions today we are waking up to the fact that we cannot reform the criminal by keeping him in an atmosphere of criminality. He must be awakened to his responsibilities as a good citizen and given an opportunity to be loyal to them. If we analyze carefully, we find that all destructive thinking originates in material sense. Let us see just where the false

thoughts come from. They correspond with mistakes in music or with the imperfect solution of a problem in mathematics. In neither case can we blame the basic law of music or of mathematics for the mistakes. It is only ignorance of these which makes or produces the mistake.

As in notes and figures, so in thought. The Principle of right thinking is God. Now, when the mathematician goes to his basic law in order to work out the problem correctly, it is this law which governs the procedure, not the mathematician. He is a mathematician in so far as he has overcome his ignorance about the laws of number. So in the realm of Spirit, divine Principle is the governing power, and in so far as man overcomes his ignorance about this Principle, he finds life perfect and harmonious. It always has been, it always will be; life can never be anything else but perfect. Death is not the manifestation of life, it is the opposite of life. God is the real thinker, and man the thought, the expression of Mind's activity. God is not material, and He knows no more about material error or material thinking than the law of harmony knows about discord.

Jesus said, "God is a Spirit," or to give the later translation, "God is Spirit: and they that worship him must worship him in spirit and in truth." He also said, "The flesh profiteth nothing." As a man reaches out for good, good is there for him, and will supply him abundantly; but if he reaches out for evil, how can he get good? It is impossible. Our first business is to learn what divine Principle means to us. As we begin to

understand that good is power and that evil is not power, we perceive that doubts and fears, sicknesses and sins, are only the discords brought on through our ignorance of divine Principle, God.

If in music each note governed itself, it might be ever so beautiful and yet clash terribly with other notes. When, however, all notes are found to be governed by law, then they may be made to express perfect harmony. To be harmonious, a man's thoughts must be governed by divine Principle, and as he awakens to the fact that if God governs him God must govern all around him, he finds harmony and peace instead of discord and war. One lives for the good of all, and all live for the one great good, God. The spiritually awakened man refuses to admit that hate, malice, envy, jealousy, and the like, are governing powers, since they are not of God. They are destructive, therefore they cannot originate in good. They come to an end, therefore they cannot be scientific and eternal.

In *Science and Health* (p. 298) Mrs. Eddy says: "Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs. Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being." As we learn the truth about harmony, we shall cease to cling to discord. Consciously or unconsciously, all these thoughts spring from the general and well-nigh universal belief of life and mind in matter, and human life is become a battle with limitation or ignorance. The sense of need of education is an acknowledgment of ignorance or limitation, and education is really the

overcoming of a negative by entering a positive or the assurance of a positive. The human knowledge of today is the ignorance of tomorrow; but if the truth is, why not know it now? There is no reason why we cannot, save the disposition to say it is impossible, and this discloses our need of education, the overcoming of this abnormal disposition.

The progress of today along lines of education is marvelous. Medical theories and theological dogmas are fighting hard for a place in the mind which is rejecting them; things of the future are becoming things of the present, and the vestments of the past are outworn and outgrown. Yet with all this progress, what of the status of the man of human sense? He is not so robust as he was in the days of savagery; he has unnumbered new diseases to contend with, more complicated problems with which to deal. Why? Because he thinks himself to be a governing power, or a mind within matter, intelligence in non-intelligence; and as the strain of the times bears upon this flimsy structure of belief, it is bound to get sick and to go down. Sometimes it makes an effort at self-preservation, but this too often means only robbery of the rights of others to satisfy its own insatiable lust.

When, however, one wakes up to the fact that all real progress expresses the activity of divine Principle, and that as he endeavors to be governed by that Principle he is bringing the truth to light, he loses much of that sense of self-dependence which tends to crush him. He begins to understand that he may be at-one with omnipotent Truth, the God who

is All-in-all. So long as men think they are dependent upon matter and bow down to it, they are building on the sands of ignorance a false sense; they are relying upon that which has held the savage to savagery.

A dead body has a brain, but it cannot think; it has eyes, but they cannot see, and ears, but they cannot hear. Yet if matter can feel at all, it must feel as long as it is matter. Believing it cannot, we say it is dead, and there is a great truth in this statement. Matter is dead, and it always has been dead; it has never been alive, except in belief. Mind and Life are God, and in belief we have placed God in matter and made Him subject to it,—intelligence subject to non-intelligence! Of course this is a palpable impossibility; nevertheless, it is just what mortals have always been trying to do. This wrong thinking is all that can die, for matter is dead already. St. Paul

wrote to the Corinthians, "I die daily;" that is, material and destructive thoughts died daily in his consciousness. False, destructive thinking is the cause of all the seeming distress and misery of the world, and in harmony with this fact Paul said, "To be carnally minded is death; but to be spiritually minded is life and peace." He also declared that in God, divine Principle, "we live, and move, and have our being."

The ineffable Love which governed Christ Jesus lives on today; the constructive right thought which ennobled a Lincoln is still with us; the truth-seeking spirit which enabled Mrs. Eddy to discover the Science of Christian healing is ever present to inspire us, if we are responsive to it. Right thought can never die, it lives on forever; and each of us may become more and more at-one with that Mind which was in Christ Jesus. It is ours to know the truth and be free.

CRITICISM CORRECTED

MAUDE M. GREENE

THE Principle of Christian Science is eternal and unchanging; its truths are eternal facts which can never vary from their inherent perfection. The application of this fact to human lives and conditions is according to immutable law, and the salvation and healing which it brings can only come in obedience to this law. What is called a human consciousness is made up of finite and oftentimes erroneous beliefs. When a spiritual idea appears, it begins to renew, regenerate, and redeem the false human sense, and salvation is begun; the individual has started on his journey to the Father's house.

He has become what we call a Christian Scientist, and progress is made only as he gains and retains the divine ideas. He has begun his journey, as Mrs. Eddy puts it, "from sense to Soul" (*Science and Health*, p. 48). As they become established in consciousness, erroneous beliefs disappear.

Each individual human consciousness is a different phase and condition of mortal thought. The ways and processes by which each comes out of itself are as different and varied as the individual. As the true idea of life and man appears, the false beliefs about them begin to recede

in an orderly and logical manner. An erroneous belief must, however, recognize its own falsity before it is ready to disappear. There is no hard and fast rule for the order of this recognition; it varies with the individual. Because one person has followed one order or line in his recognition and redemption of false beliefs, is no reason why he should demand that every other person must follow that same order.

There is a tendency sometimes among Christian Scientists to criticize each other for what they may do and may not do in human affairs, and its indulgence becomes a very subtle form of evil. It may be often a matter of habit, or it may be carelessly and thoughtlessly indulged in, but nevertheless it is not the righteous judgment which Jesus urged upon his followers. Much criticism comes as a result of different ideals or standards. Mortal mind has no absolute standard in anything. The proof of its finiteness is its inability to maintain any oneness of idea. Absoluteness, or oneness, is the prerogative of divine Mind. All that obtains in the human mind is a divided and relative concept. The only test of values of any nature whatever is one thing compared with another; weight, measure, time, and money are all relative. There are as many standards of beauty, taste, form, even right and wrong, as there are individuals; the individual's ideal is a constantly changing quantity, and in order to be an improving one it must be continually approaching the one perfect idea.

Christian Science takes us as it finds us, this "us" being a conglom-

erate mass of inherited, acquired, and educated beliefs. One may emerge very quickly along some lines and very slowly along others; one may come slowly and through hard experiences to the place which another reaches easily. Christian Science may find one already with a high human sense of honor, right, and duty; this one will not find it hard work to uplift and redeem these concepts; yet he may be very exacting and unforgiving, for he applies his own high standards to the conduct of others, and he will find that he has something to do to enter into the spirit of charity and compassion. One may be naturally quick-tempered, impulsive, prone to sharp speech, while another has no such tendencies to overcome; one may find it hard to yield his own way and opinion, while another yields easily.

The order of procedure in the emerging process of salvation may be different in each case, and one must recognize that he does not know what is involved in another's problem, and realize how impossible and even unjust it is for one to try to measure or judge his progress. If one sees a brother emerging so slowly along some lines that he begins to conclude he is not emerging at all, it is neither one's right nor one's business to be disturbed or to criticize him; it were better to remember and apply Jesus' words "What is that to thee? follow thou me."

Error is admitted into one's thinking processes on many lines; it is apt to manifest itself along the lines of least resistance, the weak places of inclination or fear. We may see a brother manifesting error in ways

most remote and repellent to us, and allow ourselves to think how vicious the error must have been which he admitted into his consciousness; and yet it may be the very same intruder which we, pleased with its genteel appearance, have allowed to enter our own mental homes, and to which we have responded along a different and perhaps more respectable line of inclination or fear.

Assuming or being pushed into a position in human conditions to which one has not logically attained, is one of the most prolific breeders of criticism. The one who has reached the place of dominion through spiritual growth, is not the one who is disturbed because some one else has not yet attained it. Each individual who is honestly seeking the light will in his own time and way discern the right human footsteps to lead him out of his bondage of human sense. To try to force or "advise" him into a human step before he has discerned it, will only precipitate him, and doubtless the adviser, into unnecessary struggles and stumbles. If the person is not yet honest in his seeking, nothing but his own corrective experiences will teach him.

When we see some one going about with his measuring stick, attempting to bring every one else to his standards, we are reminded of the old mythological tale of Procrustes, the stretcher, who kept an iron bedstead on which he tied all travelers who fell into his hands: if they were too short for the bed, he stretched them out to fit it; if they perchance were too long for it, he made their limbs shorter.

The sensitiveness to comment and

the attitude toward the critic are very vital points to be considered in this matter of criticism. Is there any one who esteems himself above and beyond improvement? If one will accept criticism of himself calmly and without being disturbed, he may derive great good from it. To one's self-esteeming sense any criticism may at first seem unjust; but if he will weigh it in the balance of selflessness, he may find it a means to uplift his own standard. If criticism comes from a brother Christian Scientist, it is probably prompted by a difference in standards and view-points; even if it seems prompted by jealousy or hate, let us remember that its source is in the unredeemed residue of his consciousness, and that Love and Truth can save from hurt and heal both the critic and the criticized. If criticism comes from our brethren who have not yet discerned the Christ-coming of Christian Science, it is due to a failure to understand its nature, and its leavening and transforming processes. A Christian Scientist should be judged only by what he has overcome; he must stand in some measure this test of judgment, but must not be compared with other Christian Scientists or with other people.

Only the spirit and motive which prompt a criticism can reveal its nature. If the motive be only to help, never to hurt, it will insure the constructive criticism which should be kindly received by every one. It were wise to subject one's motives to a careful scrutiny before offering criticism, because the little fearful finite sense of "me and mine" is apt to prove very distorting to impartial vision and is very adroit in deceiving

one. Faultfinding is very far from helpful criticism; the keenness to other people's faults and imperfections is very apt to blind one to the perception of one's own. The first step in overcoming is the vision which recognizes one's own fault; the next step is the honest desire and effort to overcome it.

The fear of criticism is often a hindrance to one's own progress and to the advancement of the cause of Christian Science which is to redeem mankind. Jesus said, "This is the work of God, that ye believe on him

whom he hath sent." The Christian Scientist is not to ignore or condone error in any of its phases, is never to call evil good, but he is to be ready to rebuke his brother when he has so thoroughly rebuked the error in his own consciousness that it has been divested of all reality and power. The perfect ideal is in the divine Mind, and as each individual attains the possession of this Mind the day of one standard and opinion will approach, and in this day we "shall be satisfied," for we shall have awakened in His likeness.

KNOWLEDGE AND BELIEF

ELMER A. WOLFE

THROUGHOUT all time, mankind have felt that somewhere beyond the limited sphere of their knowledge, beyond the horizon of the seen, there exists a great cause and creator who has made all that was made. Moreover, men have felt that a knowledge of the creator would bring peace and contentment; and they have sought this knowledge through many avenues,—magic, sorcery, divination, rites, and ceremonies. This intuitive feeling has lifted their gaze to the sky and impelled them to the highest abstract speculation. Man alone, of all the creatures that inhabit the earth, looks upward.

This desire for demonstrable knowledge has been the one progressive force in the advancement of the race, for in its evolution mankind have been freed from slavery, brutality, and cruelty. It has been as varied in its expression as are the peoples and races of the earth, but each has

been of value in its relation to the final and complete emancipation of men, whether expressed in the devotions of the idolater or those of his more civilized brother in Christian worship. This desire has been termed religious, and there has never been any real progress without it. It has lifted thought from the earth, and changed mortal man from a selfish animal to a cosmic being in sympathy with universal life and thought.

The exercise of reason has meant the evolution of thought from a condition of blind belief to a universal aspiration for the possession of true wisdom. The study of natural science, the acquisition of information with regard to physical things, is profitable and important, not only because it destroys the habit of accepting what cannot be proven, but because it is only through the realization of higher and more exalted ideals that mankind will finally enter the realm of spiritual reality. Prog-

ness is thus made certain, though we are trying to grasp what as yet we cannot comprehend. Slowly but surely the longing for knowledge has eliminated many of the religious beliefs and theories formerly adhered to, and in support of which men have sacrificed liberty and even life.

In the course of time the world in general has accepted as the one cause and creator, the Being proclaimed as such by a people whose record is one of the marvels of ancient history. The belief of the Israelite concerning this creator was, however, kindred in many ways to the thought of contemporary peoples regarding their gods. The Israelite believed that his God had little relation to mankind in general, except that He was the enemy of the foes of the chosen race. They went so far as to designate for Him a place of abode on Mount Sinai, and believed that after their deliverance had been accomplished, He removed Himself to some remote place, there to sit as judge and executioner. In accepting this concept of God the world has also accepted the belief that His power was manifest in the world only for a limited time and in a small section of the earth.

It is a remarkable fact, that while men do not hesitate to accept logic, supported by reasonable proof, when applied to affairs in general, and will unhesitatingly abandon theories and practices which have been adhered to for ages, yet when this same logic is applied to religion, they pause. This hesitation is becoming less general, however, and many who refuse to consider Christian teaching when asked to accept it as a blind belief, are now turning to its study with interest,

having learned that it is based upon knowledge and understanding, and that tangible proof of the correctness of this understanding may be obtained here and now. In this change which is going on in human opinions regarding religion, the law of cause and effect is seen to be as applicable to religion as to any other line of study; and the realization that the power of God is infinite and always the same, from everlasting to everlasting, leads to the discernment of the truth that it is or should be a present factor in the affairs of men.

Consciously or unconsciously it has always been recognized that thought is dynamic. The writer of the book of Genesis speaks in the first chapter of the creation of man as the direct result of God's thought, and in these latter days the power of thought is becoming more and more widely recognized. It is beginning to be seen that all one knows is the result of the operation of thought; and in the effort to apply the teachings of Christian Science to the problems of daily experience, it is necessary as a preliminary step to realize the fact that all cause and effect is mental and not physical. At this point many fall by the wayside, for a common mistake is made in that men, in their endeavor to bring about a change in undesirable conditions, look to mortal mind for power to accomplish it. They believe in the power of the will, and essay to force upon themselves, or others, conclusions as to what ought to be. To depend upon the human will in this manner must prove futile, for it is like expecting a stream to rise higher than its source.

Nearly nineteen hundred years ago,

Jesus of Nazareth said to those gathered about him, "The kingdom of God is within you." It has remained for Christian Science to give the key to this declaration in a perfectly rational, logical, and provable manner. From the standpoint of this teaching the kingdom of God is not a locality but a state of consciousness, that state of consciousness which recognizes as real only those things which can dwell in and emanate from the divine Mind. The Scriptures make it perfectly clear that the five physical senses can take no cognizance of Spirit. Eye hath not seen God, nor ear heard His voice; and it follows that the senses are unable to give testimony of anything that is not material.

The student of Christian Science spends no time in vain efforts to obtain through material sense any knowledge of spiritual truths. He knows that it is man's rightful estate to apprehend and express the fulness and glory of Spirit, his heavenly Father. In applying this teaching for the supply of physical need, he does not deal with the body or any portion thereof, but rather with mental conditions. The Scriptures say that God is our life, and if we accept as true the premise which emphasizes the omnipotence of God, it follows that wherever life is expressed, there God is, and there can exist within the knowledge of that life no condition which does not reside in the great cause of which it is the expression. By looking within rather than without, we can succeed in correcting and eliminating any belief in the reality of ungodlike conditions.

That valiant apostle St. Paul de-

clares that the will of God was revealed to him, and says of himself: "Forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." The forgetting of things which are behind does not mean the palliation of impoverishment or the condonement of wrongs; it means that we look matters squarely in the face, recognizing our mistakes, and gathering into our experience the lessons we have learned. Leaving the dead past to bury its dead, we think and act from the new standpoint we have attained, and thus find that emancipation from the bondage of yesterday which will help us to escape the tyranny of today. The highest achievements of men have been the result of singleness of aim and persistency of purpose; and to "press toward the mark" demands focalized energy, effort made with a definite aim.

The "prize" to which Paul referred was the attainment of a knowledge of that Mind "which was also in Christ Jesus," a prize which it is necessary all men should gain before they can possibly follow the great Exemplar. To seek a knowledge or understanding of this Mind, it is not necessary for one to immure himself or to separate himself physically from his fellow men; in fact he can never obtain what he seeks by this practice, for his decisions, not having been tested and proven, are of very little value to him. A knowledge of this Mind is best gained through actual experience, by coming in contact with all manner of conditions and viewing them from the standpoint of Truth. This shows the necessity for

forming a habit of agreeing with the adversary quickly,—a confidence and ability which enables one to relegate at once to their proper realm those facts and conditions with which one comes in contact.

We are admonished to “come out from among them, and be . . . separate” it is true, but it is also quite evident from the teachings of the Master that it is the mental attitude which counts; there can be no doubt as to the importance which Jesus attached to it. In at least two instances he stated that sin was purely mental. He said of the one who had entertained an adulterous thought, that he had committed adultery already. At another time he stated that the evil thoughts which proceed from the heart are the forerunners of all manner of sin. From the standpoint of the teachings of Christian Science it is seen that the word “adultery” has new significance, for it is applied to mental states as well as to physical. It then becomes clear that it is sin to contaminate the thought of the allness of Spirit with the slightest belief in the reality of its opposite, matter, and that to be separate really means to think in accord with the standard of Spirit, rather than in accord with the popular thought of men.

It is unequivocally stated by our Leader that “superstition and understanding can never combine” (*Science and Health*, p. 288), and that in proportion as the belief in the one is entertained, in that proportion is the other lost sight of. This is one of the most fundamental and far-reaching statements of Christian Science; one of which the great mass of humanity,

and possibly some of the professed followers of Christian Science, do not grasp the full significance. No phase of superstition enters into the practice of this Science. Every type of religious thought, ancient or modern, recognizes to a greater or less degree some element of superstition, the existence of something supernatural, and the possibility of its intervention in the affairs of men either to their advantage or detriment, as the case may be.

Christian Science leads one to perceive that there is and can be but one real self, and that not only is this real self the channel through which the one great cause expresses itself, but it is necessary to the expression of that cause. It follows that this real self can be influenced by nothing apart from this cause, and that there can be but one influence, namely, divine Mind, and that the influence of this Mind necessarily can be of but one character. This divine influence is expressed in all men in proportion as its presence and power in consciousness is realized.

In many instances in the history of humanity, erroneous beliefs have influenced, limited, and controlled the actions of men. For many centuries men believed the earth to be flat, and as a result of this belief they lived within a circumscribed area, fearing to venture beyond the known land or sea. Although this belief was held by all men, it was finally proven that the earth is a sphere, and that despite the unanimous opinion of men, its shape had never been affected in any degree,—the truth had never been changed. While Christian Science does not say that discord is imagi-

nary, it does say that it is a false sense of reality which makes discord seem real, and that no matter how long men persist in believing falsities, they will never change their character. From the standpoint of Christian Science, the physical body and the conditions which men now know are but the externalization of the generic misconception of mankind respecting the true self and the conditions which this true self can know.

An understanding of the intimate relationship that exists between man

and his Maker enables one to grasp something of that sense of things which caused Jesus to dwell so insistently upon the fatherhood of God and which brings a knowledge of His protecting care. While the study of Christian Science gives the individual a distinctly different sense of God from that generally held, it replaces the old view, tinged with fear, with a comforting sense of the all-embracing love of God, and speedily brings one into a closer and more intimate relation with his heavenly Father.

MISTS DISPELLED

ELIZABETH H. MURDOCK

JESUS said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." The truth of these words was once brought home to me very forcefully, when we were traveling in a part of the country far distant from our home. The thing we most desired to do while we were there was to see a wonderful view from the summit of a mountain of which friends had told us.

On the morning that we left the city to ascend the mountain it was very foggy, but we knew that the fog in that locality usually lifts about ten o'clock, so we thought little of it. The farther we went, however, the denser the fog became, and as we ascended the mountainside we encountered a thick mist, then a fine rain. On inquiry, we learned that at that special season of the year if the fog did not disappear at the usual time, it would probably last all day; and as it continued to grow worse

rather than better, until we could see nothing except the things immediately around us, there seemed to be no hope that there would be any view at all from the summit.

It was indeed felt to be a great disappointment, and instead of putting it out of my thought I began to dwell upon it, and remarked that it was all the more serious because it was our only opportunity, as we had to leave for home the next morning. This was followed by a rather bitter recollection of the time, effort, and money we had expended in order to be there at all. Moreover, I recalled what a beautiful day the preceding one had been, and how I wanted to go to the summit then, but was prevented by a very trivial thing. I thus succeeded in building up a condition of thought which was most uncomfortable. It seemed as if I had only one desire, and that was that the fog should lift; and I was childishly unreconciled to any disappointment.

Probably we all know a great deal about the kind of mental building which this experience illustrates, in which we take a thought of evil as a foundation, and then add to it until the structure we ourselves have raised fairly overshadows us. Indeed, if we only knew enough of Truth we should find that all our troubles are built up in this way,—sin, disease, and every other form of error. In all this foolish building, it is the usual experience that we do not stop until we have done all of it that we can, or until some idea of Truth comes to our rescue, enabling us to demolish, slowly or quickly, what we have erected. On the day of which I speak, when at last I came to see my mistake, true thoughts began to come so clearly that it seemed as if they were spoken to me. First came the question: Does it make any real difference to your eternal happiness whether you ever see that view or not? And I answered, No, it does not make any difference at all. I saw clearly that, feeling as I did, I could not really enjoy the view if it lay before me, for of itself it had no power to give or destroy happiness; and even at the most, such pleasure is but temporal.

Then came a second question: Does it make any difference to your eternal happiness whether you continue to entertain the disagreeable thoughts you have been holding? Yes, I said, it makes all the difference in the world. If they are destroyed I shall be happy anyway, whether I see the view or not. Then Mrs. Eddy's words came to me: "Let no clouds of sin gather and fall in mist and showers from thine own mental at-

mosphere" (Miscellaneous Writings, p. 355), and I saw that it was the mist within, which was obscuring my view of Truth, and not the mist which was hiding the view on the mountains, that needed to be dispelled.

By this time Truth had so thoroughly broken for me the spell of wrong thinking that I no longer cared whether I ever got the material view or not, and my whole heart went out in longing to realize the divine ever-presence, and the peace, harmony, and joy inseparable from it. My prayer was answered so quickly and completely that it almost startled me, and in a moment I found myself peaceful and joyous. Things outside had not changed, but I was not looking for happiness without. It was no longer a "Lo here! or, lo there!" for it had been proved to me that "the kingdom of God is within."

I was surprised to find later that we had ascended above the clouds and were in the bright sunshine, but there was still no view, for fog and cloud lay below us like a solid floor. Not long after, however, the guide called suddenly, "Look quickly to your right; you will have a little view." As we did so we found that the fog had lifted over one spot, allowing us just a glimpse of the view, though only a small part of what should have been visible. But soon after we reached the summit the fog disappeared everywhere except over the ocean, and the view which we had come to see—bay, harbor, cities, and distant mountains—was spread out before us in all its beauty.

Had this view come to me when I was seeking it above all else, it might have brought a kind of pleasure, but

it would have been a pleasure quite at the mercy of changing material conditions and fluctuating human thought. There would have been little that was satisfying, nothing that could be permanent or uplifting, in my condition of thought; but coming as it did after the inner mist of wrong thinking was dispelled, it seemed like a glorious reflection of the beauty and joy that cannot be taken away.

This little experience shows in a simple way that these material things which we desire so much, or which we think we greatly need, have no real

value in themselves, and can in no way satisfy our real needs, which are always spiritual. Therefore it is that we have to let go the intense desire, often even seem to have to give up the things themselves, till our real need is met. Then, when the kingdom of heaven is established in our consciousness, it is possible for the desired good to come to us not as a thing sought, but among the things added unto us,—an outward manifestation of the inward glory,—and this is the only way in which it can bring us its full measure of blessing.

OUR PROBLEM

JUDGE J. H. RICHARDS

CONFRONTED in daily experience with doubts, fears, difficulties and failures, with no certain way of overcoming them and all shrouded in uncertainty; with chance and accident seemingly real, and the good we so much desire apparently dethroned on every side,—we sometimes wonder what is the purpose of an existence which seems devoid of certain good. This is a practical age, because things and theories are being judged by their usefulness, by the help they give in freeing us from the uncertainties and discomforts we experience in our search for good. We do not seem, as yet, to have caught more than a glimpse of the great underlying truth, that the ideal is always the practical, when its Principle is understood and intelligently applied. This may seem a startling statement in the light of the fact that the ideal as expressed in the Sermon on the Mount has ever been discarded as impractical in business and in political and social affairs.

The world readily admits that unvarying honesty of purpose and conduct is ideal, but it is not yet ready to concede that common honesty is practical in our industrial, commercial, social, and political relations. So, too, the world readily admits that a pure life, clean habits, noble impulses, and deeds of kindness, are ideal, but it does not yet think they can be maintained in human experience; and the difficulty in all these instances lies in the fact that we have no clear comprehension of the line of demarcation between the real and the unreal. Christian Science has come to make this potent truth clear, to prove that the true way is the only real way, and the only practical way of doing anything. This revelation, with its clear discrimination between the true and the false, the actual and the seeming, will yet bring to humanity an infinite blessing.

Christian Science affirms that underneath all the shifting and uncertain conditions about us there rest

the everlasting laws of God, good, in whom we "live, and move, and have our being," and that all divine ideas are clad in a robe of consistency, without seam or rent, forming one infinite unity of good. Spiritual laws are real; they are "the same yesterday, and today, and forever;" hence they are the only laws that can be applied to the redemption of daily experience. "Understanding is the line of demarcation between the real and the unreal" (*Science and Health*, p. 505), and it is necessary for us to perceive this "line of demarcation" if we would make the ideal practical.

The ideal in mathematics must, in the nature of things, be the practical in this science. It is imperatively necessary to recognize this fact in order to make mathematics efficient in meeting human needs. Then we turn to the basic law or rule directly applicable to the problem in hand, and when understood and implicitly obeyed, it solves the problem, and thereby the practical value of mathematics is revealed. Long before "the morning stars sang together, and all the sons of God shouted for joy," it was true that one added to one equals two, and it is true today. When will it cease to be true? Never. This will help us to realize that the real is the immutable, always the same, and therefore it must be ideal, "the substance of things hoped for."

Science and Health defines substance as "that which is eternal and incapable of discord and decay" (p. 468). This is what we all hope for, and it is the truly ideal. Things which are constantly subject to chance and change, here today and

gone tomorrow, and subject to "discord and decay," are certainly not ideal, and cannot be real, because they are uncertain and unreliable. They are not at all like the propositions of mathematics, yet these uncertain things all around us seem real, though far from the ideal.

This must impress us with the necessity of perceiving the "line of demarcation" between the true and the false, the real and the unreal, the ideal and its opposite, the practical and the impractical. On page 419 of *Science and Health*, Mrs. Eddy declares that "God and His ideas alone are real and harmonious." This seems reasonable and tangible, something we can lay hold of in tracing the "line of demarcation" between the real and the unreal. We can readily admit that God, infinite intelligence, includes all that really is, and that God and His creations (ideas) constitute all substance, the harmonious and ideal.

But how shall we make this admitted fact practical in daily life? To utilize any idea, we must know how to apply it to our needs. This is apparent in the instance of mathematical problems. We have nothing to do with results, but everything to do with obedience to the principle or law governing the case. This being provided, the correct and hence the satisfying result follows naturally, and this result is the ideal, obtained with certainty and in a most practical way. It would seem reasonable, then, to conclude that to overcome the difficulties daily confronting us, we should have recourse to God and His idea, as inclusive of all being. In doing this we can but regard God as

the ultimate authority to be understood and faithfully obeyed.

The apprehension and application of spiritual law to each problem or difficulty met with, if done scientifically, as we effect demonstrations in mathematics, must bring correct and equally gratifying experiences. We need, however, to discriminate between the intelligent utilization of divine Principle and the haphazard, lawless, unscientific efforts to do right, so prevalent in business, social, political, and religious methods today.

This life presents one continuous problem, and when rightly solved or lived, it becomes a continuous victory; in other words, it is ideal. If one asks, How shall we go about this? we answer, Job was a man of wisdom, and he says, "The cause which I knew not I searched out." Jeremiah also tells us how we may find God, when he declares for Jehovah, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

It would be foolish in mathematics to seek directly for the correct an-

swer without searching for the basic law and rule governing the problem, and obeying it; and it is equally clear that when we reach out in our longing for the ideal, it is wiser to seek the source of the ideal, namely, God, divine Principle, through whom alone come all real blessings. In reference to just such issues as daily confront us, Jesus said: "Take no thought, saying, 'What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'" Again he said, "Behold, the kingdom of God is within you."

In harmony with this teaching of the Master, Christian Science teaches us to gain immortality, the crowning ideal, by seeking, understanding, and correctly applying the Principle and rules of the Science of being. To know God aright is eternal life. This is our problem, and to work it out in Christian Science is a glorious and assuredly successful undertaking.

LIMITATION UNKNOWN TO MIND

JOSEPH G. ALDEN

TO make the assertion that the limits to human accomplishment are imposed by ignorance of absolute law, is to raise at once the much debated question of what constitutes reality. Through many centuries the human mind has grappled with this problem, now scaling the heights of idealism, now falling back upon the plains of materialism, but never ceasing in its endeavor to attain the highlands of scientific knowledge. Whether in the darkness of a Baby-

lonian bondage or the midday of a promised land occupation, the twilight of Roman sensualism or the ascendant hour of Greek intellectualism, whatever the time and wherever the place, always there has stood forth some fearless champion to rescue the banner of idealism from its neglected position and advance it to a place of view and vantage in the field of human endeavor. Down through all the ages have sounded clarion calls of seer and sage, priest

and prophet, student and philosopher, the faith of whom pierced the veil of matter and saw beyond, about, and underneath the physical universe the outlines, sometimes vague and sometimes clear, of a greater universe, of which the tangible things of the physical senses are but shadows and counterfeits. Their reassuring notes and solemn warnings have again and again turned back the night of materialism and brought new hope and aspiration to disheartened humanity.

The history of ancient times as it has to do with the conflict between idealism and materialism repeats itself in medieval times, and medieval history repeats itself in modern times, except that with the passage of the years the idea of a sustaining power beyond the range of physical perception has gathered weight and impetus, until today it is no longer an isolated belief held by a handful of ascetics and idealists, but the solid conviction of a vast number of scientists and scholars who speak every tongue and lead thought in many lands. Today, as never before, new and higher knowledge of spiritual things is being attained, under the impulse of Christian Science teaching, which has its devotees in every corner of the world, and the result is a holier, healthier, happier people. With this larger view and better understanding of the nature and dominion of absolute divine law, has come a corresponding larger vision of man's true nature and dominion, reflecting itself in higher aspiration and greater achievement.

The age-long quest of the natural philosopher for the origin of matter long since took him out of the realm

of so-called natural science into the domain of metaphysics, and here he claims to have discovered the object of his search in the ion, a manifestation of energy which he can neither classify nor understand, and which cannot be perceived in any possible manner by the physical senses. Notwithstanding his amazing discovery is incapable of proof by natural means, he exultingly declares that the basis and structure of matter is at last established and its reality fixed for all time! However the natural philosopher may have satisfied his own intellectual demands, he is confronted by a rapidly increasing company of those of equal intelligence with himself who find his conclusions unconvincing and void of absolute proof, and who catch ever growing gleams of "ways higher than our own," having foundation in a reality which supersedes physical science and lies wholly within the metaphysical realm.

In other words, materialistic philosophy, that which endeavors to explain all life and activity as inherent in matter, is gradually giving place to an idealistic philosophy, that which assigns all causation, intelligence, and activity to the realm of mind. And since mind cannot be evolved from matter or be formed of something less than itself, the conclusion is naturally reached that real mind, rightly understood, is infinite intelligence, or what Mrs. Eddy has named divine Mind.

History reveals that the people and the age which have entertained the highest concept of God, maintaining a pure monotheism and recognizing one Supreme Being, as the creat-

ing, sustaining, governing force of the universe, have always made the greatest progress in the arts of civilization, the attainment of high standards of living, and a naturally ensuing material prosperity. The history of the Hebrew nation is a rapidly changing picture of a people now prospering in its noble conception of God, and now falling back in the scale of progress as its lofty monotheism gives place to a following after many gods. The realization of God's oneness and omnipotence has always made for individual and national betterment, since such realization is accompanied naturally by another, namely, that man, whom the Scriptures declare to be made in God's image and likeness, retains His knowledge and power, though to what extent and in what degree has always been a moot question in the schools of science, philosophy, and theology. The trend of modern thought, however, is to keep God in His high and lofty place, and to bring mankind up in the scale by the better understanding of man's divine origin.

What is coming out more and more clearly is, that in all times and places the limits to our power have not been arbitrarily fixed by an unbending creator, but have been imposed by mortal ignorance of absolute law. Mortal man has determined for himself the boundaries of his field of accomplishment, and they have widened or shrunk in proportion as he has gained a higher or fallen to a lower understanding of his own power and dominion. The progress made in the modes of communication, for instance, affords a plain illustration of the way in which the human mind

operates to extend the limits of its range of accomplishment. The first message was carried from one tribe to another by a fleet-limbed runner. As men grew in their knowledge of communication, the biped runner in time gave way to the fleetier four-footed beast of desert and plain.

A vision of the application of a hitherto unrecognized force was communicated to the perceiving eye of a youth by the spout of a boiling tea-kettle, and the steam-engine replaced the animal as man's speediest message bearer. Another excursion into the realm of the unseen, and the telegraph and the telephone, utilizing again a force beyond the ken of physical science, became man's swiftest messengers. Still another invasion of the unexplored realm, and the connecting strand of the telegraph was flung away and the wireless became an accomplished fact, superseding the telegraph in the forward march of swift communication. Nor is the end reached. Experimenters in the wireless realm declare that we have only begun the exploration of this wondrous field, and that in the future we shall have not only a better and more general system of wireless communication, but power for our fleets of air-craft and current for our great systems of illumination without the aid of a connecting wire!

It is quite apparent that in the unfoldment of the means of rapid communication, progress has been made steadily away from the use of the crudely material toward the utilization of what may be termed mental means. Progress has been possible because this is so. Recourse to higher intelligence has always resulted in

improved human conditions, and the exchange of material factors for scientific means has ever promoted mankind's progress, comfort, and enjoyment. The ruling, sustaining Mind of the universe is not confined in expression to the narrow avenues which mortal man has opened for his manifestation. As men have widened the focus of their vision and sought a better understanding of God, they have been able to find and employ hitherto hidden forces and manifestations of power which have always existed for their use and enjoyment. The miracles of Jesus were object-lessons in divine Science, proving to human understanding that man may command and control hitherto hidden forces operating at the instance of and in obedience to divine law. In short, the exchange of material for mental means has always made and always will make for greater power and wider dominion.

If it were possible to translate a Pilgrim father into our day and have him look upon the marvels which have been wrought in every field of science and invention, he would be amazed and ejaculate "Miracle!" And yet no sane person will be found to doubt that the same forces, the same scientific means which have been utilized to accomplish this transformation, were at the command of the Pilgrim in his day, had he been aware of their existence and learned the secret of their use. His limitation to the sail by sea and the ox by land, the pine-knot torch and the wooden plow, were not imposed upon him by the withholding hand of the creator of all things, but by his own ignorance of his inherent ability to know and utilize his God-

given powers. It will not be aside from the subject to note in passing that the force which men are utilizing today, though with small understanding, in the telephone, the telegraph, the wireless, the dynamo, the electric light, and other modern inventions, as well as other forces which are being apprehended in the progress of science and invention, have not required development. They have been in the universe complete and intact since the day of creation. They have required no evolving process. It is the human understanding, the ability to lay hold upon higher knowledge, the power to employ and control these forces after they have been found, that has required cultivation and improvement.

In the light of the record of the centuries wherein steady progress has been made away from primitiveness toward a better understanding of man's dominion, it requires no stretch of the imagination to discern wonderful possibilities still ahead, which lose their furthestmost limits in the vastness of infinity, and become more and more real to view as man presses forward to the possession of the realm of the infinite, wherein causation is found proceeding from an omnipotent, omniscient, omnipresent God, and man the natural heir to His power, wisdom, and presence, because he is made in the divine likeness.

"The physical senses can take no cognizance of God and spiritual Truth," Mrs. Eddy writes on page 273 of *Science and Health*. They are incapable of laying hold upon the realities of existence. Spiritual things are and must be spiritually discerned, by an inner sense which

disputes physical testimony and gives the lie to all that is unreal and unsubstantial. To discern "the deep things of God" is not to grope in the candle-light of human intelligence, but to be illumined by divine inspiration, so that man is seen to be supported and compassed about by a divine power which is his to know and avail himself of, since it is his rightful heritage. To realize such a heritage is to know that in the accomplishment of every good work there is and can be no limitation; that man is greater than his task; that he has unfailing recourse in every time and place to an unlimited supply which knows no boundary of space or action; that in proportion to his faith, born of spiritual understanding, is his strength; that the ability to know and utilize divine law is not something to be won by a few, not a royal gift to a limited number, but something to be attained and realized by every son of God, for it is man's inalienable birthright and inheritance.

Jesus said, "Ye shall know the truth, and the truth shall make you free." What did he mean by "the truth," and how is it to make us "free"? The mission of Jesus was to reveal God to man. His teachings, his healing works, his acts of power, were intended to dispel the mist of doubt and ignorance which had intervened in belief between man and his Maker, and to show God not only as the mighty sovereign of His vast universe, but the loving Father as well.

"The truth," then, as Jesus used the phrase, may be properly translated scientific "knowledge of God." Now, how could this "knowledge of

God" operate to make mankind free? What would mankind naturally desire to be free from, unless it was from injustice, oppression, sin, sickness, death, and any and every form of inharmony? And is it not readily seen that these in the final analysis are forms of limitation, indications of inability to realize man's dominion over all things?

The present-day scientists, who are engaged in reconciling religion and science and find human progress attendant upon a high concept of God and man's consequent elevation in the scale of intelligence and power, were anticipated a quarter of a century by Mrs. Eddy, who wrote on page 268 of *Science and Health*: "Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect." And Mrs. Eddy was anticipated many centuries by Jesus of Nazareth, "the most scientific man who ever trod the globe" (*Science and Health*, p. 313), who said: "Ye shall know the truth, and the truth shall make you free."

To know that God is omnipotent, omniscient, and omnipresent, not in the terms of mere intellectual assent, but in the terms of solid conviction and spiritual understanding, and that man made in His image and likeness partakes naturally and logically of His nature, power, and dominion, is to know the truth; and it is this knowledge of divine Truth at work in human consciousness which makes men free by extending the borders of man's dominion until they finally disappear altogether in the providence of God.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, FAIRMONT, MINN.

IT was in the early spring of 1889 that a loyal student of Mrs. Eddy brought to Fairmont the story of the healing truth taught by the Master which had again been made available to mankind. Several cases were healed, and two classes in Christian Science were taught. The interest thus aroused could not be satisfied without further light, and weekly meetings for the study of the textbook, "Science and Health with Key to the Scriptures," were held in a private house until June 6, 1891.

This date really marked the beginning of the public work, rooms in the Occidental Hotel which had been rented for services and the establishment of a dispensary being opened at that time. Every week-day from ten until five the rooms were kept open, and this was the means of bringing Christian Science in closer touch with the general public by way of visiting and distributing the literature, free consultation on the subject being offered to all. The dispensary, having fulfilled its mission, was disorganized March 6, 1900. It was in these rooms, on July 4, 1891, at a meeting of the Dispensary Association, that the subject of organizing as a Christian Science church was brought up. A committee of three was appointed to inquire into the feasibility of such an organization, and having reported favorably, the church was duly incorporated Sept. 28, 1891, with twelve charter members. The present official title was adopted on Aug. 14, 1897.

A fresh inspiration and counsel for guidance of this new branch of the vine followed close upon the organization of the church. In a letter to the newly elected pastor, dated at Concord, N. H., Oct. 11, 1891, Mrs. Eddy wrote:—

Your tender night visions and thoughts by day are indications of pure desires to be clothed in white robes.

"And not a sparrow falleth" without due observation. Your desire to be Christly will be satisfied, not in its fullest, but in its meekest want.

Yes, He who clothes the lilies will tend you and gird you with strength to build on Truth and Love, and so establish the labor of your hands in His vineyard. Never distrust, never doubt the All-Love, *for it never faileth*. As your day is, so shall your strength be. Be patient, and let faith grow stronger and stronger each day of this pilgrimage.

At the time of laying the cornerstone of the church edifice, a copy of this letter was among the contents of the box enclosed in the granite block, which had come from Concord.

The first regular meeting under the charter was held Oct. 3, 1891, when the pastor, directors, clerk, and treasurer were elected. In April, 1895, in common with other branch churches, the present order of service in all Christian Science churches was inaugurated. Interest in the work grew steadily, and on July 19, 1897, a special meeting was called to consider the question of procuring a site for a new church and the building of the same. On Aug. 30 the committee made a favorable report on the present site, 222 East Blue Earth avenue, and the directors were au-

thorized to consummate the purchase. A building fund was immediately started, the first subscription that was paid in coming from Madison, S. Dak. On May 19, 1898, work was commenced on the edifice, and the building was practically finished that year, the reading-rooms being opened in December and church services held in the lecture room in the basement. The first services in the auditorium were held on Communion Sunday in June, 1899. The total cost of the church was \$9,150, and

on May 19, 1900, the last obligation was canceled, the dedication service being held the following day.

While the membership of the church was but small at the beginning, the good seed has been faithfully sown, and has grown and multiplied and taken root elsewhere in the starting of other churches. None may measure the harvest, but the goodness of God has been manifested in the healing of the sick and the bringing of peace, joy, and happiness to tired humanity.

FIRST CHURCH OF CHRIST, SCIENTIST, DELAVAN, WIS.

BUILT entirely from the liberal contributions of its limited membership, and dedicated Sunday, Jan. 6, 1907, in accordance with the requirement of The Mother Church in Boston, without a cent of indebtedness, the edifice of First Church of Christ, Scientist, on South Sixth street stands as a testimonial to those who worked and planned long and faithfully for its accomplishment. The building, a handsome cement-finished structure, cost approximately fifty-three hundred dollars.

The history of the inception and growth of this small but fruitful branch of the vine covers a period of less than eight years. It is, therefore, especially interesting to the smaller churches and societies, those that, while faithfully sowing the good seed, sometimes yield to a sense of discouragement because their endeavors seem so trifling beside those of the larger churches, in that it details the working out of a labor of love and of trust in Truth.

It was in 1899 that a few people

in Delavan discovered their mutual interest in Christian Science, and for a year or two informal gatherings were held for reading and discussing the subject. In 1901 a Christian Science Society was organized with nine members, and the Knights of Pythias Hall was engaged for regular services. Quite early in its experience the society began to put to the test Mrs. Eddy's declaration that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

At the annual meeting, held in March, 1905, as an expression of gratitude for great spiritual and physical blessings through Christian Science, it was unanimously voted to send to The Mother Church building fund the entire balance in the general treasury. The question of more harmonious quarters for the growing congregation was then taken up, and a committee was appointed to look up available rooms and report at an adjourned meeting.

Divine Love clearly pointed the way, and the committee in reporting advised the purchase of the present property and the construction of a church edifice thereon at an estimated cost of thirty-five hundred dollars. This seemed a large problem for a body of sixteen members, rich only in faith in God and sincere love for Truth, but it was looked upon as another opportunity to realize that "all things are possible" with God. It was determined that as the Father had led them thus far, they could in His name press on and demonstrate the necessary funds to build His house. The first fruits of this endeavor was the decision to incorporate as First Church of Christ, Scientist, of Delavan, Wis., and accordingly papers were taken out under the state law April 17, 1905. Work on the structure was begun in May, 1905, and the first services were held in the building on Aug. 3 of the same year.

No general public appeal was made for funds, no adventitious aids were resorted to. Only a simple statement of the needs of the church was given out, and grateful ones, in Delavan and elsewhere, remembering what the work of this church had been to them, provided funds as the work progressed. Final payments were deferred until after the completion of The Mother Church Extension in Boston, and it was with deep joy and gratitude that early in the following year it was found possible to dedicate the beautiful edifice which had been prepared for their use and to consecrate its members anew to the work of demonstrating the present-day ap-

plicability of the Master's promise to his followers in all ages: "He that believeth on me, the works that I do shall he do also."

Coincident with the occupancy of the church edifice, came the establishment of the reading-room therein. In May of last year the reading-room was moved down-town. Since then the number of visitors has greatly increased and the sales have more than doubled. Systematic distribution of literature has been under way for over a year, and a circulating library of Christian Science literature was offered to the public last summer. Although nearly all of Mrs. Eddy's works are in the public library, the circulating library has justified its establishment, by reason of the number of books borrowed and also because several of the borrowers later became purchasers of Science and Health and other literature.

It has been said of the members of this church that they are Christian Scientists today not through the intellectual or emotional acceptance of a theory of salvation, but because they have experienced the healing, saving power of the Christ, Truth, in their lives; they have a certain and sure knowledge of God and His supremely good and available laws, that constitutes a practical, everyday working Christianity, applicable to every phase of human activity. This is true of every Church of Christ, Scientist, no matter where located, and to the extent that its members endeavor to follow Jesus in the practical application of his teachings, they are endued with his power and accomplish his works.

FIRST CHURCH OF CHRIST, SCIENTIST, JUNCTION CITY, KAN.

It was in November, 1886, that the first case of healing through Christian Science treatment became known in this city, and in April, 1887, the person who had received restoration through the ministration of Truth came from the East to Junction City. Soon several copies of *Science and Health* (then in its twenty-eighth edition) found their way into the homes of a number of people who had become interested through this case of healing. On March 3, 1889, ten of these met, and the Christian Science Bible class, known as the Christian Science Sunday school was instituted, and held regular services at the home of a loyal student of *Science and Health*, the average attendance being fourteen.

The first public lecture given here on Christian Science was on March 26, 1889, at the Universalist church. On July 28, 1890, a "Church of Christ, Scientist," was duly organized with sixteen charter members, and a charter was granted by the state Aug. 5. At this time a need was felt for a desirable place in which Sunday services might be held, and a room was rented in the Clough building on Washington street. A Sunday school for the children was organized at this time, also a free reading-room in connection with the church, which later developed into a reading-room and dispensary, where a large amount of Christian Science literature was freely distributed, and *Science and Health* as well as other writings by Mrs. Eddy were on sale.

Besides the regular Sunday services, a week-day meeting was insti-

tuted. In 1892 a need was felt for larger quarters, and a desirable hall was secured in the Raymour building on Washington street. Eight "Busy Bees" in the Sunday school contributed their mites toward the furnishing of "Mother's Room" in The Mother Church. Good healing work and the distribution of Christian Science literature started the work in several near-by towns.

In 1895 came another change in location, this time to rooms on West Seventh street. Shortly after this a donation of the corner lots on Fourth and Madison streets was made to the church, with the understanding that an edifice be erected on the same within two years. As the church was not ready to build within the stated time, the lots were bought for the sum of five hundred dollars and afterward sold. In April, 1899, the church reorganized as "First Church of Christ, Scientist," Junction City, Kan. New Year's day, 1902, a meeting was held and a fund subscribed for buying lots and a house on the corner of Fifth and Jefferson streets, for which the sum of three thousand dollars was paid. With an additional sum of two hundred dollars the building was remodeled into a hall seating fifty or more, with a suitable reading-room in the rear. This is a very desirable location for a church, as it is centrally located, with paved streets on both sides. In January, 1912, a building fund was started, which is being added to each month, in anticipation of the time when a new and larger church will be a necessity.

The growth of this church in num-

bers has not been large, owing to many removals of members to other localities, but there is coming a clearer realization that real growth

is in Mind, in spiritual understanding,—the Mind “which was also in Christ Jesus,”—without which numbers are of no avail.

FIRST CHURCH OF CHRIST, SCIENTIST, ST. JOHN, NEW BRUNSWICK

CHRISTIAN SCIENCE has been established in St. John about twenty-seven years, having been introduced by one of Mrs. Eddy's loyal students, whose healing work created an interest for class instruction; so by invitation a teacher came from Boston and taught two classes. The student referred to had Bible lessons each Sunday afternoon in her home, but these meetings soon demanded larger quarters, and a floor on Princess street, between Germain and Charlotte, was rented.

A society was organized, and services were held on Sunday morning and evening, also a week-night meeting, where good-sized audiences assembled. A public reading-room and a dispensary for healing work were established, and the room was open each morning and afternoon throughout the week. “Science and Health with Key to the Scriptures” by Mrs. Eddy, with other Christian Science literature, was placed in several public institutions, and the dispensary gave promise of doing much good, but upon finding that this branch of the work was not in accord with the law of the province, it had to be abandoned. These premises were occupied about eight years, when, owing to a dispute between the landlord and the civic authorities, it became necessary to move, and no public rooms being available, services were again held in a private house.

During 1898 the first public lec-

ture on Christian Science was given in St. John. In August, 1899, rooms were secured in Odd Fellows Hall, corner of Union street and Hazen avenue. On May 13, 1900, a Sunday school was organized with eleven scholars, one teacher and superintendent, and on Feb. 6, 1902, First Church of Christ, Scientist, was organized. The following September rooms were secured in Clarks Building, 15 Germain street, but were not occupied until Jan. 3, 1904, when the first service was held. On May 1, 1905, the church reorganized with fourteen members, and a charter was obtained from the provincial government. For some time two Sunday services were held, but a discontinuance of the evening service resulted in a larger morning attendance.

All branches of the church work are being maintained. The annual lecture given by the church is creating an ever widening interest, and the growth in attendance each year is marked. A building fund has been established to which the collection of the first Sunday in each month is devoted. The membership is increasing, and the attendance at the services shows progress.

This church has ever tried to keep in view the thought of progress and the best means of enlightening the public upon the all-important subject of Christian Science, and the promise is that God's word shall not return unto Him void.

TESTIMONIES FROM THE FIELD

WHEN Christian Science found me, I had been a sufferer for over eight years from a complication of diseases, one of which was a bad form of spinal trouble considered incurable by *materia medica*. Two years ago, before coming into Science, I underwent an operation, which did not prove successful, and I kept failing until I was in a very weak condition. Finally I was taken ill with a bad attack of ptomaine poisoning. I was unable to retain nourishment of any kind; my sight left me, also my voice, and I was unconscious for forty-three hours. Six of the most prominent physicians in the city diagnosed my case, and they undoubtedly did the best they could, but without avail. They gave me up to die, and told my husband there was nothing in medical science that would help me.

My mother had come to our home to be at my bedside. Although not a Christian Scientist, she believed in the power of God, and that earnest prayer would be answered. While asking God's guidance in my behalf, an impression came to her that led her to seek help for me in Christian Science. Accordingly a practitioner was called, and with the first treatment, which was an absent one, I received great benefit. Four days later the nurse was dismissed, and nine days later I was up and partook of a Thanksgiving dinner with guests in my home. I remember that the practitioner's first words to me were that God is Life, Truth, and Love; and when I was able to read Science and Health, she impressed upon me that I must be honest with God and

myself. I can now see that by striving to be honest with God and myself, I received perfect healing and was restored to health and happiness.

Aside from the physical healing, I am most grateful for the spiritual uplift; and my aim is to live Christian Science, not in words only, but in deeds, to love God more, and my neighbor as myself. I wish to express my gratitude to our dear Leader, Mrs. Eddy, for bringing this wonderful truth to the world.—
Rachel Digby, Pueblo, Col.

I HAVE great reason to be thankful to Christian Science for many things. Most of all, I am inexpressibly grateful that it has given me an understanding of God, and a consequent peace of mind never before attained in all the years of manhood. Although reared in a religious environment, I had, before I was twenty, by a rather unusual course of study for that age, as well as through certain trying experiences, left the faith of my fathers, deciding that the whole thing was utterly false. I found that I did not believe in the God which the Old Testament seemed to describe, and concluded that the Bible was a mixture of tradition, fable, and a little fact.

The overpowering sense of evil which promised more or less misery for every one,—pleasure recompensed by its penalty of mental or physical pain, and all inevitably leading to the great catastrophe,—became a terrible thing to contemplate; yet contemplate it I did, for there seemed no escape. Much bitterness against

existence itself was the result of this line of thought. I became depressed, irritable, given to worry and discouragement, full of fear of every kind,—fear of the present, of the future, of pain, poverty, death,—suspicious of others, condemnatory of self. Study of the so-called best literature, some delving into German and English philosophy, only confirmed me in despair and pessimism. Behind the mask, as it were, I thought I beheld nearly everybody in the same miserable mental condition.

Now Christian Science has changed all this. It has first of all given me a “key” to the right understanding of the Scriptures, whereby I am able to grasp in some measure the Bible teaching in its true or spiritual import, where formerly I had seen little else than the literal and material meaning, which, as we learn in this Science, is the erroneous conception of the Adam-man. Through the study of Christian Science I found that much that was inconsistent or unintelligible in the Scriptures was beginning to take on a meaning wonderful in its significance. I was led to the apprehension of the fact that there really exists, in the words of the psalmist, “the living God” whom “my soul thirsteth for;” a God who is Spirit, as Jesus said, who must be worshiped “in spirit and in truth;” and I have learned something of what this worship means and how it is to be achieved.

In reading *Science and Health* for the first time, there were a great many things which I did not understand; but the explanation that God is Spirit, and that He could not make anything unlike Himself, reit-

erated throughout the book, I did understand. The comprehension of the certainty of this fact alone, lifted a burden from my heart in destroying a great deal of depression and fear. Formerly the term “spirit” had a very nebulous and uncertain meaning, but now my understanding of Spirit as a synonym for God, divine Mind, and the term “spiritual” in its application to the real and only man created by God in His image, as revealed so thoroughly and logically by Mrs. Eddy through her writings, has been to me a generous education in that knowledge which leads to the understanding of divine metaphysics and of God as the divine Principle of all reality. What I have gained of this understanding has changed all my former conclusions of life. In several instances I have been enabled to attest to my understanding through demonstration.

Whereas I frequently quoted Scripture in sarcasm or in bitterness of spirit at what I believed its absurdity or its impotency, I can now quote it with the conviction that in the realization of its truth is to be found salvation from every form of evil. Believing in the power of evil, I had met with many sorrowful experiences and had become distrustful of nearly everybody. Now that I know God as divine Principle, who is not only “infinite, all-power,” but “all Life, Truth, Love” (*Science and Health*, p. 17), I find that I am more and more bringing into my life the experience of good; that I have more contentment than in my old state of thought I believed ever possible of attainment.

A knowledge that the divine *esse*,

Life, Truth, and Love, all godlike qualities, are to be expressed in our every-day intercourse, has helped to overcome a great sense of injustice in the world and resentment thereat; it has awakened new life, new hope, and new ideals. In addition to this mental regeneration, I have been healed of several physical ailments in the seven years that I have known Christian Science. The smoking of tobacco was overcome after twenty years' indulgence, and greater ability and proficiency in the practice of my chosen vocation has been realized through Christian Science.

I am thankful to God for these and other benefits, and for what understanding I have of this wonderful truth; and I am unfeignedly grateful to Mrs. Eddy, who through indefatigable labor and love has brought this revelation to humanity.—*A. Howard Garrett, Norfolk, Va.*

[Translated from the French]

THREE years ago my attention was first drawn to Christian Science as the result of a wonderful proof of the regenerating and healing power of God experienced in the case of my sister-in-law, who was healed of general paralysis. However, it was not until later that we really became interested in this Science, through which many benefits have accrued to us. I am thinking more especially of an attack of typhoid fever, with which my wife was taken while in Egypt, and which became complicated by hemorrhages. At this juncture I wrote to my sister-in-law, asking her to apply to a practitioner for treatment for my wife. An improvement soon manifested itself, followed by

the complete disappearance of the disease, and though yet in a weakened condition, my wife was able to resume her occupations.

As for myself, I asked for absent treatment against carbuncles and a similar ailment which caused me great suffering. This experience proved to be the means by which the desire was awakened in me to know more of God and to study the inspired teachings of Mrs. Eddy. Last spring (1914) my wife came to Geneva, where she expected to give birth to a child, and in view of her condition she had absent treatment during her journey from Egypt to Switzerland, and thereby experienced greater comfort. The birth took place, and later on the physicians told me that, considering the very difficult nature of the case which presented itself, all had gone well, as the child was rarely born alive in cases such as hers. It is therefore with a sense of most sincere gratitude that I am telling of this convincing proof of the ever present power of God, good. My wife had no fever, recovered rapidly, and the child is a fine baby, which we are bringing up in strict accordance with the teachings of Christian Science. Although I am son and brother of medical men, I do not resort to the methods of *materia medica*, and believe that I have every reason to congratulate myself.

Other demonstrations have brought additional light and have helped our spiritual progress. I was a smoker, but the habit left me, and when on one single occasion the desire seemed to get hold of me again, a sense of nausea made me realize the error into which I was falling. I had also

worn glasses since my school-days, my sight being weak. One day the practitioner explained to me that man's sight is spiritual and not material, consequently that I did not need to wear glasses, whereupon I laid them off, and from that time on, to my great satisfaction, my sight has been growing stronger with every day, so that I feel certain that it will become perfect as I go on.

However, what I prize higher than all these splendid demonstrations of Truth's power is the spiritual and moral uplift which my wife and myself have experienced. We can but give sincere thanks to Mrs. Eddy for her admirable teachings, for her book "Science and Health with Key to the Scriptures," which we study every day, and which helps us to know more and more of God and leads us to a steadily growing understanding of His goodness.—*Félix Spiegel, Geneva, Switzerland.*

My attention was first drawn to Christian Science by the healing, in a few weeks, of a member of our family who had tried doctors and various remedies for two years without benefit. While I saw this healing, I was really more impressed by the change in this person's disposition, for she had become patient and loving, whereas she had been the reverse.

Soon after this I found myself unhappy, discouraged, and physically miserable from a nervous condition that at times made me think I was dying. I had some treatment at first, and was led to study the Christian Science text-book, "Science and Health with Key to the Scrip-

tures," and to attend the church services. It was several months before I saw any decided improvement, and about a year before I was entirely healed. I then discovered that a partially stiffened knee-joint was restored to its normal condition. I was also healed of severe and frequent headaches, said to have been inherited.

For many years six members of our family have been depending entirely on Christian Science, and with an ever increasing sense of health and peace. I may also add that I have not been in bed a single day because of sickness in about seventeen years. Four years ago I had the privilege of class instruction. I feel duly appreciative of this, as it has greatly increased my understanding of God and of man's relation to Him, and has enabled me to apply this Science more effectively to all needs. I am also grateful to the workers at headquarters for the wisdom and love expressed in our periodicals; I could not afford to deprive myself of any of them.

Love and gratitude for all these means of advancement given us by our revered Leader can best be shown by availing ourselves of each and all of them, and by being obedient to their instruction. This should be the aim of every loyal Christian Scientist, that this great truth which has been so helpful to them, may in turn be made so to others.—*Flora E. Snyder, Syracuse, N. Y.*

At the age of ten I was spiritually awakened. I shall never forget the great peace that came to me, and from that day to this I have never

doubted God in His protecting care over me. He has been "a very present help" in all the sunshine and shadows of my life, but I always supposed God made everything, good, bad, and indifferent, all we see, hear, or think. I had heard of Christian Science many years ago, but never gave it a second thought, as I considered it anything but the true way of advancing in the Christian life, in which I worked faithfully for thirty-five years, always active in the various branches of church and Sunday school work.

My health gave way in my endeavor to keep up with home, business, and church duties. I believed that God was a loving Father, guiding me all the way, but which way I knew not. I visited a friend who had commenced the study of Christian Science for her eyes. To assist her I read the Bible in connection with the Lesson-Sermons, and the truth as taught in Christian Science came into my life from that reading; but I did not realize this until some months later. I had no throat trouble that winter, though I had been subject to it since my earliest recollection. Then, too, some people had injured me very much, as I thought, and I hated them; but I forgot all about the affair.

In the spring I called on a friend whom I had known for some time; but I was not aware that she was a Christian Scientist until she told me her husband had been healed of wearing glasses, and also spoke of some other cures she knew about. She gave me three copies of the *Sentinel*. I had never heard of this periodical before, so I read the copies with a

great deal of interest, and especially the testimonies of healing. I borrowed a copy of *Science and Health* from the reading-room for two weeks and attended three Wednesday evening meetings. By the first of August the truth dawned on me so clearly that I realized I could have here and now all I had been hoping to attain when I left this earth. I therefore sent in my resignation from the different offices I held in the church and bought a copy of *Science and Health*. I had worn glasses for three years, and two oculists said I would always have to wear them; but after studying *Science and Health* six weeks I laid them aside, except for reading and sewing. About six months later I left them off and now do not need them at all.

In one treatment from a Christian Science practitioner I was cured of an attack of influenza. Since then, by studying and using the understanding I have gained, I have been freed from the habit of criticizing my brother man, and healed of bilious headache and rheumatism. The realization that "divine Love always has met and always will meet every human need" (*Science and Health*, p. 494), cured me instantly of the effects of coal-gas. I had worked for myself several hours before this thought came into consciousness. Another time an electric iron dropped on my foot, and pressed a shoe button in until it broke the skin. At first there was a sense of pain, but as I held steadfastly to the truth it caused me no inconvenience whatever. My foot did not even swell, though the whole side was discolored. I have also been able to help others.

Every day I thank God that He gave Mrs. Eddy to the world to open up this old-new truth for us, and that I have some of that faith which is "a conscious, constant capacity to understand God" (Science and Health, p. 209).—*Harriet Vaughan Hinsdale, Seattle, Wash.*

[Translated from the German]

It is with a grateful heart that I wish to tell of the blessings and benefits which have come to us through Christian Science and how we were led to experience these. About five years ago our only daughter became afflicted with a severe nervous trouble, and although we consulted several physicians, the trouble grew more severe, till her condition was such that she had to be watched practically all the time, as things would otherwise go wrong. It finally seemed as if we must take her to an asylum, though this would have meant a deadly blow to my husband and myself, for having lost our only son through an accident two years before, it seemed more than we could bear to see our daughter go through such a dire experience.

When the need is greatest, help is at hand. We heard of Christian Science through dear friends, and though it was all new to us, we decided to make a trial, since drugs remained utterly ineffective and all other means had failed. My husband applied to a Christian Science practitioner and asked for help, which was given immediately. The result was wonderful, for after the first treatment our daughter slept all night, to our great surprise, as she had not had a quiet rest at night during the six months

preceding. Still there were many difficulties to be overcome till the victory through Truth was achieved. Jesus said, "Ye shall know the truth, and the truth shall make you free." It has freed our daughter of her trouble, and the kind practitioner did all within her power till the time came when the darkness was dispelled by the light of Truth.

Our daughter is healthier now than she ever was before, and she has been a good Scientist for over four years. She knows that God is Love, and Truth is our only physician. We have had many demonstrations in our home and feel that we cannot be too grateful for what Mrs. Eddy has done for humanity.—*Frau Dorothea Heim, Davenport, Iowa.*

IN thankfulness to God, and gratitude to our beloved Leader, Mrs. Eddy, I give my testimony to the power of Christian Science to heal. A short time after the birth of my daughter I became so fearful that I refused to eat my food, so I was sent to an asylum for the insane, where I had to be fed. Twice I was at the asylum about six months. The third and last time my husband employed a Christian Science practitioner to treat me. I knew that a want of faith is displeasing to God, and as I had some understanding of Christian Science, I came out of the asylum in two weeks.

It is about twenty years since this occurred, during which time Christian Science has been our only physician. Measles, whooping-cough, abscesses, a throat affection, influenza, and erysipelas are some of the diseases healed. Recently I had my hearing

restored to me after one of the Sunday services. I had been partially deaf for two years, and could not hear the heavy cars that pass near our church; but after my healing I could hear them distinctly, and can now, so I consider my hearing good. For all these blessings, for Mrs. Eddy's writings, together with the Christian Science literature and the lectures, I am continually grateful. —*Lucy M. Adams, Somerville, Mass.*

"THE eternal God is thy refuge, and underneath are the everlasting arms." This was made most clear to me early in 1913, when I was healed of what seemed to be serious injuries. I had slipped on the sidewalk and the faintness was so unusual that I called for help from a Christian Science practitioner. In just a little while I was greatly relieved but found I could not raise my arm.

As I had special business plans for the week and they depended considerably upon my having the use of my arm, I decided to have some one examine it. The practitioner mentioned a surgeon, and when he came he said at once that the shoulder was dislocated. While putting the arm back in place he found that there was also some sort of a break, which was located the next day by the X-ray. It was close to the shoulder, practically in the socket, and one piece of bone was so far out of place that the doctor said he could neither bring it back into place nor hold it without operating, but that I might have a fairly usable joint, as all that would be necessary for him to do would be to remove the loose piece of bone later. I reminded him at this point

that a Christian Science practitioner was working on the case, and that where he (the doctor) looked to nature, we turned absolutely to God for everything, and that God's law is perfect. He agreed, if the results were satisfactory, to divide the credit with Christian Science.

Through the power of Truth as demonstrated in Christian Science, in a little over five weeks the bone went back into place and knit, giving me a perfect joint. In less than three months I had the full use of the arm as before. More than the relief from physical suffering, however, I value the quieter, happier thought that came with the extra hours of study of the literature given us by our revered Leader, including the Christian Science Hymnal.

About eight months after the fall the doctor saw me handling some heavy packages, and remarked that there did not seem to be any difference in the use of my arms. He said it was unusual to have free use under a year's time; that most always there was a stiffness for years, and sometimes only a limited use afterward. He said it was the worst break in his experience.

In the last year I have done a great deal of heavy work, and I have never had to think of my arm in the least. Verily it is true, "Thou wilt show me the path of life: in thy presence is fulness of joy."—*Kate A. Bell, Wayzata, Minn.*

A FEW years ago I was critically ill with typhoid fever. Being Christian Scientists, both my husband and I worked very earnestly, according to our understanding, but I grew

worse. I suffered from nausea and had much fever and pain. We thought it wise to get help, as we did not seem to be able to meet the case, so my husband telephoned to a practitioner and asked her to come to the house as soon as possible. When she arrived I was hardly able to speak, but she talked a few minutes and gave me a treatment, telling my husband to read selections from "Science and Health with Key to the Scriptures" and from "Miscellaneous Writings." Before she left, I was able to get out of bed and sit up.

The practitioner stayed with me less than an hour, and within half an hour after she went I was able to go to the telephone and tell her I was healed. I had been ill nearly two weeks. It might seem that I would be weak, but I was not. I had three or four treatments in all. I think I had the first one on Tuesday, and on Friday I was able to dress and go out. The following Sunday I attended the Christian Science services. To me this healing seemed a miracle. Moreover, I was spiritually healed, and so happy that I had lost all sense of fear. My husband also rejoiced over this instantaneous healing.

I have been helped in many ways in bringing harmony into our family. A growth which I had had for several years was removed, but the place was very painful. When having Christian Science treatment for another difficulty, I went to the telephone to tell the practitioner of this condition, but I could not reach her. The thought then came to me that I had asked her to help me and this also would be taken care of. That night after I had retired the place seemed

very painful, but I tried to realize that there was no pain in truth or truth in pain, and began to say the "scientific statement of being" (*Science and Health*, p. 468). By the time I had finished, the pain had ceased. I am trying each day to be a loyal and obedient student of Christian Science.—*Mrs. N. E. Bringle, Little Rock, Ark.*

I am glad to say that the above statement is correct. The reading of the testimonies in the periodicals has brought me much good, and I hope that my testimony may help others in like manner. About four years ago I had a severe attack of typhoid fever. I had the best medical attention which could be secured for about two weeks, together with the untiring love and care of my wife and relatives; but I gradually grew worse. I was encouraged to try Christian Science, and today I cannot find words to express my gratitude, as the very day I stopped taking medicine and turned to Christian Science I began to improve, and in three days I was sitting up and my fever was gone. My appetite speedily returned, and I was able to eat anything.

Since coming into Christian Science I have received many blessings, for which I am truly grateful. I have learned that fear, trouble, and worry are of themselves nothing, and must and do vanish into nothingness. I am now at work, and each day I feel that I am divinely guided and protected. My understanding of divine Principle has helped me in many ways to perform the duties that are required of me. I am truly thankful that I am living in this age and get

the benefit of Mrs. Eddy's teaching, the statement of spiritual truth which has proven such a bright light to guide us in the way to God.—*Newton E. Bringle.*

FOR some time the thought has been before me to send in my testimony. Christian Science has given me a new hope in life, a reason to live. I did not come to it for physical healing; its teachings drew me as no other religion had, although at the time I was a member of another church. I have passed through childbirth with no pain; in fact the people in the next room knew nothing of the occurrence until the baby was dressed. I took some care of the child the following night, was up and dressed in a week, and have had good health ever since. My little girl has had no medicine and is a fine, sturdy child. Burns, earache, mumps, scarlet fever, etc., have been healed in the family in a very short time compared with what would have been the case without Christian Science treatment.

We are especially thankful for an incident that happened one summer. While playing, our little girl got a fire-cracker about an inch long up into her nostril. I looked to see if it were there, but could discover no sign of it. Meantime I silently declared the truth. We then took a walk and were gone about two hours and a half. When we came home I put the child to bed, and she went to sleep, but awoke shortly, vomiting. She did this several times, sleeping fifteen to twenty minutes at a time. The fifth time, the fire-cracker came out of her mouth. To say we were thankful seems a mild way of putting it.

These are only a few of the many blessings that follow a sincere application to the study of Christian Science. It has helped in business, and it helps in every way, when one is faithful to its demand that we have no other God but the one Father, who is ever watchful of His children and always a help in trouble. I am very grateful for the Christian Science literature, and also to Mrs. Eddy for this teaching. Life would be a blank without it.—*Nellie E. Laughlin, Grand Rapids, Mich.*

I AM deeply grateful for the help Christian Science has been to me. My life has had quite a new light shed upon it through the study of Mrs. Eddy's book "Science and Health with Key to the Scriptures," and numbers of blessings have come to me. "With us is the Lord our God to help us," is a well-known text to all Christian Scientists, and is one that is proven daily.

The kindly help of a practitioner saved me from a crippled hand through severe burning. It was a convincing proof of God's never failing presence and help to those who look wholly to Him. I was badly burned through the ignition of a box of matches in my hand, the heads of the matches sticking to the palm. The pain was intense, affecting the whole of my arm, and the hand was so badly burned that the tendons were seriously contracted; but I knew divine Love is everywhere, and within the hour of sending to a practitioner all pain left me. I became quite calm and was able to go on with my household duties, including spring cleaning. I washed floors, scrubbed

paint, although my friends warned me of blood-poisoning, and felt no inconvenience. My hand was beautifully healed in ten days without the slightest scar. Friends who saw the hand when the accident occurred, thought it a most wonderful demonstration. My prayer is, "Open thou my mouth, O God, that I may show forth thy praise."—*Annie M. Gaven, Nottingham, England.*

IN *Science and Health* we read that "every trial of our faith in God makes us stronger" (p. 410); and I have proved this, for I have had many trials and thereby found my strength. After hesitating for several years to express through our periodicals my gratitude and appreciation for what Christian Science has done for me, I thank God that now I have taken my stand for Truth.

Five years ago I was healed in five treatments of neuritis, for which I had been under medical treatment for over six years. For the past two and a half years, with the assistance of a friend, we have overcome many ailments, including a rheumatic condition from which I had suffered at intervals for several years. The healing came very slowly, but for this I am thankful, as my spiritual understanding was thereby awakened. While away from home I was troubled with skin poisoning, which caused great suffering. I tried to handle this difficulty myself, but the pain and itching were so intense that I was compelled to ask for assistance. My friend, who was on the way to Boston at the time, treated me, so I found that absent treatment is ef-

fective, as the irritation left and has never returned. Then, too, hemorrhoids have been healed through absent treatment, and I have been freed from many minor ailments, such as colds and headaches.

My disposition, thoughts, and desires have also been wonderfully changed since I have known of this healing truth. I find it a great pleasure and help to study the Lesson-Sermons and read our literature. Words fail to express my love and thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, for all the benefits received through Christian Science.—*Emma Mary Zugsmith, Atlantic City, N. J.*

I WISH to express my gratitude for what Christian Science has done for me. It is just twelve years since I heard of this teaching through a friend. At the time, I was suffering very much from imperfect sight. I had been to several oculists, but they had not been able to help me. At last I was persuaded to go to see a London specialist. He examined my eyes thoroughly, and asked if I could manage to stay in London that night, as he wished a physician to see me in the morning. I arranged to do so, and the next morning underwent another thorough examination. The conclusion was, that the trouble was due to malformation from birth, and nothing could be done; but I was to return every nine months to see the specialist and to have the glasses changed.

It was in this condition that Christian Science found me. A friend advised me to buy a copy of *Science and Health*, and I did so. In a few weeks

I was healed without any treatment. For the complete regeneration that took place in my consciousness while alone with the book I am deeply grateful. The physical healing seemed to follow, and it has been permanent. While I am very grateful for the physical healing, it is not to be compared to the spiritual uplift.

Science and Health is indeed the spiritual "Key to the Scriptures," and the Comforter promised by our Master. I am deeply grateful to our beloved Leader, Mrs. Eddy, for showing us the way.—*Irene Carter, London, England.*

I can vouch for the permanent healing of my wife's eyes, as her sight has been quite normal for several years. During the past eleven years I have myself had much cause to be grateful for what Christian Science has done for me. I first heard of this religion through its healing ministry to one who was being lifted from a state of pain and helplessness. I did not at that time need physical help, but I bought a copy of "Science and Health with Key to the Scriptures" and spent many hours studying it, and by so doing learned that "health is not a condition of matter, but of Mind" (p. 120). I also found that to partake of its contents the truth must be lived,—right thinking must replace wrong thinking, and love overcome resentment. The quick and persistent declaration of the truth as explained in our text-book has overcome sprained ankles and an injured wrist. It has also prevented any ill effect from a bad fall, which might have kept me from carrying on my work.

Whenever Christian Science has been applied for physical help, the result has been sure and effective. But what I am most grateful for is the spiritual enlightenment and uplift that has come to me, and the joy of learning that "the kingdom of God is within." I find much help from our periodicals. They are indeed an aid in obeying our Leader's message to keep our minds "so filled with Truth and Love, that sin, disease, and death cannot enter them" (The First Church of Christ, Scientist, and Miscellany, p. 210). Daily to study and live the truth as set forth in our Leader's works, does indeed enable us to understand the joy that no man taketh from us.—*Robert G. S. Carter.*

IN a spirit of deep gratitude I wish to tell of how I was led into the study of Christian Science. The Bible tells us that "a little child shall lead them," and this was surely proven to us, as our initial experience in the healing efficacy of Christian Science was in the case of our little son, then an infant of six weeks.

The child's eyes had become seriously affected at birth, and although an eminent physician and also an eye specialist of Chicago did all in their power to relieve this condition, and the little one had almost constant attention given in the way of washing and material remedies, at the end of six weeks the eyes were in a worse condition than at first, and it was feared that blindness would result. In addition to this, the child was in a deplorable condition, for he weighed less than he did at birth, and also suffered from a serious stomach trouble.

All who saw him passed a like verdict,—that he would not live.

It was just at this time that we found it necessary to change our abode from Chicago to St. Louis. It was our intention to procure the services of some well-recommended eye specialist there, but divine Love was caring for us and had a better fate in store for our beloved child. Upon arriving, some relatives who were Christian Scientists met us at the train, and then spent the remainder of the evening with us. Knowing how bitterly opposed we were to what we supposed Christian Science to be, these loving disciples of Christ withheld mentioning this subject to us, although quite naturally they realized what the understanding of Truth could do for this little sufferer. The following morning we were amazed to see the remarkable change which had taken place in the condition of the eyes. Ordinarily it was necessary to wash away the disagreeable discharge from the lids before the eyes could be opened, but this morning the eyes were open and the babe greeted us with a smile. To us it seemed almost unbelievable.

Without going into the details of that remarkable healing, suffice it to say that it was done impersonally and instantaneously. Treatment for the other condition was then asked for and given, with the result that the child was completely healed. He is now a fine specimen of a boy of three years, and is thriving beautifully. He has also been healed of a rupture, and other ills which have arisen from time to time, through the help of Christian Science alone.

For these blessings we are deeply

grateful, but far more so for the understanding of God as Love which we have gained through the study of Christian Science; and to know that at all times and under all conditions God's loving, protecting care is present, is indeed a blessing which passeth all human understanding. It is my desire that my adherence to Truth may attest the sincerity of my gratitude for Christian Science.—*Helen L. Steinberg, St. Louis, Mo.*

I HAVE often been encouraged by reading the testimonies in the Christian Science periodicals, and I sincerely hope that my testimony may encourage those who read it. Until a few years ago I cared nothing for religion. I was brought up in a church to which all of my people were devoted, but with which I was never satisfied. I went there simply as a duty, and would sometimes stay away for months at a time. I had ceased to pray, except for guidance and forgiveness, as my prayers were never answered; and I felt that I must surely have asked amiss.

A short time after coming to this city, we moved next door to a family of Christian Scientists; and in a few days I began to notice that they were different from most people. They lived their religion in their home, and all of the time. We accepted an invitation from a member of that family to attend a Wednesday evening service, and went out of curiosity. I was very much impressed, however, and a short time afterward I attended a Sunday morning service. I did not seem to understand what was read, but I somehow enjoyed being there.

In June, 1910, I had what we considered at the time a very simple operation on my right foot. A few days later, however, a condition of poisoning developed, which was so serious to mortal sense that the physician in charge feared amputation of the foot would be necessary; and while enduring the most terrible suffering I had ever experienced in my life, I realized that I must seek a power above the human. Acting upon the recommendation of our neighbor, my husband called a Christian Science practitioner, and through her faithful work I soon experienced relief, and my foot slowly but surely healed. I believe that I am walking on two feet instead of one today as the result of Christian Science treatment. For eight years I had also worn glasses for reading and all close work. Since my first treatment in Christian Science I have not needed glasses, and my eyesight is perfect.

I am more thankful than words can express that I have found the religion that is practical at all times; that I have found the church which does indeed reflect the love of God. I am grateful to Mrs. Eddy for giving us a text-book which unlocks the Bible. I am also thankful for the Christian Science literature, which comes to us day by day to instruct, encourage, and uplift.—*Mrs. H. H. Howell, Logansport, Ind.*

To those who have turned to Christian Science for the healing of sickness or other inharmonious conditions, who today are waiting for the fulfilment of the promise of the Father, and who falter in their hope

because they have grown weary, perchance, in seemingly long continued darkness, I would come with the glad testimony that "he is faithful that promised," and to them that commit their way unto the Lord, He will surely bring it to pass.

Some years ago, after a long search for the way of life, I was driven by ill health to Christian Science. I had treatment, and soon received sweet encouragement and some help. Later, when suffering greatly with spinal trouble, from which I had endured intense and hopeless distress for a number of years, and with severe congestion of the lungs of some eight months' standing, I was led to a Christian Science practitioner in the city of Grand Rapids. In Christ-like compassion and fearlessness he spoke the word of God, and I received freedom, perfect release from all bondage. I was brought out of the darkness of the Egypt of human beliefs into the hallowed light of revealed Truth, where the Father, and man in His image and likeness, Spirit and its reflection, reign in supreme, eternal harmony, and there is no night. Having caught glorious glimpses of the realities of being, I went on my way rejoicing, because "the Lord he is God; there is none else beside him."

My experience at one time was characterized by frequent spells of blindness of one to two hours' duration. A notable feature of these spells was, that while I was sometimes in complete darkness, more often I was in a state of partial discernment. If I was writing when the attack came on, I would suddenly be able to see only the right half

of the paper. If two objects were before me, I could see only the one on the right-hand side; and if there was one object, I could see only the right side of it. The line of division was ever exact, and no change in position of myself or object would alter the condition. I apprehended that this condition was due not to a physical abnormality, and consequently was beyond the reach of an oculist. Since being healed in Christian Science I have had no return of this trouble, or

of any of the other ailments with which I was afflicted.

I submit this testimony in deep thankfulness to God, and with gratitude to Mrs. Eddy, the channel through which Christian Science has come to a weary world. I am also very grateful to all His faithful followers who have helped me on the way. My healing is permanent, and I am rejoicing in the freedom and happiness of perfect health.—*Grace B. Walker, Lowell, Mich.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO every earnest worker in the field of Christian Science there is likely to come not once but many times the question as to its possibilities in meeting promptly and effectually the false claims of evil to place and power. He is a skeptic indeed who today, in the face of unnumbered thousands of testimonies of the healing of "all manner of disease," attempts to refute the assertion that Christian Science, as taught and demonstrated by its adherents, does make whole the sick and the sinning,—the fulfilment to this age of the Master's promise, "He that believeth on me, the works that I do shall he do also." "Christian Science," Mrs. Eddy writes on page 445 of *Science and Health*, "silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick." God does heal the sick, cleanse the sinner, lift up the fallen, today just as when the Master, "moved with compassion," responded to the leper's appeal, "I will; be thou clean."

Yet even the great Teacher took to himself no credit for the works of mercy he performed. He was simply the instrument in the Father's hands, doing the work whereto he had been sent; he was the clear channel through which the healing, saving truth might flow unobstructed to bless all mankind, if they would but accept it. Jesus never claimed that in and of himself he had any power, even to spare his body from the burden and anguish of the cross. The Father of whom he could say with such confidence, "I knew that thou hearest me always," was ever to him the omnipotence he might so easily have invoked when in answer to Pilate's boast

of place and power he replied, "Thou couldst have no power at all against me, except it were given thee from above."

Nor does the Christian Science practitioner, though there be critics who mistakenly think so, pride himself that the relief from sin and sorrow which he has been instrumental in bringing to suffering humanity is through any innate power. It is his part to keep his own thought free from any taint of evil; and in the measure he is able to accomplish this, the more alert he will be to discern the error that is holding the sufferer in bondage. It is God, divine Life, Truth, and Love, that heals, not a human personality, and it is the clear recognition on the part of both practitioner and patient of God's allness and error's nothingness that opens the way for the instantaneous healings of which this Science is capable. No one, then, who has, even in a small degree, experienced the power of Truth in the overcoming of sin and disease, can reasonably doubt the ultimate vanquishment of evil, even to the annihilation of the "last enemy," death itself. "The whole is equal to the sum of all its parts," and every temptation resisted, every error cast out, every illusion of sickness dispelled, is just that much of evil done away with, just that much of an advance toward the final triumph of good.

Sometimes one who to human sense is heavily burdened, turns to Christian Science for help, and perhaps after a long period of treatment is apparently no better. He may try other practitioners, thinking, it may be, there are "specialists," and finally conclude that this healing is not for him. "God is no respecter of persons," and we must not doubt nor seek to limit His omnipotence by admitting even in our thought that possibly this is a case outside the scope of Christian Science. If the work has been faithfully done, as it is in the majority of cases, sooner or later it will have its effect,—an honest declaration of Truth must accomplish that whereto it is sent. Oftentimes the patient will admit that various lesser troubles have been met, but the greater one does not seem to yield and he cannot understand why this is so. Whatever the reason for the delay, we may be sure of one thing, and that is the infallibility of the Science itself. Then why seek to limit omnipotence by dwelling on the long

standing of the illness, the difficulty presented by certain types of disease, and all the other specious arguments with which error would block the way? The more serious the problem seems to be, the greater the necessity to abandon the old way of thinking about the body and the pronouncements of *materia medica* concerning it.

Sometimes, too, the temptation assails the patient to make use of some so-called simple remedy as a temporary expedient, in connection with the Christian Science treatment, or well-meaning but unwise friends will urge a liberal use of certain articles of diet for their supposed food value or strength-giving qualities. There can be no compromise between Truth and error, no mingling of the spiritual and the material. Let us get away from the thought that food and drink are necessary aids to the life which God alone bestows and sustains. We have no right to expect healing when we "weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God" (Science and Health, p. 445).

The one effectual prayer for every kind or condition of discord is "an absolute faith that all things are possible to God" (Science and Health, p. 1). This does away with the thought that one type of disease is more difficult to heal than another, or that because Christian Science is more widely known today, there is more opposition to be overcome. When one thinks of the faith and courage of Mrs. Eddy in standing out for the truth of her discovery,—only her simple statement against the allied forces of theology and medicine,—what is any possible opposition that can develop now beside the scorn, the ridicule, the bitter prejudice and even persecution with which she had to contend! Hers was the pioneer work of breaking the way, hers the proof by demonstration of the present-day availability of the Christ-teaching. Every case of healing wrought since that day is an additional link in the chain of irrefutable evidence that makes it possible for the Christian Science practitioner to say with confidence, "You can be healed, for God is unchanging and unlimited good."

ARCHIBALD McLELLAN.

IN his famous lecture on the conquests of the Saracens, Dr. John Lord focuses attention upon the fact that during the thirteen years in which Mohammed stood not only for pure monotheism but for a kindly, inoffensive life, the recognition and practice of universal brotherhood, he gained only about a score of converts; but when he appealed to the passions of men, assured the faithful of all the delights of a sensual heaven, and invoked the sword as a means of propaganda, he converted all Arabia within eleven years! This unpopularity of a high ideal, and this seeming gain attending the lowering of the ethical standard, is abundantly illustrated in the history of religions. The outer growth of the Christian church became marvelous as soon as it consented to array itself in the garments of worldly power, and adapt itself to the materiality, fear, and superstition of the multitude.

The teaching of Christian Science that, being without substance or Principle, evil is but the darkness of falsity which the coming of Truth always and instantly dispels,—this and this alone explains the remarkable achievements of those simple, unlettered men who fared forth at the command of the Master to insist upon the moral requirements of the Sermon on the Mount, and who, as the writer of the epistle to the Hebrews has said, “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong,” through the power of God. The determinative factor was Truth working in them,—this constituted the vital efficacy of their ministry, and this is the essential thing without which the growth of the church in numbers and in dominion, whether in the early centuries or in this our present time, has always meant concession to and compromise with the spirit of the world.

When in the third century the Christian body was led to seek and exercise secular authority, and, forgetting the demands of the Master, appealed to superstition and to the love of pomp and display, then ecclesiastical rule was tremendously advanced, while human redemption became in the same ratio a negligible quantity. Thus it has been truly said that the external triumphs of a religion have often been

not so much owing to "the purity and loftiness of its truths, as to its harmony with prevailing errors." In view of its ideality, its demands that unselfishness and truth, righteousness and purity, shall characterize every word and deed of its followers, there is no hope for Christianity apart from the effulgence of that light which knows no darkness, the immediate and continuous manifestation of that truth which destroys all error.

The reformations of Luther and Wesley were great because the spiritual vision of the people was quickened, their apprehension and utilization of demonstrable verities increased; but the moment this vital touch with Truth began to lapse, the spiritual force of these movements began to wane, and their increase in the world began to mean either the domination of fear or conformity to conventional habits of thought. Today the marked inefficiency of the Christian church as a whole is manifestly due to the fact that, while standing theoretically for the Christ-ideal, it practically denies the presence and power of God to save. As is constantly being averred by its own representatives, it is in the state described in St. Paul's celebrated phrase, "Having a form of godliness, but denying the power thereof." Against this emasculation of the faith once delivered to the saints, Christian Science is making its practical protest in the declaration that Truth's continuous demonstration is essential to humanity's redemption, a protest which is most luminously and lovingly phrased by Mrs. Eddy when she says, "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man" (Science and Health, p. 99).

In all the world the fact and even the legitimacy of this present demonstration of vital Christian truth is constantly denied by very many ministers, and this is "the great inconsistency" which renders the church's present-day presentation of Christianity so manifestly and so incongruously inadequate. In this time of plowing and planting throughout the

northland, husbandmen are presenting the conditions for the miracle of the harvest; but how utterly profitless would all their labor be, were there not present that transforming force called life, upon which they no less absolutely than perchance unthinkingly rely! And how correspondingly vain and disappointing all hope and effort for world redemption, so long as men ignore the fact that it is God, no less actively present to heal than He was in Jesus' time, who "giveth the increase."

Both collectively and individually Christian Scientists need to guard against the temptation to fall into that formalism which means decay of faith, that dependence upon personality and preaching which tends to poverty of spiritual insight and overcoming. We stand for a great reformation, for the scientific and effective apprehension and demonstration of Truth, and it is ours to remember that mighty imperative of the prophet, "Arise, shine; for thy light is come." Well, too, may we recall each day our Leader's words in *Science and Health* (p. 31): "It is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed."

JOHN B. WILLIS.



ST. PAUL stated a vital truth when he said that spiritual things must be "spiritually discerned." The materialist fails to see that material things never meet our real need, and that the more we seek knowledge in a material way the less likely are we to grasp the fact that man is spiritual, not material. Many are willing to compromise at this point by admitting that man is both material and spiritual, while the majority would contend that man is material until death, and that he then becomes spiritual. Christian Science, however, holds fast by the allness of Spirit and spiritual law. On page 274 of *Science and Health* we read, "Divine Science is absolute, and permits no half-way position in learning its Principle and rule."

The materialist, whether religious or otherwise, believes that matter is substantial and spirit not so, and matter constitutes his standard of reality. The one, however, who

probes more deeply the theory of substance, learns that he must go beyond matter to find it, although he may not be at all ready to seek ultimate reality along spiritual lines. But in spite of the tendencies of material belief, no one can deny that there is something in humanity which refuses to be satisfied with material things or a material explanation as to man's origin and destiny. Wordsworth tells us of

obstinate questionings
Of sense and outward things, . . .
High instincts before which our mortal nature
Did tremble like a guilty thing surprised.

It must have been these "questionings" which brought Nicodemus, a learned man, to Jesus, who was regarded as a simple, unlettered peasant; but Nicodemus did not hesitate to admit Jesus' wonderful works, and that they could only be explained on the basis that God was with the one who did them. Nicodemus came seeking knowledge, and the great Teacher directed his thought away from matter, or the flesh, to Spirit, and he said plainly that unless a man were born of Spirit he could not see the kingdom of God.

It does not seem that Nicodemus was able to grasp at once this teaching, but the very fact that he sought it showed that his "high instincts," which he did not attempt to silence, demanded a hearing, and so we read of him again, at the time of the crucifixion, boldly taking his stand for the purely spiritual religion taught and demonstrated by Christ Jesus. It may be said that there are many today in the mental attitude of Nicodemus when he came to Jesus by night. They, too, know of "the works" done in Christian Science, in accordance with the Christ-principle, but they fail to see why matter or "the flesh" should be ignored and the allness of spiritual being insisted upon, quite forgetful of the Master's declaration, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." They also forget Paul's declaration that the flesh and the Spirit "are contrary the one to the other: so that ye cannot do the things that ye would." This expresses exactly the condition of the one who attempts to hold on to these two warring elements,—to the belief that both matter and Spirit are real.

If he is striving after spirituality, while believing in the reality of matter and material law, he will fail in his attempt, unless spiritual sense predominates, in which case he will be rising out of materiality.

He who really desires to know the spiritual, as understood in Christian Science, will be greatly helped by pondering oftentimes these words of our revered Leader on page 573 of *Science and Health*, where she says, referring to St. John's vision: "The heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness." This explains the whole problem of human existence, and shows us that the so-called miracles of Christ Jesus were simply demonstrations of his transcendent understanding of Spirit and spiritual law. He denied the reality of sin, disease, and death, and insisted that those who kept (or kept to) his sayings would never see death; but this would be inconsistent if the basis of these evils, namely, matter and material law, were valid.

The sincere seeker after truth would also be greatly aided by the faithful study of "man's genuine being," as given on page 91 of *Science and Health*, where "certain erroneous postulates" are presented and corrected scientifically on this and the following page. As one strives to demonstrate the truth therein presented, he finds that in order to overcome sickness and sin he must operate under "the law of the Spirit of life in Christ Jesus," for this spiritual law alone can set free "from the law of sin and death." The healing work of Christian Science can most readily be apprehended by the beginner in this Science as the activity of spiritual law, which proves material law to be a baseless assumption, resting upon mortal belief. It were well, too, for each Truth-seeker to challenge very often his own attitude as to these words of the Master, which clearly deal with spiritual reality: "Whosoever liveth and believeth in me shall never die. Believest thou this?"

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

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mighty through God to the pulling down of strong holds"*

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THE TRINITY

JUDGE SEPTIMUS J. HANNA

ONE of the greatest mysteries in connection with the orthodox creeds is that of the Trinity. Upon this subject there has no doubt been an honest purpose to arrive at the distinction between demonstrable truth and mere human opinion on the part of Bible scholars, but this effort has nevertheless been fraught with much controversy.

Respecting creeds, an eminent church authority says: "The great creeds, as they rise in succession, and mark the climax of successive controversial epochs in the church, are nothing else than varying expressions of the Christian consciousness and reason, in the efforts of men more completely to realize, comprehend, and express the originally simple elements of truth as they are recorded in the Scriptures. Accordingly the creeds of Christendom grow in complexity, in elaborate analysis and inventiveness of doctrinal statement, as they succeed one another. The Apostles', the Nicene, the Atha-

nasian, may be said to form the three great creeds of the church. After the time of the last-mentioned formula, there is no general symbol of faith that claims our attention till the period of the Reformation, when new confessions began to spring up; these are treated as Confessions of Faith."

The above applies with special significance to the doctrine of the Trinity. Perhaps no formula of faith has been more diversely discussed than this one. The word Trinity is a term of Christian theology, denoting the coexistence in the Godhead of three persons, distinguished from each other as the Father, the Son, and the Holy Ghost. While this word is not to be found in the Bible, and while no passage can be adduced from the Old Testament in which the doctrine of the Trinity or its equivalent is distinctly formulated, many texts have been quoted, even by the earliest Christian writers, which point to the existence

of some form of plurality in the Godhead. These texts, however, being susceptible of various interpretations, are not produced by Trinitarians as unequivocally proving their doctrine, but as foreshadowing the revelation believed to have been made in the New Testament. Two classes of texts are quoted as arguments for establishing the doctrine,—those in which the Father, Son, and Holy Spirit are mentioned in connection, and those in which these three subjects are mentioned separately, and in which their nature and mutual relation are more particularly described.

The disputes about the tripersonality of the Godhead date from the apostolic age, and were occasioned chiefly by the prevalence of the Hellenistic and Gnostic theosophies. During the ante-Nicene period there was uninterrupted controversy. The doctrine of the church was fixed by the councils of Nice and Constantinople in the years 325 and 381. They declared that the Son and the Spirit are coequal with the Father in the divine unity, the Son eternally begotten by the Father, and the Spirit proceeding from the Father. The synod of Toledo in the year 589 declared that the Holy Ghost proceeded also from the Son, and this addition was finally adopted throughout the Latin church. The symbolic books of the Lutheran and Reformed churches retained the doctrine of the Trinity as fixed by the councils, but it has been attacked ever since the sixteenth century, as contrary to both the Bible and sound reason, by a large number of theologians and other thinkers, as well as by several new

denominations, including the Unitarians and the Universalists.

This Trinitarian controversy successively penetrated into every part of the Christian world. One eminent historian speaks of the Trinity as a high and mysterious argument derived from the abuse of philosophy. Plato endeavored to explore the mysterious nature of the Deity, and failing to understand how the simple unity of the divine essence could admit the infinite variety of distinct and successive ideas which compose the model of the intellectual world, how a being purely incorporeal could execute the perfect model and mold the rude and independent chaos, he conceived that the divine nature might be threefold,—the Reason, or Logos, identical with Good; the Body, extended quantity; and the Soul, or Spirit of the universe.

These three archical or original principles were therefore represented in the Platonic system as three Gods, united with each other by a mysterious generation; and the Logos was considered to be the Son of an eternal Father, and the creator and governor of the world. Such appear to have been the secret doctrines which were cautiously whispered in the garden of the Academy, and which, according to the more recent disciples of Plato, could not be perfectly understood till after an assiduous study of thirty years. (See Gibbon's Rome.)

One hundred years before the birth of Jesus, a philosophical treatise which manifestly betrays the style and sentiments of the school of Plato, was produced by Philo, an Alexandrian Jew, and received as a genuine relic of the inspired wisdom of Solo-

mon. A similar union of the Mosaic faith and the Grecian philosophy distinguishes his works, which were composed under the reign of the Emperor Augustus.

Gibbon says: "The eloquence of Plato, the name of Solomon, the authority of the school of Alexandria, and the consent of the Jews and Greeks, were insufficient to establish the truth of a mysterious doctrine which might please, but could not satisfy, a rational mind. A prophet or apostle inspired by the Deity can alone exercise a lawful dominion over the faith of mankind; and the theology of Plato might have been forever confounded with the philosophical visions of the Academy, the Porch, and the Lyceum, if the name and divine attributes of the Logos had not been confirmed by the celestial pen of the last and most sublime of the evangelists. The Christian Revelation, which was consummated under the reign of Nerva, disclosed to the world the amazing secret that the Logos, who was with God from the beginning, and was God, who had made all things, and for whom all things had been made, was incarnate in the person of Jesus of Nazareth, who had been born of a virgin and suffered death on the cross."

The Platonic teaching tintured more or less the faith of many of the early Christians, and led to the differences which culminated in bitter strife, and even in wars as cruel and relentless as any which have darkened the pages of history. This controversy was confined chiefly to the Aryans on the one hand, and Athanasius and his followers on the other, the Aryans contending that the Son

was not of one substance with the Father, and therefore not equal with him, and the Athanasians maintaining the Son's consubstantiality or equality with the Father. So close became the difference between a part of the contending forces that they were expressed by a single diphthong, one party styling themselves Homousians and the other Homoiousians. Yet the contest was furious and raged for many years. The differing sects were manifestly as tenacious of their best "Christian consciousness and reason" (as the church authority from whom we have quoted expresses it), established after much discussion from the standpoint of mere human opinion, as if the edict had been written by one of the divinely appointed prophets, and is one among the many evidences of the extent to which the human passions are carried by the frenzy of educated prejudice and religious zeal.

As has been shown, the churches adopting the Trinitarian view of the Deity have incorporated their conceptions into the form of Confessions of Faith. The Church of England and the Protestant Episcopal Church of the United States thus define the Trinity:—

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"The Son, which is the Word of the Father, begotten from everlast-

ing of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. . . . The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

The Westminster Confession of Faith thus explains the Trinity:—

"There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, . . . most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin. . . .

"In unity of the Godhead there be three persons of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

These definitions represent the conception of the Trinity held by all Trinitarian sects. It would seem that the framers of these definitions had in mind a higher conception of personality than that which is commonly held, for it is not conceivable that after so amply defining a God who is most pure Spirit, "without body, parts, or passions," they would attempt the impossible task of reducing His infinity and almightiness to the level of mere anthropomorphism. And if the Son and the Holy Ghost are of one substance, and therefore coequal with the Father, the attempt to personalize them, in the commonly accepted sense of personality, would be equally futile.

There seems to be an irreconcilable difference between the adherents of Trinitarianism and of Unitarianism, and hence a lack of Christian fellowship. The difference, no doubt, hinges upon the question of the personality of God the Father, of Christ the Son, and of the Holy Ghost. From the standpoint of Unitarianism it is maintained that the idea that there can be at once one personal God and three persons constituting a Godhead is inconceivable, and thus viewed it is not strange that there should be an honest difference of opinion between those who believe in the personality of three Gods existing in one God, and one God constituting three Gods, and those who believe in but one indivisible God. Nor is it difficult to ascribe to one set of adherents as much sincerity as to the other.

An eminent Biblical scholar of the orthodox school, in a work entitled "Improved Helps to Bible Study,"

classifies the Trinity into three definitional parts: I. The Trinity foreshadowed: in support of which he cites Gen. i. 26: "And God said, Let us make man in our image, after our likeness." II. Hinted at: citing Eph. ii. 18: "For through him we both have access . . . unto the Father." III. Implied: citing Matt. xxviii. 19, 20; 2 Cor. xiii. 14; 1 Peter i. 2; and John i.

The chief reliance, however, of the Trinitarians is Matt. xxviii. 19, 20, and John i. The former is held to be a formula of baptism, and is thus rendered in the Revised Version: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

The unity of Father, Son, and Holy Ghost, is the three in one and one in three of Trinitarianism, while Unitarianism separates the Son from the Father and holds the Holy Ghost to be an emanation of God in such an impersonal sense as would perhaps be implied in the passage of Genesis, "And the Spirit of God moved upon the face of the waters." This, broadly speaking, is the dividing line between the two sects.

If the definition of person and personal as given by Mrs. Eddy on page 116 of the Christian Science textbook, "Science and Health with Key to the Scriptures," be accepted and borne in mind in connection with the Trinity, the question of a triple personality as constituting the Godhead becomes comparatively simple, namely: "Christian Science strongly emphasizes the thought that God is not *corporeal*, but *incorporeal*,—that is, bodiless. Mortals are cor-

poreal, but God is incorporeal. As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

It will be seen at a glance that this definition of God is no more and no less personal or impersonal than are the definitions of Him contained in the Confessions of Faith from which we have quoted. In this view of God's personality there could be no higher or better definition of the Trinity than that contained in the Tenets of The Mother Church as set forth on page 497 of Science and Health, to which all Christian Scientists point with the deepest reverence.

So closely allied are the Trinity and the atonement that they can only be understood by considering them together. The unity or at-onement of God and man, that is, of God as Spirit and man as the reflection of Spirit (and this is spiritual man), constitutes the divine oneness. From this union of God as Principle, and spiritual man as the reflection of Principle, proceeds the Holy Ghost, that spirit of Truth, or Comforter, which is the ever active Christ-idea, and which exemplifies the saying of Jesus: "Before Abraham was, I am." This is the spirit of Truth, or Comforter, that the Master said would be sent after he went unto the Father.

It may be noted here that Mrs.

Eddy presents the Christian Science view of the Trinity on page 331 of *Science and Health*, where we read: "Life, Truth, and Love constitute the triune Person called God,—that is the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite."

In response to a request, it was the writer's privilege to receive from Mrs. Eddy a definition of the Trinity which has never been published in the exact words in which this one is couched. Feeling that it will be helpful in connection with the purpose of this article, this definition is here given: "Father is man's divine Principle, Love. Son is God's man—His image or spiritual likeness. Holy Ghost is Divine Science, the Messiah or Comforter. Jesus in the flesh was the prophet or wayshower to Life, Truth, and Love, and out of the flesh Jesus was the Christ, the spiritual idea, or image and likeness of God."

Jesus referred to his unity with the Father in the fourteenth chapter of John: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The great Teacher, while distinctly teaching the oneness of the Father

and Son, carefully subordinated himself to the Father. This, taken in connection with his repeated asseverations that of himself he could do nothing, that he must be about his Father's business, and that his Father was greater than he, makes it difficult to understand how his teaching could be so construed as to make him, in his humanity, coequal with God. No one recognized, so much as he, the absolute supremacy of God. Accepting his plain words as he uttered them, we can readily differentiate between the fleshly Jesus and the pre-Abraham Christ,—the "Word" that "was with God," and that "was God," as we read in the first chapter of John's gospel.

Science and Health contains, in addition to the passages already quoted, an explication of the Trinity which, when understood, removes obscurity from this subject and leaves the student in a state of consciousness which enables him to grasp a clearer concept of what Paul says with reference to the Christ, namely, "For in him dwelleth all the fulness of the Godhead bodily."

This concept aids the Christian Scientist in demonstrating the oneness of God and the real man, thereby greatly enhancing his ability to meet the false claims of the material senses in his daily life. Hence the clearer our understanding of the divine unity the better our apprehension of the triune Principle,—the Father, the Son, and the Holy Ghost. This understanding establishes the ability to carry out the Master's injunction to do the works which he taught his disciples to do and which he declared his followers must accomplish.

“BE NOT CONFORMED TO THIS WORLD”

MABEL S. THOMSON

HOW to be in the world and not of it is a question which has vexed the religious mind from time immemorial; in fact, it is hardly too much to say that the pathway of history is paved with a mosaic, much of it very beautiful, of shattered efforts to reconcile two apparently irreconcilable states of mind. In despair of finding any resting-place for the soles of their feet in the stress of ordinary affairs, men have been driven into the desert, into lunatic asylums, into all manner of extremes, as their times or temperaments dictated, in the desire to find some way of living the religious life.

During the middle ages, when the chief occupation of a gentleman was to raid his neighbor's cattle, or to destroy as much of his property as could not conveniently be carried away, the monastery was probably the only possible retreat for those who even in such dark times hungered after righteousness. But we have only to read the annals of those communities to see how far they were from maintaining the spiritual ideal to which they owed their inception. The Reformation in its efforts at wholesale destruction of abuses did not by any means solve the problem; it merely changed its form, and so we see history repeating itself. From the times of Jerome and Augustine to the period of George Fox and the Society of Friends, the same attempt to maintain the spiritual ideal in the material world was gradually encroached upon by “the world,” and

with the passing away of the originator of each particular effort, the ideal itself was submerged in the general trend of human thought.

All this is preliminary to the consideration of the fact that Christian Scientists are confronted with the same difficulty,—how to be in the world, and yet not conformed to it, and how they must be equipped to win in what the followers of all other systems have found to be a losing battle. For information on this, as on every other point, the Christian Scientist naturally turns to the Bible, and especially to the teachings of Jesus the Christ; and it is a remarkable fact that he said practically nothing about it. Beyond the brief reference in the seventeenth chapter of John, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil,” there is really no definite statement on the subject at all. Yet it is quite evident from the conditions the Master imposed upon those who wished to be his disciples, that nothing less than complete self-abnegation as regards “the world” was demanded, although while laying down the strictest rules of admission to his kingdom, he lived the daily life of the people around him, attended their feasts, shared their meals, stayed in their houses, talked with them, went to their synagogues, and was apparently just one of them.

The apostles too, in the intervals of their journeyings with the Master, returned to their ordinary occupa-

tions,—fishing, and so forth. Neither in the gospels nor in the epistles does there seem to be any hint of the idea that Christians must segregate; in fact, such an idea appears to have arisen only about the middle of the third century. The inference is, therefore, that Jesus and his immediate followers had a knowledge or understanding of Principle which enabled them with perfect naturalness to be in the world and yet not of it, and which subsequently was lost.

The fact is that Jesus possessed and imparted to his disciples the true knowledge of right values. He knew perfectly and spontaneously how to differentiate between the real and the unreal, and had no fear; nor was there for him any possibility of losing the distinction between them by confusion of ideas. From this point of view there can have been no need for directions respecting this matter; every disciple, if he understood Jesus' teaching, would find it out for himself. In due time Mrs. Eddy found out for herself how to know the real and the unreal, and after something like forty years of strenuous work in the world and for it, always keeping in advance of its movements, a true seer and prophet, she was yet able to say, "This time-world flutters in my thought as an unreal shadow" (First Church of Christ, Scientist, and Miscellany, p. 268). This knowledge of right values can only be the result of a demonstrable understanding of substance as synonymous with Mind and Spirit, and every Christian Scientist must individually gain this knowledge and make it practical in his adjustment of himself to his own particular environment.

The difficulty of maintaining this attitude does not usually occur in the beginning of one's career as a Christian Scientist. At that period the enthusiasm of the new outlook, and possibly an underlying fear of losing it, causes the student to take a very decided stand against his old habits, pleasures, and even his pursuits, until a more sober attitude is regained. It is then that the serious work of the new conception of life begins in the daily effort to think in terms of Spirit while having apparently to act in terms of matter, to move harmoniously in the world of men and women and yet maintain mentally the clear distinction between the real and the unreal. There can be no question that this was the consciousness held in perfection by Jesus, and that to which he expected his disciples to attain, although he probably did not express it in those words. The true and demonstrable meaning of what he said and did implies it as an inevitable corollary; and the same may be said of the Discoverer of Christian Science, and of what is not only expected of Christian Scientists but that which is necessary to their equipment as such.

This desired attitude of thought, however, cannot possibly be attained, and above all maintained, unless some knowledge is gained of the extraordinary facility with which the human mind is deceived and self-deceived; for unless this is done, while we are on the lookout to the right, the enemy will be upon us to the left. The four living creatures of St. John's vision, who stood before the throne, have a deep significance, for we are expressly told that they had eyes before

and behind, that quick spiritual discernment which uncovers all evil.

In this connection the writer often remembers with amusement, tempered with much sympathy, the struggles of an old friend who had educated a large family in an idea of heaven which would exclude all but the most rigid of Protestant evangelicals, when she lost her favorite son, who had given up all belief in religion of any kind. How was her heaven to stretch in order to admit him? The seemingly impossible feat was accomplished quite successfully, as any student of human nature would have foreseen. Is it not equally possible, even probable, that Christian Scientists may be tempted in behalf of those very dear to them to try to make Principle stretch and give up some of its demands in order that a little "suffer it to be so now" may be found permissible? In fact, have we not all tried to do it at some time?

Another experience of a personal nature which has been of the greatest use to the writer in showing the nature of this difficulty of keeping in the right mental attitude, happened when she was reading very closely some articles on social economy. After perhaps two hours of steady reading, she put the book down and took up *Science and Health*, and found to her astonishment that it had no longer any meaning for her. The right values had temporarily been obliterated by even that cursory survey from the wrong point of view, and it took quite another two hours of close application before the right point of view was reestablished.

To the majority, this phrase "the world" means all that side of human

life which devotes itself to pleasure, society, and so forth; but of course every man's world is the expression of his individual tastes, and in that connection it is perfectly true that "what is one man's meat is another man's poison." From whatever direction the temptation to conform to the world may come, we may be quite sure that, as Mrs. Eddy says, "the nature of the individual, more stubborn than the circumstance, will always be found arguing for itself,—its habits, tastes, and indulgences" (*Miscellaneous Writings*, p. 119). There are fundamental conditions, however, which are common to all humanity, no matter in what particular "world" a person may find himself, through which the suggestions will constantly be made to Christian Scientists to conform to accepted opinions, to do evil that good may come, to be imprudent, to be really dishonest with themselves.

On pages 253 and 254 of *Science and Health*, Mrs. Eddy, in a passage of great beauty, puts forth the statement that to be perfect is the demand of Christian Science, but also that no more is asked of the individual than he can honestly attain to, either slowly or quickly, so that no one need feel discouraged if the prize of his high calling seems far out of reach. The great thing is to recognize the prize, and to be willing to strive for the mastery which will eventually win it.

The supreme test for the Christian Scientist, as for every other person, is the test of success. No one really knows how much the world claims of him till success has made him ease his harness a little bit,—and how

few have come forth from that ordeal unscathed! When Kipling says, "If you can meet with triumph and disaster, and treat those two impostors just the same," he uses a word which is absolutely correct,—for what is there in either triumph or disaster but the shouting of the crowd? The man who from the standpoint of spiritual understanding can treat them just the same, and who in his inmost knowledge of himself is unmoved by

them, can lift his head among the stars, because his feet are planted firmly where Christ Jesus' feet stood when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." He perceives metaphysically the right values, and can walk serenely, not "conformed to this world," but transformed, as Paul counsels, by the renewing of his mind.

RIGHTEOUS NEUTRALITY

GEORGE H. MOORE

THAT "none of us liveth to himself," is a basic law of conduct that can be neither ignored nor reversed. The individual who runs counter to this fact by disregarding the welfare of his neighbor, is soon bound to be recalled to this phase of his personal responsibility. Where thoughts are things, where thought alone is substance,—the real universe that Christian Science is disclosing to humanity,—a man's mental attitude toward his fellows becomes an even more vital neighborly concern than his acts. The conclusion that no man thinketh to himself thereby appears as a law of conduct quite as fundamental in theory, though its restraint is by no means so readily accepted in practice. In his thinking a man may conceivably disregard the rights of others to the point of anarchy, and yet remain undetected if not even unconscious of his disturbing influence or social injustice. Until such a one takes cognizance of the fact that unneighborly action is always secondary to unneighborly thinking, he fails to see that these

two laws are really one, and that the unkind thinking which stops just short of betraying itself in action, may be even more sinister than positive wrong-doing, because it lurks unseen in the shadows, hence unchallenged and uncontested.

If it be even approximately true of human existence (conceived apart from overruling divine Principle), as Herbert Spencer has concluded, that every act of a man's life is the unavoidable result of every act that has preceded it, then it is certain that the moral value of no one of these acts can be judged by itself alone. Yet men have allowed themselves to rely to such an extent on the purely incidental and ephemeral aspects of human conduct as indicative of reality, that a large percentage of human conclusions as to the character and purposes of others is wholly unreliable if not cruelly superficial and unjust. The mental attitude which is often perpetuated on the basis of such unsound premises may be even more brutally severe, because it seems to be so contagious and so blighting

in cumulative effect on others, unless this influence be antidoted, as it may be, through application of the laws of Christian Science.

Mrs. Eddy writes: "Mortal existence is an enigma. Every day is a mystery" (Science and Health, p. 70). The seemingly chaotic sequences of mortal existence appear to be interlocked in such obscure relations of cause and effect, so entangled with false concepts relating to heredity and prenatal tendency, that men are not infrequently puzzled to account for their own inequalities of temperament and desire, not infrequently unable to foretell with any degree of surety what turn of the road they themselves would take in any precipitate moral crisis. No man who has had occasion to sit in dispassionate judgment on his own lapses from Christian conduct, can lightly risk the moral embarrassment of presuming to judge the character of his fellows by the shallow test of appearance alone. Herein lies the adequacy of the golden rule as a practical guide in neighborly conduct. Its obvious derivative, the golden rule of thought,—think of your neighbor only as you would have him think of you,—is even more searching, in that it measures not merely the results of our deeds, but tests unerringly the very springs of all action, that which Paul styles the "thoughts and intents of the heart."

A mountain climber finds it easy enough to forgive himself many a detour, many a stumble or fall, if only he can see that in spite of these obstacles he is getting on and up toward his goal. The inequalities of the path, the temporary loss from sight

of the peak toward which he climbs, the looking back to note with premature satisfaction what he has already gained, or to measure this fearfully against the greater task ahead,—periodic delays due to such causes are negligible if only they become properly related in thought to the better accomplishment of the task in hand.

To pounce upon any one of the hazards of the ascent and by its gage alone to judge the climber there involved; to stand upon an eminence hardly attained and therefrom criticize or rebuke the fellow traveler still entangled and struggling in the underbrush below; to look up from the pitfall which yet challenges our labor with envious complaint at another's point of vantage which we with equal effort may also occupy,—all such conditions of thought violate alike the sound canons of good fellowship and of good sport. Good sportsmanship demands that one accept the give and take, the ups and downs of human life without whining and without boasting. The lessons of sport, which mean simply the matching of intelligence against circumstance or a friendly rival, are equally the lessons of all good living and thinking, of every trial of our faith or courage or effort.

To hold mentally fast to our ideal, to maintain the spirit of our task, to conserve fair play and good fellowship, to compromise with obstruction or handicap because of necessity alone and never from wish or from cowardice, to accept the tests which our task presents, and whether we win or lose still go on,—these are the mental and moral essentials of growth

wherever they be applied. These are the tests of character which we like to apply to ourselves in moments of self-appraisal and moral grooming for the greater tasks to which we all look forward. Honest thinking requires that we indulge no more exacting criterion of excellence in judging our fellows.

One of the sad features of human existence is its frequent failure to measure up to its own standards of excellence. These tragedies are doubly intense when such failure is due to the unconscious mental influence of those to whom one rightly looks for mental sustenance and support. Many a man has failed to realize his best hopes in life because his lot seemed to be cast with those who constantly belittled his aspiration and effort, limiting his present by the poor achievements of their own past, and restricting his vision of the future to the narrow perspective of their own meager faith. Many a glorious sunrise of hope has turned to a leaden gray sunset of despondency under the heavy shadows of doubt cast by friends or by home traditions.

Such influences as these do not need verbal expression to spread their mischievous blight. Mrs. Eddy has written of the "distrust of mortal minds, disbelieving the purpose of his [Jesus'] mission," as the "burden . . . terrible beyond human conception," which "wrung from Jesus' lips the awful cry, 'My God, why hast Thou forsaken me?'" (Science and Health, p. 50). Can it be doubted that countless human sacrifices less heroically made could have been mitigated, if not avoided, by a kindlier

judgment and more generous hopefulness on the part of those from whom this support was due?

No man starts out in life harnessed to failure. It is not thinkable that men deliberately train themselves to be mean, treacherous, or cruel. These qualities are mental accretions born of injustice or abuse, of lack of mental nutrition and incentive, of disappointment and resentment venting themselves in abnormal traits that possibly surprise no one more than they do their sorry victim. To judge these aspects of conduct rightly, is to judge them as we do the rags and dirt and bruises which disfigure the appearance of a climber making a hazardous ascent against unusual odds. They are not the man or any part of the man seemingly involved in their temporary defacement.

Jesus said, "The Father judgeth no man." Any comparison of the complete and the incomplete, the perfect and the imperfect, which is the essence of judgment, is an inconceivable mental process for a Mind which knows only the perfect and complete. Jesus reflected this Mind when he declared, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father." In short, his thought recognized only the divine values in life and conceded no reality to their apparent reversal.

The higher a climber ascends a mountain height, the more nearly level and homogeneous seems the landscape spreading out before his vision, the more insignificant seem the chasms and pitfalls of his former environment. The higher we ascend

in thought approaching that perfect mentality which reflects the divine, the more trivial will seem the unevenness in the temper and quality of mortal mind, the more generous will be our thought toward those entangled in its perils or making the long ascent by our side, and the more fully the work of those who blazed the long trail ahead for us will be appreciated.

The obligations of righteous neutrality are age-abiding, but never before more urgent than now, when the chaotic abysses of mortal mind seem to be emptying themselves before our eyes. The solemn lesson of today is that men and nations need to know each other better, need to look beyond the ephemeral appearance of things and discern as they may the sane, God-governed heart of humanity. A man is a mental shirk indeed who can accept the present world riot of horror as a "necessity," as a just expression of any people's treasured aim, or the disclosure of any nation's hidden ideal, or who can classify the appalling futility of the present issue as due to anything else than gross misunderstanding and distorted rendering of the purposes of assumed rivals.

Yet the lesson of this selfsame war, minimized a millionfold though it may be, is the lesson of every unworthy suspicion of the motives of others, every testy accusation or

quick retort, every quarrel that separates the seekers of a common good. These elements of discord vary chiefly in the extent to which they develop. All alike, great or small, they have the common petty origin of unkind, ungenerous thinking, and all together they have a common remedy, namely, that men shall "judge not according to the appearance," but shall "judge righteous judgment," as the Saviour of the race prescribed.

To know our neighbor better is mentally to separate him from and forgive him for what he does on ungoverned impulse or in moments of moral surprise and timidity, and to cherish what he does from conviction and treasured desire; to magnify not his scars and bruises, but the labored effort which won him these wounds; to signalize the divine values which survive in his hopes and prayers, the moral peaks toward which he looks and struggles; it is mentally to nourish his faith and courage by thinking as nobly and as generously for him as we do for ourselves; it is, in short, to think of our neighbor only as we would have him think of us.

In *Science and Health* (p. 476) Mrs. Eddy has written: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."



To Him be the glory forever!—We bear
To the Lord of the harvest our wheat with the tare.
What we lack in our work may He find in our will,
And winnow in mercy our good from the ill!

Whittier.

A MESS OF POTTAGE

LOUISE KNIGHT WHEATLEY

ONE of the marked characteristics of the man who is truly great is his right estimate of values. A rainbow is a beautiful thing; but a man may become so absorbed in admiring a rainbow as to let his automobile run into the ditch. That sense of correct proportion which clearly distinguishes between the essential and the non-essential is a rare gift. The lack of it once wrought disaster to Esau, as many of us may remember. Returning one day tired and hungry from hunting, he found his younger brother, Jacob, seething a mess of pottage for his own supper; and the savory odor greeted him so pleasantly that he cried out, "Feed me, I pray thee, with that same red pottage; for I am faint." There seems to be a general belief that when a man is hungry he will do almost anything for food; and in this case covetousness and duplicity quickly took advantage of the opportunity to drive a hard bargain. "Sell me this day thy birthright," suggested Jacob; and the elder brother sold it, just because that little dish of red pottage looked bigger to him for the moment than anything else in the world.

Let him who feels disposed to smile at the manifest absurdity of that transaction of centuries ago, first honestly ask of his own heart whether or not he himself has ever done, or has ever been seriously tempted to do, an equally foolish thing. Sometimes we make mistakes without realizing that they are mis-

takes until afterward; and it is quite possible that until Esau actually went to his father for the first-born's blessing and failed to receive it, he had entirely forgotten that moment of weakness, when the savory smell of pottage so took possession of his senses that he sacrificed everything to get it.

Moments of weakness are common to humanity, and they seem to be the moments, unfortunately, for which the adversary is always watching. It was when Jesus had been for "forty days and forty nights" in the wilderness without food that the devil first appeared to him. It is when a mortal is "an hungred," when the heart is starving, unsatisfied, desolate, and desperate, that one listens to arguments which he would at any other time repudiate with scorn. Red pottage is not a thing of the past, although it calls itself today by quite a different name. Indeed, its name is legion, for red pottage means only that particular phase of temptation best adapted to attack each human consciousness at its weakest point, whatever that may be.

Sometimes the temptation takes the form of that which the apostle John terms "the lust of the eyes, and the pride of life," so dazzling the sight with its mesmeric glitter that one after a while ceases to remember the sweetness and simplicity of a life "hid with Christ in God." Again, it calls itself a friend, inducing one through a mistaken sense of loyalty to follow personality rather than

Principle. Another time it calls itself an enemy, adroitly bringing about a separation between those who should be working together in unity and love. Sometimes it is ambition, making one lose sight of the true humility of the Christ-idea in his desire to shine among his fellows. Again, it is personal domination, bartering the priceless privilege of serving for the empty satisfaction of seeing others blindly rush to do its bidding. Then again, it is human will, threatening to crush beneath its iron wheels those who refuse to run before its chariots. It may sometimes call itself by the innocent and guileless name of lethargy, softly wooing the unwary into pleasant slumber. But it matters not under what guise it appears; when one comes to analyze it, it is nothing but a mess of pottage after all.

Yet how lovingly has our Leader, Mrs. Eddy, with a wisdom and foresight which the world even now but faintly comprehends, sought to guard the student of Christian Science from these very things. No one can honestly study the Church Manual without being impressed by the fact that not only are the things essential to his spiritual welfare clearly pointed out therein, but that no less clearly are also indicated those non-essentials to progress which, if followed, would inevitably lead those who fail to heed, into all sorts of strange and devious byways. The path which leads to righteousness is straight and narrow; and to listen to the wise and simple admonitions of the Manual is often to be saved from dangers of which the student himself may be entirely unconscious; for, as Mrs. Eddy herself has said of this remark-

able book, "it stands alone, uniquely adapted to form the budding thought and hedge it about with divine Love" (Manual, Article XXXV, Sect. 1).

It sometimes happens, however, that the budding thought objects to this tender and gentle guidance. We have probably all seen a little spray of morning-glory vine, which, for reasons best known to itself, refuses to grow upon the lattice lovingly provided for it, but seems to prefer to wander off in some entirely new direction. It apparently argues that if it wants to climb up the grape trellis and mingle uninvited with the grapes, it has a perfect right to do so, regardless of the fact that by so doing it has left an empty, ugly place upon the lattice, and marred the beauty and symmetry of the parent vine in general. So it carries out its own will, and for a time everything goes along well; but after a while the day comes—and it always comes—when the ruthless fingers of the gardener tear it off the trellis, because it is keeping the sunshine from the grapes. Surprised, but not discouraged, it looks about for something else on which to climb, and presently is found continuing to assert its independence by uselessly twining itself about some convenient rake handle. Again things go on all right, and it feels quite satisfied with itself, until somebody happens to pick up the rake and walk off with it. Then perhaps the morning-glory vine may begin to see that something is wrong.

To become a member of The Mother Church means much. It means progress, and progress means responsibility. The story is told that when word was brought to the

Princess Victoria of England that she had suddenly become ruler of a mighty empire, this girl queen of eighteen looked up into the grave faces of her counselors and said, with touching simplicity, "I will be good." The greatest thinker of whom the world has ever known once said, "Unto whomsoever much is given, of him shall be much required." Much is truly given to him who is admitted to the privilege of membership in The Mother Church. His responsibility is not ended when his application has been accepted and his annual dues have been paid; in fact, it has only just begun, for The Church of Christ, Scientist, does not depend for its strength either upon number or upon money. Resting upon the rock, Christ, the spiritual structure, which is the true church, is established in and sustained by Truth, divine Love, and demands and receives that entire obedience which "gives man power and strength" (Science and Health, p. 183). He who would become thus entirely amenable to Truth and profit thereby, must be faithful first, last, and always to his highest concept of the right and wise way to meet the present need as expressed in the church organization with which he had identified himself. Such a one, if a Christian Scientist, can but look with distrust upon anything which tends to lessen his love for The Mother Church, his interest in all its activities, or his loyalty to those who are required by the Manual to see that its requirements are suitably met.

Not a little of that which calls itself progress, freedom, independence, growth, expansion, etc., is only a mess of pottage, newly and delicately sea-

soned to suit the modern palate; and so artfully does it manage to conceal its true identity that the younger students of Christian Science are not always the only ones to be deceived, but even those who have for years made steady and uninterrupted progress may become for the moment so confused that their transaction with their brother Jacob appears to them not in the light of a nefarious and unholy bargain, but as some heaven-inspired deed. Occasions have been known wherein one who has always been an earnest and conscientious worker suddenly finds himself confronted with a by-law which he has read many times, and yet whose real import he has never before understood. To his astonishment he discovers that he has been doing something which, though quite innocent and harmless in itself, he can now see would not, if adopted by every one, be the best thing for the cause in general. So he stops to think the matter over; and thus hesitating, Esau begins to smell the pottage. One of the peculiar properties of pottage is, the longer you linger near it, the more savory it seems to grow.

Why should I not have it? the worker argues. Rules and regulations are all very well for the majority, the great proletariat, so to speak, incapable of self-government, but I have grown beyond the need of rules and regulations. Should not one of my advanced understanding be allowed to use his own judgment occasionally? This thing he has been doing may be good, very good. In fact, he may have often been commended for his brightness in thinking about it. Why should he give it up

just because there is supplied "within the wide channels of The Mother Church dutiful and sufficient occupation for all its members" (Manual, Article VIII, Sect. 15)?

O Father, divine Love, Thou that not only carriest the lambs in Thy bosom, but gently leadeth those worn and weary with the burden of the day, "keep us from our own undoing" (Hymnal, p. 140). Our Leader tells us that "one backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow and repose from many a heart" (Miscellaneous Writings, p. 339). But Esau will

not heed. In the "evil hour" which the Master said should come upon all the world, he loses his sense of right proportion, and the little thing he has been looking at so long grows each moment more dear to him, more sweet, more greatly to be desired. Jacob whispers, "Sell me this day thy birth-right." The day comes when that great and world-wide impetus for good known as the Christian Science movement is compelled to go quietly on without him; and if any of those with it should happen to look back, Esau may be seen sitting alone, a forgotten speck on the far horizon, eating his mess of pottage.

"WHENCE THE HEALING WATERS FLOW"

CHARLES HENRY PHILIPS

THE invalid, in his earnest yet sometimes wavering endeavor to obtain surcease from sickness and distress, has sought out many inventions, but not one of them has relieved him from the hopeless task of looking to material effects as an explanation for a result wished for but not attained. Still it is easily believable that in turning to a possible method of cure one would be solicitous to avail himself of any reasonable means leading to this desirable end. This is noticeably the case with one who looks to Christian Science for relief. If there is not an immediate improvement in the general condition of the patient, he is apt to begin to grope among material manifestations for a probable solution to his lack of response, and for want of a better excuse entertains many silent as well as audible suggestions that Christian Science is not doing for

him what he had been led to think it might and would do.

Let us picture a stream of water, pure as crystal, breaking through the silent wooded depths of a great forest, and then dwell for a moment upon the countless years and seasons after seasons that this stream has been flowing along in its limpid clearness. Miles farther on through the moorland and across the fens, another stream, very muddy and impure, empties into it. There is a momentary clash and a swirling of the mingling waters, the surface again becomes unruffled, but not far below the confluence the current has assumed a dirty, forbidding aspect. Would it be of any avail, in seeking a way to cleanse the waters below the confluence, to find fault with the liquid clarity of the current far up in the woodland? In fact would it not be a physical absurdity to at-

tempt to purify the stream below the confluence, so long as the inflow from the muddy lowlands was greatly in excess of that coming from the forest reaches? No amount of ingenious calculating or intricate engineering could rid that stream of its muddy appearance while three fourths of its input was mud and dirt. There would be just one course to pursue to arrive at a practical result,—either the inflow of the muddy water would have to be cut off at the confluence, or its proportion reduced so that it would fall below that of the current coming from the woods.

In seeking a satisfying reason as to why we are not always healed at a time and in a manner we had perhaps outlined for ourselves, may not our mental state be likened to the channel of the muddy stream at the confluence? Perhaps our burden of sickness may have grown heavier; there may have been an accession rather than a diminution of perplexities; unexpected complications may have developed, and a weight of discouragement may be bearing us down as a consequence of our slight prospects; and we are tempted to admit, tacitly at least, that our condition seems to be getting worse rather than better under Christian Science. We are looking down into the muddy stream, and the longer we contemplate it the more deplorable the situation seems to be, with less likelihood of our improving it.

Are we wondering why, being so occupied with good works in trying to study the Lesson-Sermon and our other Christian Science literature, in assiduously attending the services, and in placing ourselves in touch with

all the activities of the cause, we are not measurably benefited? Jesus said, "Why callest thou me good? none is good save one, that is, God." It is possible we may be blinded to the fact that of ourselves we can do no good thing, that material sense never conceived the least particle of good, and that what seems to our finite comprehension a good work, is but an exaggerated extension of a good mortal.

On page 299 of "Miscellaneous Writings" Mrs. Eddy tells us that "the good which the material senses see not is the only absolute good;" then it is the good which is God, the good which is "altogether lovely," the good which cannot be realized, except as we are found not wearing our own righteousness, but clothed upon of the Spirit. This involves the putting off, the destruction, of a false mortal sense of goodness, which would interpret every benefit received in terms of its own value, not rendering to God the glory which belongs to Him alone. Just as we would shut off the alluvial current at the confluence, not by an abnormal attempt to lessen its volume below, but by an expeditious maneuver from above, so the material sense of good must be cast out, not by any human device of will or plan, but by the inflow of that love which seeth its own in another's good. Perhaps, too, we may have an egregious notion that while Christian Science is all and even more than it is reputed to be as a therapeutic agent, and while we are willing to give it credit for its many cures, and are even prepared to try it, yet latently we cling to the thought that it cannot help us.

Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." He who has enlisted on the side of Spirit for metaphysical healing, has omnipotence with him every instant, and every instant with God means to be "every whit whole." A self-deprecatory ventilation of ominous forebodings can never get into the kingdom, any more than the muddy current at the confluence can reach the pure fountain outflow. If there are a hundred examples given to prove the truth of a certain rule, the working out to a successful solution of one of them makes good the rule for the ninety-nine. Likewise, if Christian Science were not a good rule for the ninety-nine, it would not be capable of being worked out for the one; thus the one has just as much of the truth of the rule as the ninety-nine.

Mrs. Eddy says: "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Then we need to have manifested in our consciousness a willingness to know the truth, and if we know it well enough, it will indeed make us free. The order of healing in Christian Science is susceptible of no misuse, and will work out the Spirit-rule, not merely in one instance or in ninety-nine instances, but in every instance. A desire on our part to believe that omnipotent good can do the healing, yet coupled with an unwillingness to accept it as being able to meet our case, is tantamount to an admission that divine Truth is powerless in some instances, and this mental position stultifies the integrity of our motive and defeats the

purpose of right action. It would be as decidedly erratic to maintain that the unadulterated stream from up the heights would continue on in its sparkling clearness, even after it passed the confluence of the muddy waters, and yet that it could become contaminated under certain conditions and lose its individuality, as to hope to gain a realizing degree of Truth's healing efficacy by declaring that God is our refuge in times of trouble, and then running to cover under the falling walls of mental imbecility, lack of faith, and distrust of the one unfailing remedy. Such a negative attitude stifles the very springs of righteous intent, seals up for us the fountain sources of good, "whence the healing waters flow," and leaves us as floating jetsam on mortality's "unresting sea."

Then again we are sometimes well contented in our extremity to let the truth as presented in Christian Science help us, provided we are permitted, in the interval awaiting healing, to have our way in occupying the time as we may feel inclined. In other words, we are not very particular how persistently or uninterruptedly the clear stream runs through the wooded depths, so long as the confluent intermingling is not interfered with. As Jesus was on his way to Jericho, he met the blind man Bartimæus, who besought the Master to have mercy upon him; and then upon being asked what he wanted, he answered, "Lord, that I might receive my sight." It was necessary that he should be active in his search for the light; then he was rewarded.

The mentality that is not awake to

the demand of the hour, that is dozing away the intervals of work and study in indifferent unconcern, giving little if any attention to the duties nearest his spiritual welfare, will find in the course of time, that "the night cometh, when no man can work." His thoughts will become so blinded to the truth that there will be no response.

To want help in Christian Science, and yet to withhold the least measure of individual effort or responsibility, is like applying a lever to lift a heavy object without the medium of a fulcrum. It is said Jesus could not do many mighty works in some places because of the people's unbelief, and it is as certainly evident that Christian Science requires the patient to be honest and alertly sincere. If the fig-tree withered away and died because of the Master's rebuke, what may we expect as a result of unimproved opportunities? And can we wonder at our lessening returns when we have sown the seed so sparingly?

In presenting these phases of mortal thought as possible hindering factors in our problems, may they not be appropriately compared to

the muddy current at the confluence, which, meeting the pure stream flowing from the wooded depths, is first stirred up by its goodly proportions, self-sufficiency, then subsides under the stress of a sharp reaction, self-depreciation, or gathers in stagnant inaction, self-ease, farther along its course. In the forty-seventh chapter of Ezekiel we are told of the waters which go down into the desert and into the sea, and that everything which moveth whithersoever the rivers shall come shall live, for they shall be healed. If we would gain the full significance of this beautiful lesson, we cannot fail to see that not only everything that liveth and moveth, the spiritually awake, whithersoever the waters go, are healed, but even the desert and the sea, the mortal modes of fear and disease, are cleansed and purified through the wholesome activity of Love's unfoldment.

Thus dwelling upon the banks of the river which is ever flowing to restore but not to destroy, we shall eat of the leaves of the tree, and the promise is that the inhabitant who abides there shall not be sick, but shall be forgiven his iniquity.

There is no room for envy in the heart of a man whose life is consecrated to interests larger than his own. He who is trying to serve not himself, but the world, will not be jealous of those whose efforts in the same direction are crowned by higher achievement. If, when I have done my best, the quality or quantity of my work remains below the average, that is cause for regret; but if there is some one whose performance rises far above the common level, I ought to be glad that the abundance of his success balances the deficiency of mine. I shall be glad if I love the cause for which I labor more than my own profit or renown.—*Rev. T. Frank Thompson.*

TIME AND SPACE

WILLARD S. MATTOX

TIME and space play a far more important part in the garden of Eden story than is commonly credited to them. They are so customary and usual, a sort of daily event, so to speak, that they are accepted at their face value and without much, if any, question. No one, as a general rule, ever stops to ask himself, What is time? or, Where and what is space? To define either of these seemingly necessary and natural elements of human existence, in the opinion of the average man, would be a useless endeavor, and there are not many who try to do it. Everything we do, says the materialist, is done in space; we are here or there; we move from place to place through the indefinable thing called space. But, he argues, since everybody knows there has to be a place in which to put all the multitude of material things that exist, from an iron mountain down to a microbe, there is no need of defining it.

Then, too, all that mortals do, is done either on time, ahead of time, or behind time. We are usually either early or late, but whichever way it turns out, time is an essential part of the history of the human race. History, indeed, is a record of events, of things that have happened at one time or another; it is a tracing of the development of mankind from the crude conditions of prehistoric times to the present highly civilized state of society. As a consequence, history depends upon time. Without time, there could be no history.

After this manner the skeptic reasons, shrugs his shoulders, and goes his way, complacently satisfied that time and space are eternal realities,—so why argue about them. The two chief conspirators against the harmony of man, which have skilfully and persistently cultivated and promoted the fallacy of time and space, are medicine and scholastic theology, both of which have so appealed to ignorance or to innate fear that mortals have become convinced that everything they are or do, everything they need or have, depends upon the question of time and space. All hope of success, all expectation of future happiness, as well as all the misery crowded into the agonized recollection of the past, to say nothing of the abiding anxiety for the future, are virtuously exploited by these two offsprings of that false sense which gave material names and ascribed material natures and characteristics to God's spiritual and perfect creation.

According to the popular and very general belief, fate crouches in the shadows of the misty future, waiting the appointed time when it shall demand from mortal man the final payment. From the rear, memory follows close, ever iterating and reiterating unhappy recollections, such as Whittier pictures in the couplet,—

For of all sad words of tongue or pen,
The saddest are these: "It might have been."

Tormented by regret for the past and fear of what is to come, how many of Adam's race have echoed that plaint of the apostle, "The good that

I would I do not." The warp and woof of the Adam-dream is woven out of this universal shudder in memory of the past, and the pitiful fear of an unknown and inscrutable future. Time that was, and time that is to be, keep mortals busy with unnecessary penance and a totally unfounded expectation of the remorseless penalty that is waiting for the traveler at the end of his journey.

That shop-worn phrase "Time is money" epitomizes the unworthy and selfish mortal notion of the value and uses of the hours and days of human striving. Time is not money; it is, on the contrary, a marauder who robs mortals of peace and contentment, who deprives them of happiness and health, and all that is worth while. It hurries us or retards us, excites or restricts all human action, spoils the temper, and prevents a placid and tranquil consciousness, without which there is no joy of living. Charles Lamb expressed a quaint albeit an improved sense of time when he said, "I have lived nominally fifty years, but deduct from them the hours I have lived for other people and not for myself, and you will find me still a young fellow." Jesus' clearer vision saw no necessity for an undue contemplation of times and seasons; he said, "Take . . . no thought for the morrow."

Progress, according to material development, is a weary trudging nowhere in particular. Healing by material remedies is a never ending process of getting well, which does nothing better than to inscribe on the tablets of mortal yearning a long list of "incurable diseases." It is a hopeless pursuit of a fleeting *ignis fatuus*.

Salvation, according to theological dogmas, is an equally interminable search for a beatific state of perfection which is always coming but which never actually arrives. To all of this ignorance Christian Science comes to teach the great fact of spiritual cause and effect, which includes a saving comprehension of health here and now, and which reveals an already saved universe of spiritual ideas, needing neither drugs nor surgery to restore wholeness to the perfect man, nor a future salvation awaiting the perfect and complete son of God.

In answer to the fatalistic doctrines of medicine and theology, which numb endeavor and paralyze effort, Christian Science comes with an invigorating message of hope and encouragement. When we begin to understand, even faintly, that creation is complete, that the infinite perfection of being has been forever here and everywhere, we are also able to glimpse the great truth that eternity is here and now. As a consequence, past and future are recognized as illusive torments devised specifically for mankind's undoing.

With this awakening, comes a growing sense of power to override the laws of condemnation and censure that accompany the false belief of time and space. The dream that there is a yesterday or a tomorrow is seen to be a myth, when thought rises to the point where it can see that in God's universe no evil has happened, no evil is about to happen, because good is ever present. Discordant events are not transpiring, according to the true understanding of divine history. God's man does not have to wait for something to

take place, for something to be accomplished, since all good is, and there is no evil.

Mortals are learning that time and space are both dependent for their supposed existence on a belief in the reality of matter. Scientifically defined, time is a record of the movements of matter bodies. Day and night are brought about by the rotation of the earth on its axis. Seasons, periods and epochs, centuries and æons, are due to the movements of a physically conceived universe. Space is the measurement of distances between matter bodies. When an illuminated sense as to the spiritual nature of the universe appears in its fulness, matter is obliterated as an entity, and with its departure, time and space disappear in the infinite calculations of "an eternal now."

In *Science and Health* (p. 125) Mrs. Eddy says, foretelling the time when this spiritual understanding will be present with men, "The astronomer will no longer look up to the stars,—he will look out from them upon the universe; and the florist will find his flower before its seed." The exalted thought which is able to comprehend these truths is learning that there is no space, no geographical location, no hither or yonder. All that is, is here, in consciousness. For this scientific reason, man, as our Leader indicates, does not need to take a journey or to travel through space to acquire good, or to bring substance to himself from some distant point, nor does he need to flee across continents to escape impending danger, since there is no distance, and no evil to threaten, for the reason that eternity is here and now.

Theology diligently prepares the thoughts and aspirations of its devotees for a future surcease from sin and sorrow. Theology's heaven is not unlike what Hamlet says of death,—

The undiscovered country, from whose bourn
No traveler returns.

Mankind may not know where heaven is, or how or when it may be reached, but they are taught they are journeying to it, and that they will arrive at a blissful condition some day. An illusive hope, a never present good, is the best that scholastic dogma can offer to suffering mortals.

The edict of *materia medica* which enthralls the Adam-race, is to the effect that disease must run its course; there are stages of infection, inception, progress, convalescence, and possibly ultimate cure, but it is always *mañana*, tomorrow. And in the theory of medical healing, tomorrow never comes. Mrs. Eddy writes in "Unity of Good" (pp. 11, 12): "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes." In that day Isaiah's prophecy will be fulfilled: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."

The underlying basis of all existence, according to the revelation of Christian Science, is that God is

changeless good, always the same, always here, and always everywhere. When the light of this uplifted understanding shines into the lives of mortal men and women, the pettiness of human events loses its power to overwhelm us. We refuse to be awed or impressed by suggestion of immanent evil, of the limitations of time and space. The so-called laws which accompany these fictions, lose their power of execution to those who are more and more consciously abiding in a sense of eternity.

This truth, realized and demonstrated, is a rebuke to all that now intimidates and frightens man, to all that implies a present inability to be well, or happy, or complete, or perfect. Jesus' words, "Be ye therefore perfect, even as your Father which is in heaven is perfect," were not an entreaty; they were not an appeal to mortality to try to be good, but were rather a statement of spiritual fact. What he said will be better understood when it is read as he un-

doubtedly meant it should be. "Ye be perfect," is an authoritative declaration of one who knew whereof he spake, who had proved in his own earthly career that infinite opportunity, limitless capacity, abundance of power, belong to God's man by reflection, and are in a degree demonstrable here and now.

In "Unity of Good" (p. 61) Mrs. Eddy makes these advanced statements of the Science of being: "Coming and going belong to mortal consciousness. . . . Spirit and spiritual man are unchangeable,—neither advancing, retreating, nor halting." The consciousness of these truths will bring an unlimited outlook and a truer appreciation of scientific being. To accept and to understand this divine revelation, heals disease, brings rest and peace, allays fear, quiets anxiety, destroys envy, hate, greed, selfishness, all belief that there is some presence and power other than God, and ultimately robs the grave of victory."

[Written for the *Journal*]

CHRISTIAN SCIENCE

LUMAN A. FIELD

ETERNAL Science, pure, divine,
Our waking hope looks up to thee.
Thy healing light, with power benign,
Falls on our eyes, and lo! we see.

Within thy wondrous light serene,
Sorrow doth wane, true joy abide.
Thou leadest us to pastures green,
Beside still waters, thou our guide.

Light of the ages, shine for aye;
Dispel the lingering fear and gloom,
Reveal thy radiant, joyous day,
Ever the narrow way illumine.

OUR DAY'S WORK

DR. EDMUND F. BURTON

MEN have always believed in a God. Most men have believed, and Christendom declares, that the supreme power is good. At the same time the majority of Christians believe that evil is a real power whose present force is often superior to good, so that man must wait for some future act of God to free him from its power. The optimist hopes for the best, but has no stronger weapon against the worst than the expectation of finding a silver lining to the clouds which encircle him. The fatalist believes in a good God, but folds his hands resigned to evil as God's will, accepting as forms of good all the evils to which the material senses testify. Christian Science has been incorrectly classed with both these beliefs, and there are some sayings of Jesus which, being misunderstood, are quoted in support of each; as, for instance, Jesus' answer to the question of his disciples as to why the man was born blind,—“That the works of God should be made manifest in him,”—and again his declaration when told of the sickness of Lazarus,—that it was “for the glory of God.”

Of all men Jesus was the least resigned or indifferent to evil, and this wonderful story of the raising of Lazarus does not teach careless or wilful neglect of human needs because of any necessity put upon a mighty, but not almighty, God, nor even any yielding to a demand that miraculous signs be given. When Jesus was told of the sickness of Lazarus, he was as

ever about his Father's business. The account which we have does not indicate that he was doing anything unusual on those days before he came to the grave of Lazarus. By word and by healing he was holding up to the people an understanding of life as spiritual, and a few of them were tasting crumbs of the precious bread he was breaking, while most were going on their ways unfed and unenlightened. He was not deceived as to the immediately apparent results of his teaching, but it was his work for that day.

When from the household of Jesus' frightened friends came the word that Lazarus was sick, in the light of Christian Science teaching we know that Jesus saw the truth of the situation; knew that his Father was the only power in that household as elsewhere; knew that Lazarus was not out from under the care of ever present Love; knew that because God is Life, man is immortal. He therefore went on with the work in hand, speaking to those near him, imparting to them the rudiments of the truth which he had often expounded to Lazarus and his sisters, and of which a fuller comprehension on their part would have saved them the sickness, the terror, the frightened demand upon the friendship of Jesus, their summons from his work, and their experience of death and loss. Knowing more than the messenger knew as to the real conditions, he quietly, serenely, lovingly, scientifically went on with his day's work, neither delaying

nor hastening, neither alarmed nor tempted into the giving of a spectacular sign, but simply attending to his own, his Father's business.

Was there a moment of surprise when a human sense of love for his friend betrayed Jesus into a startled fear as to that friend's danger? If it were so, instantly, instinctively, he must have turned with the affirmative prayer of confidence to his Father and received the assurance that all was well, together with direction to go on with the work in hand. When in its course he came in due time to the place where disaster was still apparent to those who saw not as he saw, and there met the difficulty face to face, the manifestation of divine power was indeed to God's glory, beyond that hoped for or believed in by the limited faith which first sent for Jesus; for although that faith was even then able to say, "If thou hadst been here, my brother had not died," it demanded the personal presence of the Master, and that speedily, lest the trouble should go so far as to be beyond even his control. On page 75 of *Science and Health* Mrs. Eddy says, "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it."

It is not necessary for us to suppose that Jesus accurately and from the first foresaw the event as it proved to be. His answer to his disciples, "for the glory of God," was based upon his knowledge that all things whatsoever are for God's glory; that all things, when spiritually understood, manifest the power

of Love, and that if he continued to perform the duty plainly before him, he and others would surely see this glory. So today, in the very condition which seems to be the utter rout of good before victorious evil, we may with the eye of faith see that there is nothing actual and real but the glory of God. "Not my will, but thine, be done," was the Master's guide, and much obedient listening to God's voice enabled him in undisturbed performance of the day's work to leave his friend in the hands of omnipresent Love, his Father, knowing that God's will means eternal, invulnerable life.

The tears that filled Jesus' eyes as he later stood at the grave and looked upon the man whom he knew to be living, while to others he seemed to be dead, may perhaps have been allied to the great drops which he sweat in the garden, for possibly he here saw in the death and raising of Lazarus a foreshadowing of the supreme trial and culmination of his own work in the overcoming of the world's hatred of Truth. We would rather believe, however, that they were tears of joy in the actual beholding of this new justification of his faith in divine Love, combined with gratitude for that paternal gift of confidence and wisdom which guided his thought and action in accord with the truth of the ever-presence of Life, and so enabled him to repel the suggestion of sympathetic fear which would have drawn him into neglect of his work. He was thus enabled to say, "I knew that thou hearest me always," and with his heart full of this joy and gratitude to speak with authority to Lazarus, bidding him come forth.

Jesus' unique understanding of the greatest and most fundamental truths of being was the tremendous power which during those days was expressed in simple, faithful doing of the seemingly unimportant things of each hour, doings that may have seemed heartless in face of the demand made upon him, and perhaps almost heedlessly persistent,—the steady steps along the country road; the reiteration of the oft-told and simple truth to dull ears; a gentle touch of the hand upon some peasant; a patient answer to a trivial and non-pertinent question; healing that met with no other response than ungrateful acceptance of physical relief; messages of love to those whose understanding of the message, of the messenger and of his mission, went no nearer the mark than incredulity and suspicion. Moreover, the word that came to him from Mary and Martha would have suggested not only alarm for his friend, but also pleasure to be had in relieving the anxiety and grief of those he loved personally, and in receiving from them grateful thanks and love in an atmosphere of friendliness sharply in contrast with the stolidity, misunderstanding, and perhaps even open opposition and reviling, in the midst of which his day's work was keeping him.

Jesus' consciousness of the ever living, ever creating omnipotence showed all claims to material power to be counterfeits and misconceptions. It was the same understanding that enabled him afterward, on a day which was neither more nor less filled with obedience to God's will, neither more nor less dependent upon Truth than the days on the road to

Bethany, calmly to say to Pilate, "Thou couldst have no power at all against me, except it were given thee from above," for he knew that all power is of God. He knew that although Pilate and all the rest of the world believed in personal power, the power of the Roman Empire, of its procurator, of the priests, yet notwithstanding these beliefs, Love, his heavenly Father and the Father of Lazarus, was the only force in the universe; that nothing could be done which would result in anything that could destroy Love's activity; that death is not a part of Love's product, and that therefore neither death nor any other evil could by any means overcome the one who knew the real nature of all power and his own relation to its source.

The Master well knew that the power which appeared to Pilate and to others as personal could not really oppose divine power, even if it were misunderstood in mortal concept, misapplied and reversed in mortal thought. He also knew that the only effect of such misunderstanding is to destroy itself in whatever form of its many inventions it appears, and that it can never go beyond the destruction of itself in its highest assumed form of material body or mortal life, leaving forever untouched and unharmed the life of man as God's idea.

Are we not justified, then, in learning from this history, through Christian Science study and experience, that had Jesus' perception of all conditions been less keen, less scientifically correct; had it been possible for him to neglect the work in hand to hurry to a friend, believing him

to be in real danger; had his faith in God been less firm; in short, had he believed the message sent to him by the bewildered sisters,—would he have been able, when he did arrive, to call Lazarus from the condition in which he was thought to be by those who sent the message? Had he not met the demands of that day “in the same place where he was,” he could not have met those of the days that came after. And were it supposable that the Master had not been able to perform that later day’s task at the grave of his friend, it would also be possible and logical to conceive that he never could have shown to his disciples the body whose life the assumed power of the executioner on Calvary was not able to destroy.

The complete understanding of this story of the raising of Lazarus would do wonders in enabling each of

us consciously to live a full and complete life on an earth where God’s will is done as it is in heaven; and if we have not already learned it, there is no more important lesson for us than the one indicated here,—that there is no day’s work which is not God’s work; that no day’s work is less important than that of another, and spiritual power is shown even in the performance of that which looks simple and drudging, so long as it is known to be done in obedience to God and His law. There is no day in which the supreme truth is other than God’s allness, or in which the least action can be based on any other premise. Clearly, this incident in the life of Jesus emphasizes as fundamental the truth that “now is the accepted time,” and that upon this truth rests the understanding which is the world’s salvation.

“AS A LITTLE CHILD”

JOHN M. DEAN

EVERY Bible student is familiar with the story of Naaman the leper, and as with all Bible narratives, it is not difficult to give this story a modern application. It will be remembered that Naaman, having been told of some wonderful cures wrought by Elisha, the prophet of God, took “ten changes of raiment” and went “with his horses and with his chariot, and stood at the door of the house of Elisha.” There was no evidence of humility in his attitude, as in a condescending manner he stood there, as if expecting the prophet to come out to him and perform some miracle. Indeed, when Elisha sent the simple message, “Go

and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean,” Naaman became very angry, and went away, saying, “Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” Afterward, however, being advised by his servants to consider the reasonableness of the counsel given, and realizing that he had exhausted every method known to the medical men of that day, he thought better of Elisha’s requirement and did as he was told, and “his flesh came again like unto the flesh of a little child.”

Christian Scientists are constantly coming in contact with those who,

like Naaman, seem to think they are honoring Christian Science in coming to it for help; they have put Naaman's query into modern phrasing and asked, Are not scholastic theology and *materia medica* better than all the works of Christian Science? On page 456 of Science and Health, Mrs. Eddy tells us that "Science makes no concessions to persons or opinions," and in the Preface (p. x) she says, "The author has not compromised conscience to suit the general drift of thought." We read on the same page that "no intellectual proficiency is requisite in the learner, but sound morals are most desirable."

Pride of intellect has been a barrier to the acceptance of Truth by many a good man and woman, and this in spite of Paul's declarations that "the wisdom of this world is foolishness with God," and that the things of God must be "spiritually discerned." It will be remembered that even Nicodemus "came to Jesus by night," fair proof that he sought the cover of darkness for fear of the ridicule which a knowledge of his visit might bring upon him. Of the immediate followers of Jesus there were "not many wise men after the flesh, not many mighty," and this was due solely to the fact that the so-called human intellect is "puffed up" and needs to be transformed before it will accept as true anything which has not emanated from its own plane of consciousness.

For this reason, as it would seem, the apostles were drawn from the ranks of the poor and unlearned, and it is to the "poor in spirit" that Christian Science makes its appeal

today. The scribes and Pharisees of Jesus' time refused to accept him as the Christ, because he failed to come in the way prescribed by their theology. That the redeemer of mankind should come as a little child, born in a manger, was so utterly at variance with their ideas of the pomp and circumstance of the Messianic appearing, that it is little wonder they rejected him. But their opinions never affected the establishment of Christianity, nor will corresponding human opinions prevent the reestablishment of the teaching of Christ Jesus today.

Because of its very scholasticism, theology could never have discovered Christian Science, and this is the only answer offered to the frequent question as to why an unostentatious woman found something which all the doctors of divinity had failed to find. Mrs. Eddy recognizes this condition of thought in her writings, and voices the gratitude of Jesus by repeating his words, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Jesus also said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein," and "of such is the kingdom of heaven." The child-thought has comparatively little to unlearn,—there is little to be poured out of the vessel in order that truth may be admitted to the childish consciousness,—while those of older growth have to rid themselves of the accumulated sediment of pride, self-will, envy, malice, greed, hatred, jealousy, and all the hideous train of misdirected thinking.

It should not be inferred, however, that Christian Science discourages the acquisition of learning, for its teachings promote knowledge in a degree unknown to other systems. Nevertheless, it consistently contends that all genuine expansion and enlightenment of thought are due solely to the influence of divine Mind, which is gradually and in multifarious ways displacing all assumption of power by the so-called human mind. Every particle of good operative with humanity today results from right thinking, and right thinking comes from God alone. So, then, neither human intellect nor will-power ever accomplished aught for the good of mankind, and all real progress, along whatever line, only "shows human power to be proportionate to its embodiment of right thinking" (Science and Health, p. 225).

Thus we see that every really good thought is from God, while every erroneous thought proceeds from the "carnal mind," which the apostle declares is "enmity against God." Men may believe that they of themselves have wrought something good, but in spite of mortal egotism the forever fact remains that "every good gift and every perfect gift is from above, and cometh down from the Father of lights."

The thought of mankind must be-

come childlike, not childish; and here we will do well to draw the proper distinction, for in this way only lies the salvation of the race. The world must learn that it cannot prescribe a Deity to suit its own warped ideals, nor can it dictate the time and manner of Truth's appearing. Men will find that they must accept God just as He is, and that being a God "with whom is no variableness, neither shadow of turning," He neither can nor will change form or nature in order to place Himself on a level with their poor philosophy.

Mortal man's boasted intellect may even presumptuously attempt to dictate terms to God, but it will finally be learned that material reasoning can never reveal God as Spirit, and that any attempt to understand God by the processes of the human mind is but a vain effort to make God manlike, when our efforts should be reversed in the certain knowledge that it is our duty and privilege to know man as godlike. In "Miscellaneous Writings" (p. 361) Mrs. Eddy symbolically prophesies of that time to come when "Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus."



The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern—unseen before—

A path to higher destinies.

Longfellow.

A STONE SET UP

WILLIAM H. PARKE

MANY an observant traveler has been wonderingly impressed with the number of Christian Science churches which are springing up in every quarter of the world. To a student of Christian Science these structures are expressions of gratitude to God on the part of the beneficiaries of this teaching, and in noting these symbols of spiritual growth and progress, his thought may revert, as did that of the writer, to the words occurring in the seventh chapter of I Samuel, where we read that when the prophet was returning with the people of Israel after a great victory over the enemies of Truth, as symbolized by the Philistines, he "took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

When the Israelites crossed the Jordan, they took stones from the middle of the river, and brought them over and established a monument; and many other instances are recorded of the erection of such memorials. Samuel set up this rude stone, not for the purpose of inspiring the people with a sense of their own courage or patriotic devotion, for all the preparation that had been made for this struggle with the enemies of God was of a spiritual nature, but that all Israel might look upon it and remember that the arm of the Lord had delivered them; that hitherto the Lord had helped them.

For nearly half a century, since the truth of God's healing power

dawned upon the consciousness of the Discoverer of Christian Science, its beneficiaries, like Samuel, have been gratefully setting up monuments of healing and deliverance, which voice again the words of the prophet. Every stone in each of these structures may be said to symbolize a given individual's gratitude to Christian Science for healing, and especially for the new birth, the light of life that has banished prenatal darkness, for the dawn of conscious emergence into a new understanding of Truth; for a new sense of manhood and dominion over evil, and the more heroic obedience to divine law which has taken the place of a craven submissiveness to human will. Every experience is worthy of some external recognition, even as we set up in our own consciousness the memorial that ever prompts us to say, "Hitherto hath the Lord helped us."

It is fitting and proper that we should memorialize the infinite blessings that come to us through the understanding and application of Christian Science. If we were to recount what God has done for us through the operation of His laws, it would seem as if our human experiences were a golden chain to which every hour adds a link, one blessing following another like waves of the sea, though in our forgetfulness there may seem to be only that which is rolling in at the moment. When, however, the meaning and majesty of divine Love dawns upon our thought and finds its expression in a

deeper sense of gratitude, we realize that God is everywhere present, and that our safety depends upon a consciousness of this divine presence. Indeed, it can be said that we are immune from evil in every form in the ratio of our understanding of divine protection.

The Scriptures tell us that God is "a very present help in trouble." Open the book of history where one may, he will find there a record of divine protection; throughout successive ages comes the story of God's helping hand. Abraham was one of the first to hear and to be guided by the voice of God, of whom the psalmist said, "Thou art from everlasting." Moses demonstrated his understanding of spiritual law and utilized the power of Truth through his unfolding perception of the one God, infinite Mind.

Those living in a world of materiality are apt to think of the life which the patriarchs led in that olden time, as rapt and wondrous, but Christian Science has opened our eyes to the fact that God was not more interested in the welfare of His children in ancient times, when He spoke by prophets and apostles, than He is today. St. John said, "The law was given by Moses, but grace and truth came by Jesus Christ." This is the grace and truth of divine Love, which begets harmony and destroys evil.

The memorial that Samuel set up in the valley of Mizpah was in glad remembrance of divine deliverance, and Christian Science speaks for our kindred obligation. Its leavening influence effects the emancipation of human thought, which

speedily merges into spiritualized consciousness. The recognition of Spirit as the origin and support of man, is based on the premise that God is Life, the life-creating and life-preserving divine Principle. Since God is eternally good, His laws must be good, and it follows that all the falsities which the so-called mortal mind believes in, are condemned by them. It is from these false beliefs which have no right to be and no real being, that Christian Science delivers us, in fulfilment of the joyous song of the psalmist, "He sent his word, and healed them, and delivered them from their destructions." This is the glorious result of the action of ever existing spiritual law.

While it is true that the world was in semidarkness for nearly two thousand years, the law was always operative to give light. The words of the Master are as true today as when he said, "Lo, I am with you alway, even unto the end of the world." As the Christ-idea is forever present, the law is always operative and available. "As long as I am in the world," said Jesus, "I am the light of the world." This is the light of Christian Science, by which we discern and know the universe and man as Jesus knew them. Thus in our thinking, or consciousness, we reflect the divine Mind. And this Mind which was in Christ Jesus was the consciousness inspiring his disciples and enabling them to do his works.

Deliverance from the thralldom of fear and discouragement is possible to all, since the discovery of Christian Science has been given to the world, revealing God and redeeming man. This way to freedom was ex-

emplified in the life of Christ Jesus. He became the Wayshower by which mankind should be delivered from the penalty of all erroneous thought and false beliefs. It must, however, be remembered that our deliverance depends on our willingness to lay hold on the means by which freedom is assured. The children of Israel rebelled against their own emancipation, as the majority of mankind do today, having more faith in matter than in God. As Moses led his people out of slavery, they murmured against the Lord and against their leader, clamoring in the blindness of error for the privilege of returning to the fleshpots of Egypt.

Viewing the situation through the perspective of time, Mrs. Eddy has written, "The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love" (*Science and Health*, p. 50). And so it was when, in the midst of a chaos of philosophical and religious beliefs, Christian Science entered the arena of human experience. It met with the same opposition which Christianity encountered at its inception under the imperial order of Roman

civilization. But all man-made laws come to naught. In their false thinking, men shut their eyes to the light, and set on fire the temple of their own liberties. The perishable structures built upon the shifting sands of materiality will be overturned, to give place to that living temple of Truth whose foundations are everlasting. We read in the Scriptures of a period when "every knee shall bow" to the spiritual idea which was manifested in Christ Jesus; and although one may now rebel at the divine demands, in a desire to cling to matter a little longer, he will eventually be led into that consciousness of Truth which has ever been the guiding star of humanity.

The glory of Christian Science, however, consists not in the phantom glory of numerical increase, but in the radiation of the light of Truth, in which we can lift up our eyes unto the ends of the earth and find men of all lands proclaiming this gospel of Love, and like Samuel of old, setting up memorials which testify to all the world that sin, sickness, and death have yielded to the power of Truth, understood and demonstrated.

[Written for the *Journal*]

THE COMING SONG

REV. WILLIAM P. MC KENZIE

THERE'S a song whose notes are forming in the hearts of all
mankind;
And the clamors of the hammers in the foundries and the
mills,
And furnaces reverberant that roar like rushing wind
While subduing for man's using the ore-treasures of the
hills,
Make the throbbing diapason for the song.

When the flasks are laid in rows upon the blackened foundry
floor,
And the ladles pour the hissing molten steel like golden
oil,
Then each workman thrills with caring for the others, friends
or foes,
While the lurid smoke is soaring,
And the trembling furnace roaring,
Dust and heat and grime ignoring,
There are eyes that light with kindness in the comradeship
of toil.

In the rooms wherein the looms make their endless clatter-
clang,
And the whirling belts are flapping as the day goes
weary by,
'Mid the oil-smell and the litter, and the dinginess and
glooms,
Ere the heart is wholly broken
Often is the good word spoken,
And new courage is the token
That man's hope has ground eternal when the Christ in
man comes nigh.

When the tallest forest trees behold the eastern skies
aglow,
Then they hear the whispered singing of the first-awak-
ened bird;
Yet prophetic of the chorus for the sun, and morning breeze,
One by one the singers waken,
Till the aisles that gloomed forsaken
Thrill with song, for light has taken
All the silent night's dark fear away, and only joy is heard.

Though in twilight yet we're standing, 'tis the twilight
morning hour;
And the world is trembling, hoping with a new expectancy
That the toil of slaves may ended be, and Love be proven
power
To make blessedness communal and take all our fears
away,
Till our fellowship in working seems like song.

PROGRESS OF CHRISTIAN SCIENCE

CHRISTIAN SCIENCE SOCIETY OF GENEVA, SWITZERLAND

THE message of Christian Science was introduced into Romance Switzerland early in 1902 by the visit to Geneva of an American. Some healing being accomplished in a few families, there grew very soon, with incoming benedictions, a strong interest in this doctrine. In May, 1902, an apartment in the business center was rented for public services and a reading-room; and in the third week of that month Christian Science services were held for the first time in Geneva, the congregation numbering about twenty. From the beginning, services were held every Sunday in French and English, and in September, 1902, weekly Wednesday evening meetings were started.

At the end of this year some members decided to hold services in a private dwelling-house, 23 rue Tronchin, but after a few months both congregations joined again in the latter place, a parlor,—which soon became too small to accommodate all comers. In August, 1904, rooms were taken at 8 rue de l'Hôtel-de-Ville, near the old cathedral where Calvin had so often preached three and a half centuries ago, and there a reading-room was again opened.

Through the earnestness of the readers and a few other devoted students of Mrs. Eddy's teachings, the blessed message of Truth was finding its way into the country. In 1906, the seating capacity being often overtaxed, services were held again in a private house, 34 boulevard des Tranchées, affording greater space. In less

than ten months it was found necessary to secure a place of worship better adapted to the needs of the work, and in June, 1907, the congregation settled into its new quarters, 4 cour de St. Pierre. A month previous to this step the first lecture on Christian Science was delivered in Geneva. Although given in English, and on a Sunday afternoon, one hundred and twenty were present.

In April, 1908, owing to the constantly growing obligations, and in order to relieve those who from the beginning had so generously given of their time, efforts, and means for the cause, a society was organized and by-laws were adopted. During the following years progress in all directions has been made steadily. A Sunday school was instituted in 1909.

The fact that Christian Science was presented to people of a foreign language has been one of the greatest problems. In 1910 the French service was suspended in order to promote a greater study of the English text, but after a few months' experience, it was found necessary and equitable to reestablish the French services. All these years, pamphlets and lectures were translated and published by the care of the Christian Science Publishing Society, and have proved very useful as a preliminary study of Christian Science for the many French-speaking people totally ignorant of the English language.

Twice the Christian Scientists in Geneva had the joy of giving some

tangible proof of their gratitude and loyalty to Mrs. Eddy,—in 1906 by sending a special collection at the time of the call for contributions to the building of The Mother Church extension, and in 1910 by forwarding their building fund for the extension of the publishing house.

In 1912 a new hall, accommodating 230 to 260, was secured for the testimony meetings. The year 1913 saw the institution of a distribution committee, whose work has been considerable from the start. By its care "Science and Health with Key to the Scriptures" by Mrs. Eddy has been placed in the public and university libraries. The periodicals, etc., have been sent out to all parts of the

country, arousing a great deal of interest. An important event was the first French lecture, nine hundred responding to invitation cards. The lecture was also printed in full in one of the daily newspapers. In the early summer of 1914 it was found possible to enlarge the premises at 4 cour de St. Pierre, which did away with the necessity for a separate hall for the testimony meetings.

All these facts stand for as many experiences, and they never could have come to existence without an unflinching faith in God. In dark hours His love has always been manifested, in that the right answer and supply to all problems and needs has been given at the right time.

FIRST CHURCH OF CHRIST, SCIENTIST, BUTTE, MONT.

CHRISTIAN SCIENCE was introduced into Butte in the spring of 1890. Some good healing was done, and within a short time First Church was organized. More healing work followed, and the cause grew correspondingly. In 1901 Second Church was organized, but in the fall of 1909 abrogated its charter, its former members uniting with First Church. When Mrs. Eddy was informed of the coming together of these churches, she sent her loving approval and benediction of the action taken, through her secretary, in these words:—

Your letter to Mrs. Eddy advising her of the unity of the two churches in Butte, was received and read by her with much pleasure. It is always a source of joy to our beloved Leader to hear of churches uniting in the true spirit of brotherliness. She sends her love to the members of the united body, and trusts that its growth may be continuous and harmonious.

In the mean time the society, which for quite a period had been holding services, in November, 1909, organized as Third Church, but about a year later First and Third Churches agreed to unite. To this end First Church dissolved, and four of its former members, also twelve members of Third Church, who withdrew from their church for this purpose, met together, and in February, 1911, formed a new First Church.

Upon the organization of the new First Church, Third Church conveyed its property, consisting of the present church edifice, to the new church, disorganized, and the members who had composed this body then applied individually for membership in First Church, together with the former members of the old First Church. It developed, however, at this time, that a portion of

the membership of the old First Church was not ready for unity, and this number thereupon formed a society, which continued until December, 1911, when it disbanded, and its former members applied individually for membership in First Church. Since that time unity in the Butte field has been an accomplished fact.

The church edifice, a remodeled brick dwelling seating about two hundred and fifty, is on Montana and Quartz streets, close to the best residence and business districts and directly opposite the magnificent new county building. The property is owned by the church, except for a small indebtedness. The services, especially on Wednesday evening, are often crowded, the number of strangers being particularly noticeable and indicative of the growing interest. Larger quarters are coming to be recognized as a vital necessity, however, and this need, proba-

bly in the shape of a new building, is engaging the earnest attention of the membership, who realize that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The reading-rooms at 87 Owsley block are centrally located, and are a helpful adjunct in promoting the cause.

The constantly changing population of Butte, and its diverse and cosmopolitan character, have seemed to be the cause, from a human standpoint, of making the growth of the movement seem slow, at least outwardly, although from the sales of literature at the reading-rooms, especially the *Quarterly*, it is evident there are a great many more people interested in and studying Christian Science than the congregations at the services would indicate, and this is confirmed by the splendid attendance at the lectures. However, with a united and active spirit manifested, visible progress is certain.

FIRST CHURCH OF CHRIST, SCIENTIST, PASADENA, CAL.

THE growth of the Pasadena church shows progress from the very beginning. Two decades ago, at least, there were a few individuals in Pasadena who had experienced the physical healing which comes as a sequence of that understanding of God which Christ Jesus declared is life eternal to them that attain it. For a year, perhaps, meetings of an informal nature were held at various private homes, but by the fall of 1896 there had been a decided increase of interest, as the October *Journal* for that year carries a card which shows that, though as yet unorganized, a group of faithful workers was hold-

ing regular church services at 108 South Holliston avenue.

After a year in this location, a move was made to the G. A. R. Hall, as the time seemed opportune for organization. In January, 1898, the preliminary movements were made, and two months later First Church of Christ, Scientist, of Pasadena was duly organized with twenty-two charter members. This advancement in the status of the organization brought a gratifying increase in attendance, and the consequent removal in a short while to a larger hall in the same building.

Still another change was made on

Oct. 1, 1899, when the church took up its abode in the Auditorium, then the largest hall in the city, and, mindful of future growth and needs, immediately opened a building fund. There was much rejoicing, nevertheless, over the change to the new, airy, and handsome hall, particularly as adjoining rooms were available for the use of the Sunday school. Five new members were added at the next communion service, and hope was strong that the nucleus of several hundred dollars then on deposit in the bank toward a church edifice distinctly their own, might soon increase to an amount that would warrant definite action.

By this time there was a marked change in public feeling toward the Christian Scientists, for although many unfavorable sermons had been preached during the earlier years, so much of love and brotherly kindness had been manifested by the members, and all business obligations were so promptly met, that the Christian Science church had come to be looked upon as a desirable tenant. A pleasant incident, because indicative of the increasing respect in which the new denomination was held, occurred at the welcome extended to the newly installed pastor of the Universalist church, when the first reader of the Christian Science church was invited to sit on the platform with the pastors of the other orthodox churches.

Distribution work had its beginning in the installation by two members of a box marked "Christian Science" in the office of the electric car company. This point was selected because of the many tourists constantly passing through the sta-

tion, and the great amount of literature thus disposed of showed that the good seed was being scattered far and wide over the continent. By the early spring of 1901 the church was maintaining a reading-room at the corner of Colorado street and Raymond avenue.

In April, 1902, the arrangement for the purchase of the lot on the corner of Oakland avenue and Colorado street was completed. The first chapel, which seated two hundred and fifteen, was built on this lot, and was occupied in March, 1903. In October, 1905, this chapel was enlarged to seat five hundred and fifty. The necessity for larger quarters again became apparent, and in the winter of 1907 it was decided to sell the corner lot and in a more quiet location build a church that should be a permanent home. The site of the present edifice on South Oakland avenue was purchased, a building committee was appointed, and in November, 1908, construction was begun.

The corner-stone of the edifice was laid March 30, 1909. By Sept. 22 the work had so far advanced that some idea of the proportions of the main part of the structure could be had. The building, which is of beautiful design, in pure Greek Ionic architecture, surmounted by a massive dome, was completed, ready for the decorators, etc., in May, 1910, and the great ivory-tinted auditorium, seating fourteen hundred people, was occupied for services for the first time on Sunday, Nov. 20, 1910, when the announcement by the first reader that all indebtedness had been paid off was greeted with great enthusiasm. As late as the preceding

Friday there was still fourteen thousand dollars to be raised, but as soon as the situation became known money poured in freely, and it was with hearts overflowing with gratitude that the members dedicated their

church home to the worship of God and the service of humanity. Reading-rooms are maintained by the church in the Citizens Savings Bank Building, a very desirable location and convenient of access.

FIRST CHURCH OF CHRIST, SCIENTIST, MASON CITY, IOWA

AMONG the many cities and towns in the middle West in which Christian Science became a factor in the late '80s, was Mason City, Iowa. It was in 1888 that a few seekers for Truth, most of whom had received healing through the instrumentality of Chicago Scientists, began to hold informal gatherings for the study of Christian Science at the home of one of their number. By 1890, however, interest in these gatherings had increased enough to warrant the renting of a hall and the holding of regular services.

In May, 1892, a church was organized under the direction of a loyal student of Mrs. Eddy, and the work went steadily on. While the growth in numbers at times seemed slow, the good seed was liberally sown and hundreds have been made better and happier through the understanding thus gained of Truth and Love. New members were welcomed each communion Sunday to take the places of those who, called for business reasons to other localities, devoted their labors elsewhere.

Early in 1899 the church purchased a lot in a beautiful part of the city for nineteen hundred dollars, with the purpose of erecting in the near future an edifice suited to its needs for regular services and for the Sunday school which had been

organized. In December of this year another advance step was marked in the opening of a reading-room. These fruits of their endeavors, together with two lectures which had been given and that were well received by the public, were welcomed by the members as unquestionable proofs vouchsafed them of the ever protecting care of divine Love.

The church had moved from the hall first rented to another more commodious, but the desire for its own church home, however simple in construction it might be, prompted the efforts which made possible its accomplishment. It was with joy and gladness, therefore, that members and interested friends gathered on Sunday, Aug. 4, 1901, for the opening service which was held in the modest chapel that had been erected on the lot on Eighth street.

Such is the history of this church in its material activities, but who can measure the spiritual growth in those whose lives have been broadened and enriched through the lessons learned within its walls of the unfailing goodness of divine Love! The benefits that have accrued to this and succeeding ages through the exalted spirituality and faith, and the devoted labors of the Discoverer and Founder of Christian Science, Mary Baker Eddy, can never be computed!

TESTIMONIES FROM THE FIELD

IT has now been seven years since I turned to Christian Science as a last resort, in the hope of finding relief from asthma, which had become chronic. I had been bound by its seeming power for more than twenty years, and had exhausted every material remedy. Physicians of different schools tried in all earnestness to effect a cure. When local doctors had failed, I was then sent to a prominent specialist for examination, one who was looked up to as an authority, and who had written a number of prominent medical books along this line. I still remember how hopeful I was that he might find the seat of the trouble and succeed in removing the cause; but alas! his only words were "change of climate." Several months later I followed his advice and went West, but the change failed to benefit, for the disease seemed just as much in evidence. I soon decided to return home, and as I boarded the train made up my mind to have no more asthma and did not for six months. Then the disease returned and was worse than ever, thus proving the fruitlessness of will-power.

About this time Christian Science was brought to my attention; but my consciousness was as opaque as a stone wall to any possibility of relief from that source. Thus I went on for some time, and had given up all hope of ever being good for anything, having been told that the older I grew the more severe the disease would become. It was then, when utterly discouraged, that Christian Science was again presented to me,

this time by a brother, whom I considered altogether too intelligent to take up such a religion as I then thought Christian Science to be. In my extremity, however, I turned to it, and found that my opinion of it was as far from the truth as right is from wrong. Living in an environment of physical inharmony for a period of twenty years, discord had become the real and harmony a very unusual condition.

My healing was slow, although the practitioner worked earnestly for nearly a year, never once showing signs of impatience, in spite of the repeated visits and telephone calls for help. One day I went to see her, and in the course of conversation made some reference to "this claim of mine." Here she lovingly but very sternly awakened me out of my dream of life, of claiming a thing God never made, hence did not belong to me; and she poured forth a volley of truth which is still very clear in my thought.

Soon there came a change in my desire. From having the thought of health uppermost in my mind, there came a stronger desire to know more about God as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then I awakened to the fact that I had not experienced an attack of asthma for some time, and realized that I was healed; that new life was given me; that to me harmony and health were becoming more real, the natural state of being, and discord the unreal.

My rejoicing cannot be imagined, and words cannot express my thankfulness to God, "who forgiveth all thine iniquities; who healeth all thy diseases;" and to Jesus, who gave us conclusive proof of the Word made flesh. I am deeply grateful to Mrs. Eddy, who discovered this ever present truth, and who put it into words so simple that any one with open mind can understand it; also to all those who were so helpful to me in removing the false beliefs, thus allowing truth and light to come in and dispel the darkness.

I can in all truthfulness, and confident of victory, recommend Christian Science to any one suffering in any way; but such a one must lay aside prejudice and self-will, and surrender all to God, saying, "Not my will, but thine, be done." He will straightway be guided to health and harmony, and find that it is possible, yea, his divine right, to experience the joys of heaven, harmony, here on earth.—*Edward A. Schmidt, Davenport, Iowa.*

The facts pertaining to the illness as given in the foregoing testimony of my son are correct.—*Hermann Schmidt.*

IN *Science and Health* (p. 234) we read, "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty." These words by Mrs. Eddy explain my healing, which began about nine years ago. I had been a semiinvalid for several years, from

the time I was a young girl. The early symptoms were a cough, and a daily rise of temperature. The difficulty was diagnosed by two doctors, one a world-famous specialist, as incipient lung trouble, and a change of climate was pronounced absolutely necessary.

Then began a wearisome search for health. My mother took me abroad, and we lived in various climates, had many physicians who offered many theories, tried massage, electric baths, exercise, fresh air, diet, and tonics; but the weak, restless condition continued, and coupled with sleeplessness so extreme that sleeping powders had become a habit, and inability properly to digest food, made my life a discouraging drag. After several years of this experience I was aroused to a divine discontent and was ready to be healed mentally. A book was lent me from which I caught the idea of the oneness of Life, the unity of God and man. This may sound trite to some, but to me it was new. I had had no Sunday school training and no church connection, except the most tenuous, but I took this thought into my consciousness eagerly, and the healing began.

The seeking continued until I began the study of Christian Science. Then I no longer needed to seek, for I had found. Since then I have been striving ever to gain more understanding of the Science of being, persistently endeavoring to bring every thought and feeling out of the negative into the positive or godlike consciousness, out of the material into the spiritual.

In this way health has become thoroughly established. The use of

glasses for a structural defect of the eyes has been discontinued. Having lost them, I simply realized that they were no longer needed, and the tired, aching sensation of the eyes has never returned.

As my thought began to rise above the petty and personal, an unreasoning prejudice against Mrs. Eddy disappeared, and as I gained some understanding of Christian Science and some realization of what her life and work meant to mankind, a very real feeling of love and gratitude came to me. These mental changes have been gradual and are still continuing. This process cannot be better described than in the words of St. Paul, "Be ye transformed by the renewing of your mind." I have no other ambition than to reflect enough of the healing power of Truth and Love to relieve suffering mortals and thus to "prove what is that good, and acceptable, and perfect, will of God."—*Mary Flowers Marble, Cambridge, Mass.*

I have read Mrs. Marble's testimony regarding her healing in Christian Science, and I know it to be true in every particular. — *Charles B. Marble.*

IN August, 1912, my youngest boy had the misfortune to injure his arm seriously. I called in a doctor and had the bone set. After this was done we asked a Christian Science practitioner for help, and in a few minutes the suffering had ceased. The following day the boy was about, and he played around every day after that until the doctor removed the splints. That fall my third son was taken down with typhoid fever,

which was well advanced before he gave up work. Rather than be compelled to go to bed for several weeks, as the doctor said he would have to do, he asked for Christian Science treatment. That same night the fever was broken, and he was out of bed the next day. My only daughter, while sewing on the machine, got her finger under the needle bar. The needle struck the bone and was broken in three pieces, glancing down the side of the finger. I again called for help in Christian Science, and in one treatment she was relieved of suffering, so that she went right on with her duties.

All in our home appreciate the help of Christian Science and are very thankful for an understanding of this truth. In fact, I do not know what we would do without it.—*Mrs. T. R. Jopling, Denver, Col.*

I AM very grateful for Christian Science, because it has taught me so much of the truth of being. Jesus said, "Ye shall know the truth, and the truth shall make you free." Before I came into Christian Science about four years ago, I was afflicted with stiffness of the neck and shoulders to such an extent that it was very difficult at times for me to turn my head without great pain. This condition seemed to be getting steadily worse, so that I feared it would incapacitate me for my daily duties; but divine Love was leading me.

About this time I took up the study of "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy. I read the authorized publications of Christian Science, attended services, and

associated to some extent with Christian Scientists. To my surprise, in a very short while I was freed from the condition above mentioned. What was it that healed me? It was the application of divine Truth revealed to me through the study of Christian Science; it was the Christ-idea unfolded in my consciousness.

This knowledge and understanding of good supplies me a mental ladder by means of which, so to speak, I can climb from the mists of earth to heaven. I am enabled to reflect the attributes of God more perfectly, and am thus a truer channel for His love. I am so grateful this divine Truth has been manifested to me, that I may realize eternal life here and now, and through this knowledge and understanding overcome sin and disease, error of every kind. For my healing in Christian Science I am profoundly grateful, but most of all for the knowledge and understanding of this wonderful truth of being, which, as our revered Leader has said (*Science and Health*, p. 337), "makes man harmonious and immortal."—*James H. Jennings, Washington, D. C.*

A LONGING for something more satisfying than the knowledge I then possessed of God, led me to investigate Christian Science. Soon afterward I was given the opportunity to test its healing power for my little daughter, then about two years old. There had been no action of the bowels for five days, but a letter to a faithful practitioner relieved my frantic fears, and the child was soon in a normal, healthy condition.

I was healed in three weeks of

hemorrhage and weakness, from which I had suffered for four months. Later I was healed of what seemed an abnormal growth. For eleven months I could not bear any tight clothing, and at times was in a very distressed condition. The last five months I had Christian Science treatment; then the growth disappeared, and I could wear my usual clothing and walk anywhere I wished.

The healing occurred some nine years ago, and it has been permanent. About a year afterward a baby girl was born to me, although this would have seemed impossible before I was healed; but I had Christian Science treatment at the time, and the result was satisfactory: she is a bright, healthy child, who has never known any remedy but Christian Science.

I know the best way to show my gratitude to our dear Leader, Mrs. Eddy, is to strive to overcome error in my daily life and demonstrate the truth as taught by her.—*Annie Kirchner, Bowman, N. Dak.*

I FIRST learned of Christian Science through some friends, and soon afterward heard a lecture on the subject in Springfield, Mass., where I was then living. This lecture interested me so much that I decided to try Christian Science treatment and see if I could be relieved of some of the suffering. Accordingly, my wife looked up a practitioner the next day and made an appointment for me to see her on the following Saturday afternoon. I had been troubled for a long time with one knee, which would swell very badly, so that I could get around only with crutches. For nearly six months of every year

I was unable to work on account of this trouble, besides suffering a great deal, not being able at times to touch my foot to the floor.

Previous to this I had had an accident, and several ribs were fractured. I was always in extreme pain as a result of this injury, the doctors saying that it was of such a nature that they could do nothing to relieve me. After a few moments' conversation with the practitioner, in which she lovingly explained the allness of God and man's relation to Him, as understood in Christian Science, I felt convinced that I could be healed, and asked her to treat me. At the time I was also suffering from a double rupture, for which I had worn a cruel brace for seven years. This difficulty had, however, been with me so long that it seemed to be a part of me, and I did not think to mention it to the practitioner. I was given a treatment, and walked out of the practitioner's office a free man, entirely healed of all these ailments, although I did not realize that the rupture had been cured until the next morning, when I forgot to put on the brace. I have not worn it since. This healing took place on May 18, 1912, and I have never again had the least trouble from any of these difficulties.

Besides experiencing these physical healings I have been made a better man through the study of Christian Science, and I cannot express in words the thankfulness I feel for God's goodness and love. I would also like to express my gratitude to Mrs. Eddy for Science and Health, in which she has made the way so plain that all may follow it.—*Watson Messenger, Everett, Mass.*

WE often hear the remark from people who are not informed on Christian Science, that it is our faith which heals us. That was not true in my case, for I had no faith in this teaching, and no desire to be healed or to live. All that I wanted was to be let alone to die, and so get away from the misery and suffering of twenty-one years. I had had doctors many, who did all they could to relieve me, but at last even their help failed, and so I sought relief in other directions, but found none. The physical complaint from which I suffered was stomach trouble, and for twenty-one years most of my husband's hard-earned wages went for medicine that only gave me slight temporary relief. Most trying of all, however, was the fear of inherited insanity, and an utter distaste for life, with an almost uncontrollable desire to end it all. From my earliest childhood I had to combat the desire for self-destruction.

I live in the country, and one day, while waiting for a car, a lady asked me if I did not want to take a drive with her. I told her I was going to the county seat, and she said she was going there too, so I might as well ride over with her. Then I told her that riding on the cars always made me very ill and I would be glad to accept her invitation and save myself that suffering. In the course of our conversation she told me that it was not necessary to be sick; God did not send sickness and suffering to us in order to make us love Him. She said that she had been cured of lung trouble through Christian Science, and advised me to try it. When we parted she gave me the name of a practitioner. That night I told my

husband, and as I was then on a very light diet, he thought I ought to give Christian Science a trial; but I curtly declared that I would not, for I did not want any more ologies or isms; that I had tried them all but this, and I would not try any more; all I wanted was to be let alone.

About three weeks later my husband came home at twelve o'clock at night and found me very ill. At two o'clock he telephoned for the doctor, and that faithful man came as fast as a taxi could bring him and did all that could be done for me, but the medicine would not stay on my stomach. This went on for three days, and I was getting weaker all the time. At last my husband said if I did not consent to see a Christian Science practitioner he would stay away from his work, so to keep peace in the family I went to a practitioner, but was almost worn out when I reached there, as well as very bitter against my husband for making me do something I did not want to do. In spite of my mental attitude I kept getting better right along, and after three days was able to eat anything. I continued to get stronger, and gained in weight, until people said I looked like a new woman.

However, I was not grateful for the healing. At first I made no effort to learn anything about Christian Science, but would read the Lesson daily to please my husband, also Science and Health; but gradually I became interested, and now I love Christian Science dearly, and my one desire is to know more of that God whom once I refused to know because I thought Him the author of all my sorrow and suffering. I wanted so

much to do what was right, but the harder I tried the more I seemed to do wrong, and when I asked for help in the old way I was told that God tries us to make us love Him. I could not love a God like that, so when fits of temper came on I would not try to control them, but would give full rein to my angry passions. At such times I was not a sane woman, and I knew it. The spells became more frequent and more violent, until I came to fear myself; but I am thankful to say that is all in the past now, and I no longer fear, for now I am learning to know that God is Love, and that good only comes from Him.

I am striving daily to learn more of God's love and to attain a better understanding of Christian Science, so that that Mind may be in me "which was also in Christ Jesus." I feel very grateful to Mrs. Eddy for her patient and unselfish devotion in bringing to us this saving truth which leads out of the darkness of material self into the light of our true spiritual relationship to God the Father, and to Christ Jesus.—*Julia Kienzle, Clayton, Mo.*

I WAS a member of an orthodox church and a devoted student of the Bible from childhood, my earliest recollection being of the desire to understand my duty to God; but the way seemed mysterious and was attended with fear and doubt. Thus I studied and prayed for years. As a child I was frequently subject to spasms, later on to fainting spells, which became more serious each year. Different physicians who attended me said I had kidney and heart trouble.

All material means were finally exhausted, after I had been confined to my bed for two weeks without rest, even opiates failing to relieve me.

I had heard about Christian Science, and in this time of need decided to try it. Although forbidden to sit up, I arose and called a Christian Science practitioner, who assured me there was nothing to fear. This was about four o'clock in the morning. I lay down and soon went quietly to sleep. In the afternoon I was able to go to see the practitioner, and the improvement continued until I was wholly healed.

Since this experience Christian Science has been to me an ever present help and joy. I am reminded daily of St. Paul's words, "By the grace of God I am what I am." Christian Science is to me the grace of God, good. My gratitude for the physical healing is great, but to have the veil of mystery removed from God, and the understanding of man as a child of God revealed, is the greatest treasure. I am thankful to God for all these blessings, and grateful to Mrs. Eddy.—*Bertha May Stark, Boise, Idaho.*

[Translated from the German]

It is with a grateful heart that I wish to tell of the healing which I have experienced through Christian Science. For about nine years I suffered with a stomach disorder, and during that time took all kinds of remedies; in fact, it seemed impossible to get along without them. I then became acquainted with a Christian Scientist, who gave me Christian Science literature to read and explained this teaching to me. A short time afterward, great was my aston-

ishment when the trouble was destroyed with one Christian Science treatment! This was five years ago, and the trouble has not returned. Other ills from which I suffered were gradually healed through working along Christian Science lines and as I progressed spiritually. Right thinking is indispensable in Christian Science, and it leads to the goal. I thank God for a Leader whose purity enabled her to reveal anew the truth taught by Christ Jesus.—*August Brand, Schwerin i.M., Germany.*

I am giving this testimony with a heart full of gratitude for the many benefits received through Christian Science. Since childhood my stomach caused me considerable suffering, and although we tried every possible remedy, the trouble kept growing worse. I was accustomed to hearing my relatives say that it was hereditary in my case, and I believed this to be true, until I heard of Christian Science. My husband had been looking into this teaching for quite a while, and had obtained information from a Scientist. We then both held fast unto the truth, and thus the trouble was overcome. I have become a new person, both with regard to my thought and my actions; I have acquainted myself with God and love Him, and I know now that I may apply the truth in all circumstances of life.

I pray that I may daily grow in the understanding of the truth which makes free, and I am most deeply thankful to God, the dispenser of all good, for having led me into the way of this Science. With love and reverence do I remember our dear Leader, Mrs. Eddy, for kindling the light of true Science.—*Frau Johanna Brand.*

SUCH a valuable lesson in obedience was learned through a bitter experience, that I gladly give public expression of my deep gratitude to God for Christian Science, for my deliverance from what seemed to be the clutches of death.

On a Sunday night I was suddenly and violently attacked with ptomaine poisoning while riding on an elevated train, and I was obliged to leave the train three different times, being unable to continue to my destination. Fortunately my daughter was with me, and with her assistance we succeeded in reaching our home, when she telephoned to a practitioner, who gave me absent treatment. The error seemed to rob me of consciousness and to paralyze me, so that I fell to the floor, but God was with me, and I was soon restored. Every bit of the poison was expelled, and in a short time I was free from all pain and suffering. The next day I was able to be up for several hours, the second day I was up half a day, and the third day I resumed my household duties. I can truly say that God is my life.

This experience has taught me the value of those words of our Leader on page 442 of *Science and Health*, to which she has admonished us to give daily attention: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." My healing has been permanent, and I can confidently say that Christian Science saved my life, and I am a living witness to its healing power. It is certainly the greatest blessing that ever came to my home, and the greatest of all gifts to humanity.

To say that I am grateful for Christian Science is not enough, for it is hard to put into words what the heart would utter; I can only say that nothing but a consecrated life will prove my gratitude for this blessed truth and this beautiful demonstration. — *Elizabeth Ott, Chicago, Ill.*

THANKS to our heavenly Father, I have been shown the way to health and happiness in Christian Science. Words cannot express my gratitude for the many blessings I have already received as the result of my reading of the Bible and *Science and Health*. My first healing was from an attack of acute lung trouble. About eight o'clock one evening I was taken very ill at church and had to be brought home, but it seemed to me I could not live until I got there; indeed I could scarcely speak. My husband became frightened and wanted to send for a physician, but I told him as best I could that I wanted a Christian Science practitioner. Accordingly one was called about nine o'clock. I was able to lie down at five o'clock in the morning and slept for two or three hours; then I got up and worked about the house all the forenoon. I had dinner for my husband at the noon hour and was perfectly well.

About four months later my only child, a son twenty-eight years old, passed on, and it seemed more than I could bear; but I am thankful to God for the understanding I have received in Christian Science. I know my boy still lives, and from discontent I have been lifted into harmony and peace, that peace "which passeth

all understanding." I have also been healed of gall-stones, from which I had suffered for six years. That was about three years ago, and I have not had an attack since. The doctor told me I would have to submit to an operation or I could not live, but Truth has done the work.

As I often say, the spiritual understanding is more than all else to me. I am indeed grateful for the many blessings I have received through Christian Science, and thankful to God every day for the revelation of this truth through our dear Leader, Mrs. Eddy.—*Dora Warrem, Mattoon, Ill.*

I WISH to add my testimony to the thousands of others that illustrate the power of divine Truth to heal all our diseases. For seven years I had been an invalid, constantly under the physician's care. I was in the hospital three times in two years, had two operations, one major and one minor, and as a result of the former was in bed almost three months. The object for which the operation was performed was never realized, the conditions being worse than before. Accompanying these was chronic neuritis, which caused constant pain, and in periodic acute attacks could be controlled only by sedatives. In one attack with my eyes, even opiates failed to bring relief. I could not see daylight for a time, but was in a darkened room for ten weeks. This attack left the vision greatly impaired. The two most serious complications were sleeplessness, which was beyond the control of medicine, and a partial paralysis of the bowels, which seemed hopeless.

In all this time I tried many of the best physicians, nerve specialists, and oculists, also other methods of treatment, including suggestion; and when these failed me, together with the operations, there was nothing left to try in a material way. This is where Christian Science found me.

I had been misled by psychologists to believe that Christian Science was a form of therapeutic suggestion, and I thought I had tried that sufficiently. I discovered my mistake when I learned of the healing of a baby nine months old. I called upon the same practitioner for help, and dispensed with the drugs which seemed a daily necessity. From the first treatment the half-paralyzed condition of the bowels was healed, and the sleeplessness, which I did not even mention to the practitioner because I thought she could not manage so much all at once, vanished together with the neuritis. By the time I had taken five treatments I was regenerated physically and mentally.

An understanding of our textbook, "Science and Health with Key to the Scriptures," came like a flood of light, lifting me above the sea of misery where I had seemed to drift so long. I had asked the practitioner also to help my little girl, who had seemingly been born with an inheritance of the bowel disorder, from which she had never been free, though we had tried everything that promised relief, and she too was healed. My eyes are stronger and better than ever before in all my life, indeed my health is such that my activity is unlimited.

It has been over two years since this healing, and my desire to gain

an understanding of Truth, whose power and efficacy was demonstrated by my practitioner, has been rewarded in a degree. It is a source of joy and satisfaction and help in every time of need.—*Bessie Growe Morrison, Seattle, Wash.*

IN looking back over the past twenty years, I find I have had much for which to be grateful since I first heard of Christian Science. At that time, my husband was healed of hay-fever. Neither of us had any understanding of Science, nor had we read anything pertaining to it, but when he came down with his annual attack of this disease, a business friend told him he could be freed from this ailment and offered his services, which were accepted. The result was that the healing took place in less than a week, and there has never been a return of the trouble.

During the past two years our daughter developed hay-fever, but this has been overcome; and better still, this child has grown so much in spiritual understanding that it makes me realize how like "a little child" we should become in order to receive more of this truth, which frees us from every evil. I feel I am privileged in being able to help my daughter with what understanding I have, and I am deeply grateful to Mrs. Eddy for making it possible for me and every one to know, in part at least, what God really is.

I have had a number of healings. I was enabled to lay aside glasses after being told by one oculist, who is said to have an international reputation, that I would not be able to use my eyes more than a half-hour

at a time, unless I submitted to an operation.

Christian Science is very practical; it has helped me a number of times to secure competent help, just by my knowing that God is the source of all supply. It is also helpful to know that the answer to every problem is already settled, and all we have to do is to realize this and trust God. For a number of years I always used the word Love, or good, instead of God, because the latter word seemed still to imply a person; but I have outgrown this, and can now use any word which means God.

I often wonder what we would do without our periodicals and daily newspaper, for each one is so helpful; and I am constantly finding new thoughts in Mrs. Eddy's writings which make clearer this saving truth. I suppose all who have some understanding of Christian Science, wish that those near them would turn to Truth, but we also know that no one comes until he is ready. I daily pray for more understanding of Christian Science.—*Leona L. Hutchinson, Detroit, Mich.*

I WISH to testify to the wonderful benefits I have received through Christian Science treatment. I suffered for five years from stomach disorder, poor eyesight, recurring colds, nervous exhaustion, and other complications. During this time I took treatment from numerous doctors and specialists representing various medical systems, but without securing any but temporary relief. My attention was drawn to Christian Science by a lecture which was given in our city. After studying the sub-

ject for a short time I applied for treatment, and was completely healed within ten days. My sister has since been healed of scarlet fever in four days.

About two years have passed, and with the exception of a few ills which were soon overcome, I have been in perfect health. When I first took up Christian Science my people showed so much opposition that I studied it without their knowledge, but now they are all studying it daily. This teaching has enabled us to see God and our fellow man in a very different light; and in attendance at the meetings we are able to gain more and more understanding of the truth as taught in Science and Health. I am indeed grateful for my healing, and for the spiritual understanding I have gained.—*Violet M. Lennox, Winnipeg, Manitoba, Canada.*

It is from a heart full of gratitude that I am impelled to write my testimony, in the hope that some one who is in trouble may take courage from my experience. I have been in Christian Science about seven years, and I read Science and Health for two years before that. I did not become interested in the first place on account of my own physical need, but because I thought it might help another; and so I was content to read along and take what I thought I needed and what seemed good to me and still continue in my old church.

In December, 1905, I was very ill, and I continued in a serious condition, under the care of a doctor and a trained nurse, for three months. I am sure I had all that a skilled physician and the best of care could

do, but I was to sense a nervous and physical wreck. No one knows what tortures I endured, for I was so frightened at my condition that I did not dare talk about it. It seemed such a strange thing for me to have lost self-control; and I was afraid of everything. I surely know that "fear hath torment."

We were living in Boston, and in April, 1906, I told the doctor that I wanted to try Christian Science. He replied that if there were anything that would relieve me he would be glad. I went to a practitioner and put myself under her care; and I am grateful beyond words for the loving patience and understanding of the practitioners who have helped me. In September of the same year we came to South Bend to live. It was a struggle for me to give up the church in Boston and the Christian Science friends there, but we very soon found that God's love and care are everywhere.

I regained my health with the aid of Christian Science in about a year, but during the past four years I have had very hard experiences to go through,—several severe sicknesses, as well as the deepest sorrow. It has only been through the understanding of Christian Science that I have been enabled to face the world alone and try to demonstrate that God is an all-wise, all-loving Father, and that if we give up our wills and try honestly and earnestly to do His will (which is the only right doing), we gain a right relation toward both our material and our spiritual living, that makes for physical health and a peace of mind which indeed passes all understanding.

I remember at one time I had been depressed and for several days had felt as if I could not longer continue the battle. Then in church one Sunday morning I thought, "I am so tired," and it seemed to me it was the tiredness of the ages. Suddenly the thought came: Tired of what; tired of demonstrating the nothingness of the claims of evil? You have proved many times that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." With this thought came the realization that all I had to do was to be grateful for the understanding which had overcome these seeming mountains in the past, and that all of the love which had ever been, is now. At once the sense of depression left me, and it has not returned.

If I am able by my living to help some one who is burdened with a load of sorrow and sickness, it will be my greatest joy and worth living for; but the living of a sincere, honest Christian Science life is its own reward.—*Gertrude Stryker Perkins, South Bend, Ind.*

I WISH to express my gratitude for the many blessings received through Christian Science. The most satisfying demonstration was the case of our little boy, five years old. He is a very active child and delights in performing acrobatic feats. One day last winter he was standing on his head and hands, turning back and forth in a way that surprised us all. He continued to do so for three or

four minutes, till my mother expressed the fear that it was too much strain on his neck, so we stopped him.

The next morning the boy awoke with a high fever and a sore neck. We declared the truth and read from Science and Health for two days, but he seemed to get worse, so the third day I called a Christian Science practitioner, who took up treatment at once. With the first treatment the fever left him, and with the next the soreness left his neck; but the following day the child cried with pain in his back and side. I looked at the side and found it quite swollen, and this increased the fear we were holding over him,—that his spine was injured. I therefore asked the practitioner to come out to see him. When she arrived we explained the circumstances to her, and she read to us from Science and Health, then treated the boy. The truth was so revealed to us that the fear was overcome, and before the practitioner went away the child asked for his clothes, so he might get up and play. He dressed himself and played the rest of the day, although for four days previous he had not noticed his toys. This proved to me that our fear delayed the demonstration, and that while a practitioner is working faithfully for us, we also have a work to do.—*Mrs. H. P. Saunders, Independence, Mo.*

I AM grateful beyond expression for all that Christian Science has done and is doing for me. My blessings are so numerous that it is hard to know where to begin to tell of them. A little over three years ago Christian Science found me full of doubts

and fears, these having produced a state of utter lack of confidence in myself. Upon my marriage I retired from public life, having been in grand opera both here and in Europe; but I allowed these fears and doubts to creep in to such a degree that I could not sing for any one, I would be so frightened. After being in Science only a little while, this all disappeared, for I had learned that to fear was to give power to something apart from God; that I could of my own self do nothing, and my talent and the ability to make use of it were God-bestowed.

I have been healed of hay-fever, stomach disorder, and heart trouble, and I no longer wear glasses, having laid them aside without treatment. Through the realization that everything I possessed was from God and was perfect, that nothing could change His ideas, that my imperfect thoughts about them alone needed to be changed, I was instantly healed. I do not remember when the heart trouble left me, but one Wednesday evening it suddenly dawned on me that I did not have it any longer.

I have had the blessing of class instruction, and during this time a dear sister passed on; but my sorrow was removed when I gained the understanding of Life, also by the realization that, as Mrs. Eddy says in *Science and Health*, "man . . . has a perfect and indestructible life" (p. 209). Above all is the great spiritual uplift which has come to me through Christian Science, and which far exceeds the physical healing. I have been enabled to help others, and this is also cause for joy. I am thankful to God, and glad it is never

any effort to lay down my will to do His will in all things. I am more than grateful to Mrs. Eddy, who labored and suffered much to share with all mankind what God had revealed to her. She has restored the teachings of Christ Jesus and enabled even the children to apply Christian Science through her simple explanations of the Bible in its spiritual interpretation.—*Carrie Bridewell-Benedict, New York, N. Y.*

I WOULD like to express my gratitude for the healing power of Truth. A few years ago I was healed through Christian Science of stomach trouble of over ten years' standing. Since then there have been many beautiful healings in our home. Three hours after the birth of my baby I was perfectly well, and able to arise and dress myself without assistance. I met the practitioner at the door, and she rejoiced with me. The spiritual uplift which came with this experience was most beautiful. Tongue cannot tell the peace and joy I felt; I realized more than ever before the all-power and omnipresence of God, and sang, "Praise God, from whom all blessings flow." I had given birth to six children, and after the sixth one came I was unable to walk for six weeks, on account of what is termed "milk leg" in both limbs; but this time I had no thought of my limbs and no trouble with them whatever.

Words seem weak to express the gratitude I feel toward the Giver of all good. I hope this testimony will help some one who is in bondage, as I was so many years. I am now made free in so far as I can understand and apply the teachings of Christian

Science. I am thankful to God for the many blessings I have received, and grateful to Mrs. Eddy for having devoted her life so unselfishly to the bringing to light again of Truth's healing power.—*Mrs. A. E. Burke, Hillyard, Wash.*

I WISH to add my mite to the many testimonies given in praise of Christian Science and the many blessings it brings to mankind. I also want to express thankfulness to God, and gratitude to Mrs. Eddy for bringing to light the healing practised by Jesus. I did not come to Christian Science for healing, for when I was a small girl my mother was healed of diseases too numerous to mention, and I simply grew up in this faith. I have depended upon it for the relief of all discords ever since, now over twenty-four years, and it has always proved a help in time of need. I have been healed of many ills, and usually in a short time. My little

girl of seven years has never tasted medicine in any form, and she has very seldom had an illness of any kind. Everywhere I go, people remark on what a healthy looking child she is.

I am glad the truth is spreading over all the world, and that the Christian Science literature is being accepted and read so gladly by many, as it is all very helpful, especially the *Quarterly*. — *Silvia A. Olson, Dawson, Minn.*

I am Mrs. Olson's mother, and I can truly say that her healing is permanent and that she is strong and well. She has not taken a drop of medicine for twenty-four years. She is working in Science and has done some good healing.

I myself was healed of three malignant growths, lung trouble, and heart disease, and am growing stronger in understanding every day. —*Sarah E. Sumner, Boyd, Minn.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IT is strikingly significant that precept and practice are closely coupled in the Master's ministry to mankind,—how he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Having chosen his disciples, Jesus' first care was to instruct them in the new yet old gospel,—the Sermon on the Mount. Immediately, as the great Teacher comes down from the mount, he is besieged with appeals for help, and the apostle relates the healing in succession of leprosy, palsy, and a fever. Thus did the Messiah prove the truth of his teachings, and lay the foundation for that later appeal, "Believe me for the very works' sake."

It was in like manner that the revered Leader of Christian Science, Mrs. Eddy, won a hearing for the truth she had discovered. When she met with scorn and contumely, when her teaching was scouted and derided, she quietly went her way, healing the sick and the sinning whenever and wherever the opportunity presented itself. Then as time went on and here and there a soldier enlisted under her banner, she carefully instructed them and sent them out into the world as true missionaries of the cross,—to teach the Christ-standard of living and to heal the sick, like the apostles of old.

We can but be grateful for our Leader's insistence that if the world is to be won for Christ, the methods he inculcated must be followed. She realized that there must be properly taught students to take up and carry on the work so well begun, and by degrees, as needs developed, the primary

and normal courses of instruction in Christian Science were worked out. It is noticeable, however, that Mrs. Eddy safeguarded this instruction at every point. There may arise occasions when the unschooled human sense will argue that these restrictions, as specified in the Manual, are irksome and even unnecessary. Mrs. Eddy has told us in the Foreword that these rules and by-laws "sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause." We may not know their occasion, nor do we need to, but we do recognize and appreciate that the truth must be responsibly and correctly taught and lived if it is to accomplish its destiny,—the salvation of the world.

Hence we have, through these wise provisions, the duly authorized Christian Science literature, the writings of our Leader and the periodicals which she founded and so ably conducted. We have the Metaphysical College, where are trained the teachers who are to give the primary instruction that will better equip the earnest student to heal the sick, the board of lectureship of The Mother Church, and the publication committees, each and all with duties clearly defined. If only authorized literature may be handled in the reading-rooms, then surely it is inconsistent for Christian Scientists to read, circulate, or recommend to beginners as Christian Science, anything thus debarred because unauthorized. Only duly constituted instructors may teach Christian Science, and no other than the authorized board may give lectures or "talks" on Christian Science; only the regularly appointed publication committee answers through the public press the critics of Christian Science.

All along the line of maintaining and defending the dignity and integrity of our cause, we find this same careful attention to detail, the endeavor to conserve and preserve in its pristine purity the truth discovered and taught by Mrs. Eddy, in clearly defining and placing the responsibility for its maintenance. None knew better than our Leader the strenuous efforts first to discredit and then to adulterate Christian Science, to pervert its meaning and subvert its testimony, and it is due to her foresight and loving care for the cause and

its adherents that we of today are so largely saved from the snares and pitfalls set for unwary feet by the one evil. Well does she counsel her followers, "Cleanse your mind of the cobwebs which spurious 'compounds' engender" (Miscellaneous Writings, p. 271). There is only one Christian Science, only one right way in which to gain an understanding of the Principle it inculcates, and that is to be obedient to the teachings of the text-book, "Science and Health with Key to the Scriptures," and the Manual of The Mother Church. Reports reach us now and then of practices obtaining in some fields for which not a shadow of authority can be found in our Leader's writings. There is great danger in any departure from the established practice of Christian Science as taught in our text-book, and anything for which authority cannot be found therein, should be rigidly eschewed.

More and more, the world is looking to Christian Scientists and judging the teaching by its exponents. Though the breaking away from a mistaken sense of God and of man's relation to Him may come slowly, it is our privilege and calling so to witness to the truth by preaching the kingdom of God and healing the sick, that one by one the stones in the high wall builded by error to keep the children of God from their rightful heritage of dominion over all that is unlike good, may be loosened and cast down. "It is possible," Mrs. Eddy writes, "—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness" (Science and Health, p. 37).

A tremendous responsibility likewise rests upon the authorized exponents of this religion, that only the true teaching be given out. It is for each one carefully to study his appointed line of work and be faithful in its performance, and not to interfere with or trespass upon the duties of another. We are all endeavoring to compass the same end, and it is our privilege and duty individually to "watch, work, and pray that this salt lose not its saltiness" (Science and Health, p. 367); that the light of faith in the omnipotence and omnipresence of good shall not grow dim through any fault of ours.

ARCHIBALD McLELLAN.

LONG ago the psalmist asked, "What is man, that thou art mindful of him?" and throughout all the ages thinkers have been asking and attempting to answer this question. Even philosophy has seen that man cannot be defined in terms of matter, and a well-known authority in this line has said that to the extent one "belongs to matter" he is "the slave of necessity . . . and it is only as a spark of divinity glows as the life of our life in us, that we can rationally believe in an intelligent creator and moral governor of the universe." This means that one must prove at least to himself that God is, and daily trace his relation to Deity in noble living. The writer of the epistle to the Hebrews quotes the psalmist's query with the added statement, "Thou hast put all things in subjection under his feet," then goes on with the sorrowful comment, "But now we see not yet all things put under him." The divine bestowal upon man of dominion is here and elsewhere contrasted with the mortal sense of bondage, the most persistent characteristic of which is the fear of death. Like "conscience," this makes cowards of most people, and when one rises superior to it, in the face of impending danger, it only goes to show the truth of Mrs. Eddy's words on page 244 of *Science and Health*, that "man was never more nor less than man."

Mortal history is a dreary record of sin and suffering, but there have been gleams of light all through the ages when man's divine possibilities were glimpsed; and even if it were but for a moment, it furnishes cumulative evidence that God has never left Himself without witness to the intent of creation. That this light has not been a continuous manifestation to humanity is due to the density of material belief, which insistently holds to a creation unlike the divine creator, an effect unlike the one perfect cause. Real harmony and real progress for men or nations, apart from God, is quite impossible, and here again we would quote Mrs. Eddy, who says (*Miscellaneous Writings*, Pref., p. ix), "To preserve a long course of years still and uniform, amid the uniform darkness of storm and cloud and tempest, requires strength from above,—deep draughts from the fount of divine Love."

As we ponder deeply the problem of man as we see him in

Christian Science, we rejoice that he can no more be obliterated than can God, and as one becomes thus conscious of his divine origin, others respond to its mighty appeal. We read of Livingstone in the African jungle, cut off from all that we regard as essential to our human nature, but because of the depths of love reflected in his heart the untaught dwellers in the desert became his friends, and tender, loving ministrants to his need, showing that wherever God is, man is, although this "doth not yet appear" to mortal sense.

With strange blindness mortals insist that self-preservation is the first law of life, and yet life and manhood can never be understood until self-sacrifice reveals the man who expresses the Mind that rules the universe. Too often do the years roll on with an inconsequent dream of pain and pleasure, until in some crucial hour manhood is aroused, and heroic acts of self-surrender call the world to its knees. "Deep calleth unto deep," and the shallow vanities of self and sense give place to the appearing of man. It concerns us not that the hero of the hour may never have tested his own manhood until this awakening, but God keeps His own, and manhood must sooner or later hear and respond to the divine call for noble service.

Happily for the race, old ideals are passing, and the worship of physical force is being recognized as mere paganism. Carlyle says that the "recognition of man, and his moral duty, . . . comes to be the chief element only in purer forms of religion. Here, indeed, is a great distinction and epoch in human beliefs; a great landmark in the religious development of mankind." The phrase, "recognition of man" is fine, and appeals strongly to the Christian Scientist, for the recognition of man as God's idea, inseparable from his divine source, is what inspires all work in Christian Science.

The master Christian said, "The Son of man is not come to destroy men's lives, but to save them," and history offers no example of heroism which can compare with his whole earthly life. His ideals were spiritual and perfect, yet he did not ignore human need but ministered to it, and he never touched the human sense without uplifting and ennobling it. We read in John's gospel that "he knew what was in man,"

which undoubtedly means that he knew man as God's likeness so well that he could never commit himself unto the mortal counterfeit, or accept it in place of the real. Patiently did he toil on, that the man of God's creating might be known and expressed by his disciples, yet in the "one hour" when loyalty was most needed it seemed utterly to fail. Peter forgot his manhood and was what man never is, a coward. Then he drew a material sword to fight in a spiritual issue, but later we see him as the strong Christian hero, standing fearless before the Sanhedrin, proclaiming man's divine rights, and worthy at last of his Master.

At this hour and always we need to look with more faith for the appearing of man, look into our own hearts to see what is reflected there, and recall that scene in the prætorium, when in the midst of mockery and torture, Pilate pointed to Truth's fearless representative and said, "Behold the man!" As we keep ever before us the divine ideal lived by Christ Jesus, honoring all that is of his nature, we realize that the unseen Father is made known through the one who declares Him, who expresses God in true thought, word, and deed.

ANNIE M. KNOTT.



NO feature of the Christian Science movement is more unique than its word of testimony. The numbers and the manifest honesty and sincerity of those who witness to its healing truth, are certainly impressive, and especially to those to whom there is thus opened the long-closed door of hope. It is a great, inspiring fact, that everywhere it is being humbly and honestly said, I have felt Truth's healing touch; Christ is come again, and I am unspeakably thankful.

This echo of the Bethlehem song speaks for the greatest and most gladdening fact of present-day history. The most wonderful thing about Christian Science is, that it makes prophecy and promise true. In her insistence that in the demonstration of health and spiritual freedom we truly honor Christ and prove the present availability of divine law, Mrs. Eddy has but led human thought back to the Master's teaching and reaffirmed the order he established. Regardless of the inconsistency and unworthiness of many of its beneficiaries,

this teaching has proved itself yea and amen. Though nine of the ten lepers had not the grace even to return thanks, the power of the Master's word was none the less demonstrated in them. Indeed, in an important sense, Truth's vital efficiency is made the more manifest in view of the unpromising nature of the human soil into which its seeds have fallen.

Despite the fact, however, of the vast amount and the unquestionable character of the testimony offered in support of Christian Science, it is to be remembered that, apart from deeds, these words are of relatively little avail. St. James points out the more efficient witnessing when he says, "I will show thee my faith by my works." Furthermore, while we witness orally from choice, in our lives we witness by necessity every hour of the day. Timidity and self-depreciation may limit one's spoken testimony to the merest answer to one's name when the roll is called, but in our daily bearing and conduct we are making a record, in support or in denial of our professions, which will be repeated on the housetops. Here we are certainly "known and read of all men." Evasion is impossible. Preaching without practice merits the incredulity and perchance the contempt with which it is likely to be met, but backed by genuineness and integrity, even a stammering statement of the truth becomes irresistible. The words "Ye are my witnesses, saith the Lord," are thus fulfilled in righteousness, and the rendering of this "reasonable service" to God is a privilege and a joy.

It is well if we are mindful just here, however, that the declaration, "Ye are my witnesses," means very much more than the living of lives which give unmistakable evidence of our sincerity, though this is much. To witness for God, good, in righteousness, is to express the divine idea respecting every ethical issue. It is, in Jesus' words, to "work the works of God." St. Paul not only lived in keeping with his splendid profession, but he was a positive, virile, outspoken factor in the existing struggle or contention between right and wrong. His position upon every ethical question was no doubt forecast with the greatest ease by all who came to know him, such was the quality of his stand for truth and righteousness, the unmistakable base-line of his integrity.

In this, as in every other age, questions that have to do with the rights and privileges, the freedom and welfare, of millions who know not how to voice their appeal save in a despairing cry, some elemental and instinctive expression of pain and unrest,—these vital questions are being brought to every alert intelligence, and we cannot escape the responsibility of witnessing for God respecting them. To be counted with those whose bearing is an averment that they are not their "brother's keeper," to make no positive protest against the selfishness of imposition and of invasion of rights, to be indifferent to the degraded and degrading conditions of those who have been born into suffering and stupidity,—all this is not to witness for God in the exalted and effectively redemptive way to which every Christian Scientist is certainly called; and it is here that we are most likely to leave a pressing duty undone as the result of educated conservatism, class identifications, and the momentum of habit. It is here that we are tempted to let things alone that "have always been so" or that "everybody does," but against which we know, or ought to know, that Truth and Love make instant and unequivocal protest.

To witness for God is to champion every ideally right proposition. It is often to exercise the Christlikeness which dares, and is able to "stand alone and vote with God." It is to be a non-conformist with regard to every aspect of unrighteousness, unbrotherliness, and untruth. It is to establish in our own thought the kingdom of heaven, and to seek to contribute to the establishment of this kingdom in every human situation and relation with which we have to do, by consecrating our moments, our means, and our every capacity to the ministration of the square deal.

This gives vision of the scope and possibilities of our privilege as Christian Scientists to witness for God, and he must be dead indeed in the unpardonable sin of torpidity, who does not feel some thrill of quickening impulse, some assertion of high, fine disposition and intent, as he contemplates this fact in the presence of the world's great need today. Truly saith the proverb, "A true witness delivereth souls."

JOHN B. WILLIS.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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RIGHTEOUSNESS VERSUS SELF-RIGHTEOUSNESS

REV. WILLIAM P. MC KENZIE

THOSE who look on others from the standpoint of self-righteousness, see always something to criticize; those who look kindly, see ever something to approve. Having righteousness for their standard, it is possible for them to discern in others everything which may be measured by that standard. Self-righteousness finally brings sourness and lonesomeness, but kindness is in itself warmth and comfort.

Mortal mind is largely a compound of faults that have been found. It occupies itself in finding fault. The thief or the murderer justifies his own evil conduct by criticism of the victim. The dishonest person, who takes the services of the professional man or the goods of the merchant without intending to pay, is the meanest critic of those of whom he has taken advantage. Indeed, when some one is loudly railing against a fellow citizen, we may often guess that he owes that fellow citizen either money or gratitude. The apostolic

advice, "Owe no man anything, but to love one another," if understood by such persons, would have healing efficacy. Among the practical results of the healing of sickness may be found the consequent conduct in the line of decency, honesty, and humility.

The deliverance of a man from prison life and forced labor is only a type of that other deliverance from the jailer pride and the hard labor of faultfinding. Think of the servitude of those who feel that they are under the necessity of criticizing others without having any standard; who feel that they must therefore depreciate and diminish and humiliate every one. The children of the market-place to whom Jesus referred, represent this type; they are never to be pleased. "We have piped unto you, and ye have not danced," they say; "we have mourned unto you, and ye have not lamented." Let us play at a wedding, say some of the children; but the critic will not joy

with them. Then, let us play funeral, they say; but the critic will not join in the lamenting. Nothing will or can please him. John came as an ascetic; they said of him, "He hath a devil." Jesus was no ascetic, but mingled naturally with his fellow men; they charged him with gluttony and wine-bibbing. The critic always expresses his superiority by seeing and declaring faults in others, even if these faults never existed, and so veils from himself his actual inferiority and his many faults that, like hidden sores, are bandaged by vanity but not healed by love.

Righteousness is never of the mortal self, and so it does not consort with pride. The truly righteous man is glad because of the rightness of that which guides him,—glad that he knows God as Principle. Righteousness is the expression of rightness, or reality, in human relations. In government it means justice among diplomatists, truth between nations. Nothing is so well attested in history as the saying, "Righteousness exalteth a nation."

Shall a nation think itself great only because of its commerce? Then it might be well to read that list in the eighteenth chapter of Revelation, where merchandise of gold and silver and precious stones, of brass and iron and marble, of odors and ointments, of wine and oil and fine flour, of sheep and horses and chariots, winds up with "slaves, and souls of men." Commerce alone, wealth alone, may mean unenlightened slavery for the inhabitants of the land. Citizens may have to sell their better nature to be successful in the traffic, and in thus gaining advantage in the world, may lose the true sense of being and

their intuition regarding the enduring life.

Human pride resting upon things, or a sense of righteousness resting upon transient belief, can see only with the eyes; therefore it can never understand with the heart. Consequently, that which is unseen is unknown. Yet in the unseen is always the real potency. A nation's power is not in the men and guns which a photograph may depict, but in the unseen ideal which animates the citizens. A passion for freedom makes Marathon and Salamis possible. Xerxes, disturbed, sitting on the promontory to see a theatrical victory, views the effect of an unknown element defeating his material potencies, as the bravery of the Greeks proves triumphant. So in the case of the defeated Armada of Spain; "things which are not," according to pride's estimate, put to naught "things that are,"—that is, things that to the view of self-righteousness are invincible.

The critic who denies righteousness in everybody else, finally will deny it for himself; whereas the man who cherishes righteousness so as to be guided thereby, is helping to prove that it is universally available. In a parable this is made clear when the judge makes his decision regarding the servant who excused his indolence by accusing his master of severity. "Out of thine own mouth will I judge thee, thou wicked servant," he says. Supposing that your master was a hard and grasping man, why wasted you his time in faultfinding, so that even your small one-talent opportunity was unused? By this wasting of your life you lose that which you refused to employ, so that

even your one talent cannot remain with you; whereas to one who has cherished righteousness comes increase—to him shall more be given.

One often wonders why conditions are so ill in small communities where the beauties of nature make harmonious setting, where

every prospect pleases,
And only man is vile.

The trouble seems to be in the habit of the inhabitants, the bad habit of finding evil in the reported acts and supposed motives of others. On a larger stage, also, the same trouble appears. A statesman whose plan is admirable, will be assailed, misrepresented, killed if possible, by those who look through the veil of their evil belief and the fear in their own minds, and see everything distorted by that fog. A sense cherished which will destroy the reputation or life of another, cannot claim to be righteous, yet it is constantly manifested by the self-righteous, who excuse themselves by accusing others, or think themselves to be righteous and despise others. Believing in the reality of error in others, they do not get rid of it in themselves. Our revered Leader says (*Science and Health*, p. 448): "Blindness and self-righteousness cling fast to iniquity."

The individual who looks out upon the world today has need of that understanding of righteousness which will enable him to be an appreciator of good, because the self-justification of contending factions induces the effort to deny actual goodness apart from one view only of the case. What is neutrality but that righteousness of mind which appreciates the good in the men and women of all nations? This does not mean measuring the

good qualities on one side, as if to measure ability to overcome the other side, but the right estimate of the good qualities which in each combatant may finally overcome the enmity, and so make neighbors and friends of those who for a time think they are enemies.

Peace is not merely an armistice, an agreement to suspend the blow, or withhold the hand from the lanyard of the cannon already loaded. Peace means a state of rest and confidence, and inward satisfaction, and to endure must be supported by both justice and love. There is no better way to peace than appreciation of good in others. People are more apt to live up to what is expected of them than is usually believed. Indeed, the riotous anger over a trust betrayed, affirms this sense of expectation of honor by the very violence of the resentment against treachery.

When there is the demand for peace with honor, the meaning of those who demand it is too often peace with exaltation of themselves, and with humiliation of their foes in their honor. What Christian Science deems possible is peace with love. There are many records in history of the soldiers of contending armies becoming friends. By friendship they found good in each other, and finding good will in themselves, expected it from others. Let this attitude spread and of course it would end war; so by those who wish to continue it there must be some activity in inventing and publishing as hateful a character as possible for all foes, that is, they must classify foes not as men, but as evil creations, dehumanized monsters, so that first there will be fear, to be followed by its consequent, hate, ob-

literating in the minds of those who are receptive every possibility of making peace with an enemy depicted as being dangerous and malevolent.

One who is neutral must not depend upon reports, but rather upon his own knowledge. He must not fail to remember that on both sides in a contest there are men and women of like passions with himself, those who have just as much tenderness and good will as he. In every nation are fathers loving their little daughters, and mothers with exquisite tenderness caring for their sons who may have to be soldiers; brothers and sisters whose affection is life lasting, and groupings of friends whose love would lead them to lay down life itself for friendship's sake, if there was the need. As human beings the righteous man may love them all, himself striv-

ing after the perfection of that divine Love which, like the sun that enlightens all, pours down benevolence upon even the unthankful and the unholy. What is universally needed is healing, for it is something invisible which turns men with capacity to love into contestants and haters. By healing is not meant surgical aid to the wounded, so that they may again enter the contest, but the recovery of "sight, riches, healing of the mind," of all that is needed to deliver man from dread, cruelty, fear. Science and Health (p. 179) gives us the vision thus: "Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought and to heal by the Truth-power, is won only as man is found, not in self-righteousness, but reflecting the divine nature."

DIVINE JUSTICE

WILLIAM D. MC CRACKAN, M.A.

IF we look below the surface of human life, we still find that many of its mistakes and tragedies are due to the fact that a sense of injustice is being harbored in thought. This sense tends to produce resentment and a belief of grievance, or even a desire for revenge. Such conditions of thought ultimate in sin and sickness, and unless corrected betimes, they may be productive of crime and disaster. It therefore behooves humanity to examine carefully its concept of justice and to maintain a mental attitude wherein the sense of injustice may be promptly destroyed. The question at issue is not so much whether the person aggrieved has a just reason for resentment, whether an insult, injury, or wrong has been

received or not. The question to be considered is whether the person in the case can afford to continue harboring the belief of having been wronged.

Metaphysically considered, such a state of resentment amounts to a mental declaration that the injury committed has reality, power, and effectiveness. In most cases this mental declaration also indicates some person as the perpetrator of the evil done, and insists that the wronged person is a victim and so is suffering from the blow inflicted. Those who are familiar with the results of wrong thinking upon human lives and bodies, will recognize immediately the injurious effect of persisting in making such declarations

and believing them. There is a Scriptural statement about man, that "as he thinketh in his heart, so is he." The habit of maintaining in consciousness either an injury or a wrong tends to make the person who does this a wrong-doer himself. Unless the wrong or injury is forgiven, it will continue to harass and wound. For their own protection, therefore, all those who are laboring under the sense of injustice, whether or not this belief has a sufficient basis in human thought, must learn to forgive the offense, that is, to make it unreal.

Here Christian Science interposes with its beneficent activity and reveals the only true method of forgiveness,—through the spiritual understanding of the unreality of evil. What, asks the aggrieved person, shall I pretend that so-and-so did not injure me, or rob me, or scandalize me? Shall I deliberately declare that the thing never happened which I saw with my own eyes and to which my present unfortunate mental, or moral, or physical condition is to be ascribed? Christian Science takes such a one aside and in a loving but forcible way sets forth the irrefutable teaching of Truth concerning the unreality of error.

Suppose, the Christian Scientist might say, you should discover that your sense of grievance was wholly imaginary, without the slightest basis even in human belief, because the offense had never been committed at all. Suppose you had been misinformed at the time, a mistake had been made, and you had not actually been assaulted by any injurious act,—what would have made you suffer in the mean time? Evidently your belief, and nothing more. The act

had not been committed and you had not been touched, and yet you resented this supposed act and grieved over its supposed effect on yourself, because of your belief, and because of that only. Suppose for some reason or other your mistaken notion had not been corrected; the days had gone by, the weeks had lengthened into months and then into years, and you still believed that the wrong act had been committed,—would not the result be just as injurious to you as though there had been an actual grievance to complain of? The whole trouble, then, would center in your belief, and the cure would follow as soon as the error of that belief was corrected by the truth. In some such manner the aggrieved person might be brought to the point of seeing what the trouble really was, and rendered willing to begin its cure.

Christian Science would then become further available for the purpose of reducing the belief of wrong-doing to its native nothingness. It would be shown that the First Cause or Principle governing the universe and man is Mind, everywhere present; that this Mind is wholly good, and is the only Mind having real existence; that in reality, therefore, there is no evil mind capable of conceiving or executing a wrong or an injury; that hence, the supposed wrong or injury under consideration never really happened. It would be shown that the realization of the truth about this particular case would act as the treatment that forgave the wrong, in other words, made it unreal, and so the demonstration would be made by Truth through the *modus operandi* of scientific reasoning and logic.

It is not possible to forgive an injury and still maintain that the offense was really committed. So long as the injurious act is believed to have actually taken place, it is only temporarily overlooked and not truly forgiven. Ignoring error does not destroy it. Drawing a line through a mistake in mathematics does not correct it; the wrong figures must be wiped off the blackboard and the correct ones inserted. Then there is no evidence left, no sign that thought can fasten upon, to indicate that a mistake was ever made at all.

Among the tenets of Christian Science found on page 497 of *Science and Health*, is this statement: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

Is forgiveness, then, the only redress for wrongs committed? Is there no certainty of obtaining some further genuine satisfaction for evils corrected and overcome? Through the operation of Christian Science there is the assurance that here and now, without waiting for any supposed future state of existence, substantial justice can come to every sincere seeker after Truth. There is indeed divine justice for all. He who has truly forgiven a wrong, that is to say, has made it unreal, will not clamor for redress, but will patiently wait on divine justice to do its beneficent work. Having made the wrong unreal to himself, the one who has truly forgiven has no remaining sense of injury, resentment, or grievance, nor would it occur to him to seek revenge for a belief which has,

so far as he is concerned, been reduced to nothingness.

Nevertheless, divine justice will work out its impartial adjustment, and in the end all participants in such a human experience will be benefited by the lessons taught and learned. It may be that the one who has committed the wrong, perceiving that he is no longer the object of hatred and that any steps at reconciliation which he may make will not be seized upon to fasten further guilt upon him, may of his own accord admit his fault, and not only ask the forgiveness which has already been given him, but make amends as far as in him lies. There are innumerable ways in which under God's guidance, the act of forgiveness having once taken place, full redress and substantial justice may follow as a divine necessity.

Under the spiritual definition of the name Moses, given in the Christian Science text-book, "*Science and Health with Key to the Scriptures*" (p. 592), Mrs. Eddy uses these words: "The proof that, without the gospel,—the union of justice and affection,—there is something spiritually lacking, since justice demands penalties under the law." When Jesus came, he added "affection" to "justice," and so brought the full gospel of salvation, which does not annul the ten commandments, does not make them any the less necessary for the correction of human nature, but reveals the method by which these commandments may be truly obeyed. Love of good is substituted for fear of evil, as the true motive of obedience. Jesus declared, "Think not that I am come to destroy the law, or the prophets: I am not come to de-

stroy, but to fulfil." Paul added the further explanation, "Therefore love is the fulfilling of the law," and Christian Science has made available for every injured person, every victim of wrong or injustice, the way which not only destroys the sense of hatred but also rights the wrong.

There are cases in which a secret sense of grievance has been harbored even against God Himself. Such an attitude of mind could of course only arise from a wholly perverted concept of the creator. It could not be directed against God Himself, but only against that concept which would describe Him as the author of evil as well as of good. The excuse for harboring such resentment, or supposing God to be unjust, has to some extent been furnished by scholastic theology. The teaching that God is the author of evil has necessarily implied that He is responsible for the sufferings of mankind. It is therefore comprehensible from the point of view of human reasoning, that persons finding themselves afflicted with supposedly ineradicable faults of character, intellect, or physique, should have been tempted to hold God responsible.

Material medicine has not helped to check but has rather increased this tendency, by persisting in declaring certain stages of disease or certain diseases in all stages as incurable. Moreover, the theory of hereditary diseases has done much to induce hopeless victims to blame their concept of God for their woes. If mankind has been led to believe that perfectly innocent people, who would naturally enjoy the prospect of happy and useful lives, can be suddenly stricken down through no

fault of their own but through the operation of divine law, no one need wonder if mankind occasionally rises in rebellion against such obvious injustice. If this law is further described as inescapable, the desperate outcry of those sufferers who see their cherished hopes apparently blighted for the whole length of their human existence, is easily comprehended.

Here again Christian Science offers the sovereign remedy. It proves conclusively that God cannot be the author of evil, else evil would be both good and eternal. It argues with unanswerable logic that if God is infinite and is good, then evil can have no real existence, but must be error, hence untrue. Christian Science would absolve God, if there were any need of so doing, from all participation in the creation or the distribution or the permission of evil in any form. No human being on the face of the globe has any excuse for imagining himself into a state of resentment against the creation as it really exists, or "the laws that be" as they really operate. No slavery to bad habits, no grief by reason of loss, no bodily suffering from disease, can be ascribed to the absolutely good, pure, and perfect source of all being. No doctrines of mistaken theology can place upon God the responsibility for its own failures to save; and no theories of material medicine can set up a plea of the incurability of disease because it possesses no means of effecting a cure.

Man's true origin is in God, and from Him man can derive no hereditary taint or disease. Mrs. Eddy writes: "In Science man is the offspring of Spirit. The beautiful,

good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct" (Science and Health, p. 63). So long as theology, medicine, and natural science persist in teaching that man really originates in "brute instinct," so long will sin, sickness, and death follow their efforts to save, to heal, or to conserve life. Man enters into his divine rights to harmony, health, and happiness in proportion as he acknowledges and understands his origin to be divine and not mortal.

Divine justice, then, awaits every human being, and no one need fear it, for its nature is protective and its law saves, heals, shelters, and comforts. Divine justice wipes away the supposed cause of sin and suffering and at the same time destroys the supposed consequences. A just God rules over all, but this justice is loving. By removing the error which would entail suffering and penalty, divine justice performs the service of a discriminating friend in pointing out the way of escape.

THE LEAVEN OF HEROD

MABEL C. LUCAS

IN the eighth chapter of Mark's gospel we read that the Master charged the disciples to "take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Bible students are generally familiar with Jesus' caution to beware of the doctrines of the scribes, Pharisees, and Sadducees, and have a more or less accurate knowledge of the mental and moral characteristics of these sects against which he warned them, but many may not be so conversant with this single reference to the leaven of Herod. The meaning of the word leaven, according to the dictionary, is, "to affect in character; anything that by a pervading influence works a general change; fermentation." Hence the leaven of Herod was an unseen evil influence which, if taken into thought, would change or adulterate Jesus' spiritual teaching; and the student of today, if he is to eliminate this leaven from his own character-building, must guard his thought against the in-

fluence which made Herod the notable example of his time.

The penetrating and diffusive nature of leaven was used symbolically for good in Jesus' parable wherein he likened the kingdom of God to the leaven "which a woman took and hid in three measures of meal;" whereas the leaven of Herod was obviously fermentative and destructive in nature, and the dictionary meaning of fermentation is given as "a substance in a state of putrefaction, the atoms of which are in continual motion." The significance of the term is further enhanced by considering Jesus' use of the word salt. Salt prevents corruption and decay, and is the antithesis of fermentation and putrefaction. Therefore the meaning of the text, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" infers an exact coincidence with the Mosaic law which bade the children of Israel use unleavened bread in the religious rites of the

temple, thereby rejecting even the symbols of putrefaction and decay.

The first Bible account of Herod, called "the Great," portrays fear as his state of mind when he heard that the "King of the Jews" was born. We read that he immediately called together the chief priests and the scribes and asked them where, according to prophecy, the Christ should be born. They answered, "In Bethlehem of Judæa." With assumed helpfulness, which in reality only cloaked deceit and cunning, he then summoned the wise men, sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." But the wise men were awake to the evil purpose to destroy the Christ-idea, and being warned of God and obedient, they did not return to Herod. Joseph likewise, when entrusted with the protection of the infant idea of good, obeyed Truth's command, "Take the young child and his mother, and flee into Egypt, . . . for Herod will seek the young child to destroy him." Then Herod's murderous and revengeful intention was externalized in the order to slay "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." Has there ever been, in all history, an example of more barbarous cruelty than this?

Herod Antipas, successor to Herod the Great, first appears in Biblical narrative when he put away his lawful wife, the daughter of the King of Arabia, and took Herodias, his brother Philip's wife. For this John the Baptist rebuked him; saying that

it was not lawful for him to have his brother's wife. Then, as we read, Herod "laid hold on John, and bound him, and put him in prison." Mark says, "Therefore Herodias had a quarrel against him, and would have killed him; but she could not." The people loved John, "because they counted him as a prophet," and even Herod dared not openly put him to death for this reason. Accordingly Herod's birthday was used as a pretext for a great supper whereby to cover their infamous plot to accomplish John's destruction.

At the feast, Salome, the daughter of Herodias, "danced, and pleased Herod and them that sat with him," and Herod said to her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." Thereupon Herodias instructed Salome to ask for John the Baptist's head. Herod pretended great reluctance to have John beheaded, but assuming an honorable position in fulfilling his wicked oath because of "them which sat with him [public opinion] . . . he sent, and beheaded John in the prison." After getting rid of John, whose fearless stand for righteousness troubled him, Herod began to hear that Jesus was preaching and healing everywhere. Superstitious fear took hold of him, and he declared, "It is John, whom I beheaded: he is risen from the dead." He even hoped to see some miracle done by him.

We then read that Herod's political followers, known as Herodians, plotted, and sought to catch something that Jesus had said, hoping that thereby they might accuse him, and even the Pharisees came to him saying, "Get thee out, and depart

hence: for Herod will kill thee." Jesus' reply shows clearly that he was not misled by the apparent friendliness of Herod's wish to see "some miracle done by him." He understood Herod's deadly malice and sly cunning, instigated by fear of a rival to his crown. Mortal mind, the real culprit, was plotting in secret, and was using the agency of politics. Jesus' answer to the Pharisees makes this plain. "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected . . . for it cannot be that a prophet perish out of Jerusalem." In calling Herod a fox, Jesus rightly characterized one who degraded himself by playing the part of a base intriguer. Some one has said of him: "Not daring to show the teeth of the lion, he uses the tricks of the fox."

The Sanhedrin was the supreme judicial council of the Jews. It had the ecclesiastical authority to pronounce sentence of death, but could not execute the prisoner. According to Roman law, every death sentence had to be referred to the Roman governor, who had the power to pardon as well as to execute. Pontius Pilate was at this time the governor. He was a professional office-holder, already in bad repute with the Jews because of unjust decisions. He was morally weak and politically ambitious, and these qualities made him a fitting tool in the hands of unscrupulous Herod. After Pilate questioned Jesus, he said to the chief priests and to the people, "I find no fault in this man," and was quite willing to pardon him, provided he could do so without incurring further disfavor with the Jews. In an at-

tempt to evade the political dilemma in which his position involved him, Pilate resorted to a shrewd legal technicality.

Herod was tetrarch of Galilee, and Jesus was known as a Galilean, hence Herod should be the judge; plainly the case "belonged unto Herod's jurisdiction," and by referring the case to him, Pilate would escape the obloquy of sentencing a man in whom he had found no fault. Moreover, he would please every one concerned, for the scribes, Pharisees, and chief priests were all insistent in their demand that he should sentence Jesus. The excitable populace had been inflamed against the latter through their religious and political passions and were clamorous for his death. As if to further Pilate's scheme, the tetrarch was in Jerusalem; it was a propitious circumstance, and Jesus was sent to him.

The narrative goes on to say that "when Herod saw Jesus, he was exceeding glad," for he had for a long time been desirous to see him, and he questioned Jesus in many words. But Jesus discerned the deceit behind which Herod cloaked his evil purpose, and answered him nothing, whereupon "the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." Then was presented the oft-repeated spectacle in the tragedy of human nature, where political animosities are forgotten and a man's individual sense of right is sacrificed in order that he may unite with other schemers in some purpose of mutual self-interest. The Bible record goes

on to say, "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."

Herod having artfully escaped responsibility, Pilate had to resort to another expedient. He must needs bring about fermentation in public opinion and excuse his act of injustice behind the cloak of public clamor. He therefore called together the chief priests, the rulers, and the people, and stimulated them to madness through apparent opposition to their demands; and when "they cried out the more, saying, Let him be crucified," and he saw that "a tumult was made," he thereupon "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

There is a very definite lesson to be learned from this example of a whole populace being caught in the contagious maelstrom of purposeful human hate, and made to assume responsibility for an infamous crime designedly forced upon it by evil mental and political action. On page 114 of "Miscellaneous Writings," our wise Leader, Mrs. Eddy, sounds this note of warning: "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals." In this exposition of the character of Herod Antipas, murderous cruelty, political craftiness, dishonesty, deceit, and intrigue

all combined in an effort to accomplish the destruction of Truth's human representative, cloaking its deadly purpose under the demand of "public opinion" after having fomented public opinion by playing upon the most violent mortal passions.

To the Herodian characteristics of his predecessors, Herod Agrippa added the leaven of vanity, and love of popularity along social as well as political lines. We are told that he "stretched forth his hands to vex certain of the church. And he killed James . . . with the sword. And because he saw it pleased the Jews, he proceeded . . . to take Peter also." But Peter escaped from prison, and Herod ordered his keepers to be put to death. Then "upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration," and the people said, "It is the voice of a god, and not of a man." Self-deification quickly brought its own punishment, however, for the narrative goes on to say that "the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

It is thus clear that the "leaven of Herod" stands for the fermenting subtleties of the wicked carnal mind, —its pomps and vanities, its love of place and power, its plotting intrigue and crafty malice, its love of social preferment and political might, its deadly cruelty and destructiveness. Jesus could not have stated more tersely to his followers their need to "take heed and beware" of its pervading influence, which would change and destroy his teaching and prevent the demonstration of Christian

healing. Yet there is no cause to fear it, for while pointing out its subtle poison, he also gave us the antidote for it, which is to be found in the leaven of Truth "hid in three measures of meal," or, as we read on page 118 of *Science and Health*, "three modes of mortal thought," namely, "Science, Theology, and Medicine." Here Mrs. Eddy tells us that "this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom."

Jesus said, "It is your Father's good pleasure to give you the kingdom," and in proportion as Herodian propensities are overcome in individual consciousness, "those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection" (*Science and Health*, p. 97). It is an interesting fact that, according to a certain writer, "within one hun-

dred years of the reign of the first Herod, not a member of the Herodian family was left to curse the earth." Thus error destroys itself, and upon its destruction follows closely the demonstration of the truth. In the Bible verse immediately succeeding the recital of Herod Agrippa's death, we are told that "the word of God grew and multiplied."

Let Christian Scientists, then, be strong in moral courage to do the right as they understand what is right. Let them go forth to face all the problems of human experience with love for God and man, seizing every opportunity to correct sin through a clear understanding of Truth. Let the "still small voice" be heard above the storm, and peace will reign, for the leaven of Herod shall have been deprived of its unreal power to harm. "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

[Written for the *Journal*]

A NEW EARTH

MINNIE TINGLE

TIME was when none presumed to say that they
 Could greater nature lover be than I;
 And yet oft-times beneath serenest sky
 Beheld I deadliest strife that held at bay
 A sense of peace: for with intent to slay,
 It seemed, all creatures great and small did lie
 In wait, their strength against the weak to try,
 With none their cruel ravages to stay.

Ah, now I know how mortal sense beclouds
 The true creation wherein all is peace:
 Like scroll there rolleth back that which enshrouds
 The prophet vision of all pain's surcease,
 And with enraptured vision I behold
 The lion and the lamb within one fold.

“HE THAT IS LEAST”

ROBERT NALL

SOME Biblical expositors are a little doubtful as to the exact meaning of those words of Jesus regarding John the Baptist, as recorded by Matthew and Luke. John was in prison; yet he sent two of his followers to the Master to know whether or not he was the Christ. Then Jesus gave that memorable reply establishing his claim to the Messiahship by the healing, regenerative works that he was performing. Here was unmistakable, tangible evidence that could not be refuted. Divine power was in their midst. If God had ever left mankind, as the senses seemed to testify, then assuredly He had returned and was now manifesting Himself in meeting the needs of the suffering and the distressed.

One would like to know what John thought when he received the Master's message. Were his doubts dispelled? Was he so awakened to spiritual understanding that he again recognized the Christ, the spiritual idea of God, as he had done at his baptism, and gratefully acknowledged the advent of that Light which lighteth every man who in sincerity hungers to know the truth? As we read the glowing tribute paid to him by Jesus, we believe he did. Was there ever a more “rhythmic and impassioned eulogy,” as one writer says, than that in which Jesus described John as “more than a prophet,” as God's “messenger,” and as preeminent among those that were “born of women”? Of these he declared, speaking “as one having au-

thority,” there had not risen “a greater than John the Baptist.” This is a remarkable testimony to the divine mission and the fearless honesty and integrity of a remarkable man, placing him indeed on the pinnacle of human greatness; yet it was immediately followed by words that can be interpreted aright only when the spiritual exegesis which is revealed in Christian Science is applied: “Notwithstanding he that is least in the kingdom of heaven is greater than he.”

Generally speaking, this is taken to mean that Jesus was thinking of the greater spiritual privileges that those under the new dispensation had, compared with those under the old dispensation or covenant. One commentator goes so far as to say that John, though near the kingdom of heaven, was not in it. Fortunately for us today, the Comforter has come, and is teaching us to behold things new and old in the purified consciousness of Love's illumination, so we learn that Jesus was expounding to humanity a great lesson. “Man that is born of a woman” may be great, humanly speaking, yet he is but the counterfeit of man in the divine image and likeness; and it was this man whom the Master desired to see and always recognized. So-called material man might loom large in the so-called material consciousness,—but was not that part of the fruit of the “tree of the knowledge of good and evil,” which had produced nothing but the appalling triad, sin, sickness, and death?

We can never forget the idyllic story of the Master's connection with the family at Bethany, and the deep sympathy and impersonal love that he manifested toward them in time of trouble. But he knew that the world needed awakening from its dream condition. It needed to be lifted from the glorification of material personality; from the falsity of the superficial concept that man was evolved from dust; from the thralldom of fixed belief in corporeality as man's normal state; from the darkened mentality which saw things so inverted that it was impossible to find any solid basis upon which to demonstrate Life and Truth as all powerful and ever present.

It is as if Jesus had said: Look away from personality to Principle; from the finite, human concept to the infinite individuality. It is the spiritual alone that is of the truth. The children of my Father and your Father are spiritual, not material; they are born of God. It is because you have been exalting personality that I come to tell you that "he that is but little in the kingdom of heaven" (Rev. Ver.), he who is only just beginning to be conscious of himself as a spiritual being, and from whose eyes the scales of mortal belief are falling as he grows in the apprehension of truth, is greater than he who, however morally good he may be, is yet unconscious of man's real selfhood in Mind, and of that spiritual realm which is the true home of all God's children; such a one is asleep in the bonds of materiality.

What hampers some of us in the heavenly way? Is it not personal sense, the belief in matter; the

thought that we are of human origin; that our being is not with God but in corporeality? A most persistent question that one meets with in the course of conversation relating to Christian Science is that which refers to the material body,—whence it came and whither it goes. You explain in the clearest terms which metaphysical reasoning will permit, that this body is a sensuous mortal concept, that material sense now holds our field of vision so strongly that it is difficult to see anything as it really is, and that our work therefore is to spiritualize every thought, so that the government of Mind will be substituted for belief in the laws of matter. Yet the questioner may still be perplexed, and you know that it can only be left to divine Love to unfold to the inquirer the illuminated way of Life.

And what can each one of us do but trust in the same beneficent aid? For do we not, even those who have long been treading the path of light, sometimes find the burden of materiality greater than we can bear, unless we are dwelling in the "house not made with hands"? Well for us, if we can know that our refuge is in infinite Mind. What depths of loving-kindness are found there; and how those spiritual affections which are uppermost in our moments of high and holy consciousness, go out to the sick and sorrowing, to all those bound by satanic agency, that we may be to them channels of redemptive love! Are we not then rejoicing in some measure of freedom from personality, from that almost despairing mental attitude which can grasp only the seen and the unideal? Do we not remember what a glorious

privilege it is that, just on the spot where we are, we can be obedient to the command of our Saviour, and go out into the world with such clear spiritual thoughts of Love and Truth that we shall be preaching the gospel to every creature? It is thus that we get a foretaste of the joys of heaven, harmony.

Before this attainment is reached, however, there are wholesome though perhaps rather painful lessons to be learned. The writer remembers how a great physical sufferer, one whom *materia medica* had quite failed to relieve, began to inquire into Christian Science, and was apparently just about to trust her case to divine Love, when she read these words on page 266 of Science and Health: "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy." There she stopped, startled and dismayed, as well she might be. The prospect was appalling to her. Her attention was drawn to the conclusion of the sentence, "But this seeming vacuum is already filled with divine Love," and then to the rest of the paragraph, ending with that declaration so comprehensive in its sweep and so inspiring and comforting in its application, "Universal Love is the divine way in Christian Science." But the temptation of personal sense was too strong, and she thereby barred the door of thought to spiritual light and love and failed to experience the healing power of Truth. When reminded that Christian Science teaches us that God, who is Love, never expects His children to surrender anything that is worth keeping, but that in

proportion to their self-immolation He fills their cup of blessing to overflowing, she could only visualize "a blank," if she took what appeared to her to be a thorny and wholly unnecessary road. The material human likeness loomed larger than the spiritual concept, the divinity and beauty of which were entirely obscured.

Perhaps some of us may be disposed to flatter ourselves that we have chosen better than this. But to what extent have we freed ourselves from the limitations of mortal mind, which center in a persistent belief in corporeality, often holding us fast to the idolatry of personal likes or dislikes, and binding us in the fetters of prejudice, self-will, self-justification, and self-righteousness? It is our privilege and duty to throw off these shackles, and find our salvation in the scientific, demonstrable knowledge of an impersonal God, an impersonal Christ, Truth, and an impersonal concept of man as the reflection of immortal Mind. We may be "but little" as yet in the kingdom of heaven; we may yet be sometimes so conscious of "this muddy vesture of decay," as Shakespeare says, that we cannot hear the immortal harmony. Our steps may be wayward and faltering; but yet we may remember and apply the divine strength that is ours.

Do we get discouraged because the mortal seems so real and the immortal so unreal? The Saviour is at hand. Why need we look to persons when we have Principle? Why do we see in so many of those around us, sometimes in those with whom we are associated in domestic, business, social, or church relations, the counterfeit man rather than the man who

is the image of God? Is it not that we are lingering in the A B C of the spiritual curriculum instead of pressing forward to that higher knowledge and wisdom in Christ, Truth, which awaits every honest seeker? Is it not because we are declining to avail ourselves of the divinely bestowed opportunities and power to see the good always and everywhere and not its seeming antipode; not setting our faces like a flint against the temptation to yield to the clamor of mortal sense?

No one knew better than our beloved Leader how imperative it is, both for individual growth and for the spread of Christian Science, that our strength in the hour of trial, the quality of our reflection of divine Love, our capacity to be channels for the healing truth, and our conquest over every form of error, depend upon whole-hearted consecration and upon that spiritual purity of purpose that will clarify every thought, transfigure every human activity, and see all creation, including man, as perfect and complete. For herself, therefore, she strongly and wisely repudiated any homage or worship, and while fully recognizing the sacredness of human relationships, earnestly advised "all Christian Scientists to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil" (Miscellaneous Writings, p. 308). In other words, let the whole sweep of our lives, our varied pursuits, our recreations, our studies, every "work and labor of love," the trend of every thought and resolve, be, in the measure of our

understanding, governed and judged from the standpoint of Principle.

This may be the way of sacrifice, but it is God's way, and that is enough. Every Christian Scientist in the world who is honest toward God and toward himself as a spiritual idea of Love, is conscious of a growing impulse for greater devotion, more steadfast faith, and a fuller assurance of spiritual understanding. He is thankful that he is overcoming the entanglements of the flesh, and is rejoicing in some at least of the fruits of Spirit and of the evidences that he is a denizen of the kingdom of heaven. But he knows too that his growth Spiritward and all his best and most effective work for God and his fellows has been when he has refused to be drawn into the meshes of personal sense or adulation,—not that the temptation has not arisen, for no one escapes that test.

A recent writer has said that "the worst temptation in the world is not to be tempted at all." When there is a strong temptation and we are fully aware of it, we are on our guard against it; and if we are relying upon God alone, we shall be strengthened in our holy desires, for angels, messages of Love, will minister unto us. Can we therefore for a moment give hospitality to any product of the carnal mind? With a clearer apprehension of impersonal Love making our path straight before us, we welcome the power that enables us to manifest all those ideal, and therefore real, qualities which are the elements of the genuine life. What conditions our real existence but spiritual consciousness; and what is that but the state of heart which has

been extricated from the trammels and the burdens of mortal sense, and which enables us, as has been said, to "live in the very household and court of God." Human love will not thereby be repudiated; it will be purified, lifted on to a higher plane, and made subservient to the glory of God.

"What went ye out into the wilderness to see?" What do we desire to see as we go about our daily work, as we take our share in seeking to make the world better? What do we

learn in Science is the ideal attainment, that which we most long for in our moments of closest communion with God, when our whole being goes out to Him in the prayer of unclouded faith? Is it not that we shall daily be so overcoming "the world," all that would contract our spiritual horizon, that with humility, with unsullied and steadfast purpose, and with the smile of divine Love, we shall see and judge all things and all men by what is there revealed to us?

LOYALTY

LUCY HAYS REYNOLDS

LOYALTY is a quality of character which is respected by many, though understood by few. It is defined as "faithful to law, upholding the lawful authority," etc. Metaphysically regarded, it is a spiritual factor of mind that is exact, firm, unbiased, impersonal, and true to Principle. Uncompromising with error, it never deviates from the truth, but is courageous and direct in its stand against wrong; and it does not cancel sin until sin is destroyed. Confronted by human policy and personal attachment, loyalty remains unmoved in its stand for Principle and unfaltering in its fidelity to divine Love. With firm, steel-tempered gentleness it resists the contagion of consentaneous belief and the obsession of mere personal opinions.

Scientific loyalty maintains a high standard, sustains the ideal, and steadies singleness of purpose in times of temptation. Without loyalty to Principle no advance step can be taken in Christian Science, no operation of its laws be demonstrated. In

its unyielding demands for obedience and honesty, loyalty sometimes appears to him who rebels against law as unloving, when it is really most loving; this is why it is so often misunderstood.

There is, however, a false sense of loyalty which springs from selfish and idolatrous love. It swears allegiance to persons and traditions, instead of to Principle. Blind to reason and disobedient to law, it tenaciously clings to a mistaken sense of good. "You stand for me and I will stand for you," it vainly cries, as it leans upon the broken reed of personality; or, "This is my church, my party, my position, and I must stand for its doctrines, regardless of my own feelings;" or again, "This is my brother, or my friend, and I must uphold him under all conditions." But in Deuteronomy we read that if a brother, a son, a daughter, a wife, or a friend entice thee with gods of the people, thou shalt not "hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt

thou conceal him." Manifestly, if we would be true to ourselves, we can be true to others only as we are true to Principle. Personal loyalty is an advocate of error; it lies and deceives and covers up evil to spare a friend the penalty due to wrong-doing; it makes mortals irresponsible, sometimes even inducing them to sacrifice their lives through a mistaken sense of duty; it dwarfs individuality and deprives mankind of the rights of self-government. In its final analysis, loyalty to personality is nothing less than disloyalty to Principle.

Christian Science lifts one above personal considerations and shows him how to be true to God. It establishes in consciousness the Christ-idea as the only lawful authority, even that rod which came forth from the stem of Jesse, who "shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Through allegiance to this authority we are forced to deny the evidence of the senses and to uphold "the law of the Spirit of life in Christ Jesus;" to deny the beliefs about being, and uphold the Science of being. "Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life" (Science and Health, p. 113). To which shall we be true? Can we be faithful to that which is changing, dying, and unreal? "If we deny him," Timothy tells us, "he also will deny us;" in other words, if we deny the truth, its understanding will be denied us. When we are loyal to man as the image of God, we are true to a perfect man, not a mortal one, and thus heal disease; when we are true to the Son of righteousness, not to the son of Adam, our under-

standing restores self-respect to one who perhaps has lost all faith in himself. The true Christian Scientist is steadfast in upholding the perfect model in the midst of sense-testimony; he is quick to deny a mortal lie with immortal fact. Thus he manifests his loyalty to Principle.

True to the Christ-idea, we gain a new sense of being true to ourselves as well as to others. We impersonalize both good and evil, until we are as quick to perceive the good in an enemy as in a friend, as quick to detect and lovingly rebuke error in a friend as in an enemy. We recognize the good we reflect as coming from God, and rejoice in it without being self-righteous or self-conscious. If beset with temper or any other disagreeable trait, the error is detached from us and destroyed as we uphold the perfect model in the midst of the storm of self-condemnation. True to good, we deny error without excusing it, and thus become constructively critical and wisely courageous in uncovering it. True to the Christ-idea, we differ from our friends, or even from those we look upon as being far wiser than ourselves, if they are temporarily in the wrong; but this only enables us to uphold them with that "greater love" which lays down for their sakes all mortal sense of life.

It was with this "greater love" that the Master in the midst of scoffing and abuse upheld the authority of spiritual law. True to his divine sonship, he "thought it not robbery to be equal with God." In his attempt to be loyal to person, Peter denied his best friend and suffered the consequence. In his loyalty to divine Principle, the Master though nailed to the cross was crowned with im-

mortal life. What if he had wavered even for a moment? With this same "greater love" one lone woman faced the whole world's denial of the Christ that had been revealed to her, and remained true to Principle. Unflinchingly Mrs. Eddy upheld the spiritual idea of man when material systems and theological doctrines would have slain it. She turned courageously from all that was humanly dear to her, to stand alone for her convictions. What if she had not remained true?

Pointing away from loyalty to herself as a person, she has counseled us to follow her "only so far as she follows Christ" (Message for 1901, p. 34). No matter how much loyalty we may express for our Leader, we are true to her only as we are true to her teachings. Thus as Christian Scientists we have no person to follow or to uphold; we swear allegiance to divine Principle alone. Like the Master, we owe it not only to ourselves but to future generations to be thus true; and shall we waver or turn back because we too must face the world's denial and hatred of corrective truth?

Christian Science requires loyalty to conscience and spiritual intuition, instead of "time-honored systems"

(Science and Health, Pref., p. vii). This may often place us in the minority or on the side of unpopularity. It sometimes, indeed, forces a radical choice between human affection and divine Love. Loyal to spiritual guidance, we are perhaps driven into Gethsemane, where we meet with hypocrisy and desertion. We may have to wrestle long with human yearnings before we can honestly say, "Not my will, but thine, be done." In the crucifixion of the affections that follows, we too may cry, "My God, my God, why hast thou forsaken me?" However, following the Master's example and wavering not, we will come into that realization of love which is unutterably tender, which has surrendered sense and self, and which, speechless and alone with God, takes its stand for God.

Within this love, though our mission and motives be misunderstood and denied, we will yet find full compensation, for it is the "greater love" that reveals and enables us to demonstrate true loyalty in a life that is a great and noble creed. With this understanding of loyalty we will be able in the crucial hour, as we take our stand for Principle, to be firm and faithful, and even to desert those that love us, but never the right.



Life means—learning to abhor

The false, and love the true, truth treasured snatch by snatch,
Waifs counted at their work. And when with strays they
match

I' the parti-colored world—when, under foul, shines fair,
And truth, displayed i' the point, flashes forth everywhere
I' the circle, manifest to soul, though hid from sense,
And no obstruction more affects this confidence—
When faith is ripe for sight—why, reasonably, then
Comes the great clearing-up.

Robert Browning.

PERSONALITY VERSUS PRINCIPLE

STOKES ANTHONY BENNETT

ON page 233 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "Do Christian Scientists love God as much as they love mankind? Aye, that's the question. Let us examine it for ourselves. Thinking of person implies that one is not thinking of Principle."

The common tendency to exalt and praise human personality, methods, and accomplishments, thereby losing sight of the entireness of divine Spirit and its ideas or reflections, is altogether contrary to both the teachings and the practice of Christian Science, and should not in the least be countenanced or followed by Christian Scientists. The material sense of personality, first, last, and all the time, is a veritable deception, a power which would be but is not. Unstable and unreliable in its every phase, it never really did anything for anybody, and it never will. Even our Master said: "I can of mine own self do nothing." "My Father worketh hitherto and I work." "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Divine Mind, the only intelligence and power in the universe, alone gives all the ability and strength any one has or ever can have, and so it is this intelligence, this power, which is back of every helpful thought, word, and deed. God is the fount of all good, and men and women at best are simply tributaries or channels through which this good flows. But

by forgetting this, and by clinging to a material personality, one is not only hindered in making genuine spiritual progress, but is sooner or later brought to see that such a course tends to disrupt even the human relationships which he fancied he was establishing and making secure.

"What went ye out for to see?" A person, or a Principle?" our Leader asks, and she straightway adds: "Whichever it be, determines the right or wrong of this following. A personal motive gratified by sense will leave one 'a reed shaken with the wind,' " whereas an honest, an intelligent, and a sincere effort "to pursue the infinite ascent,—the comprehending of the divine order and consciousness in Science,—will break one's own dream of personal sense, heal disease, and make one a Christian Scientist" (The First Church of Christ, Scientist, and Miscellany, p. 117). These are pertinent, pointed words, demanding careful and prayerful attention on the part of every one who calls himself a follower of Mrs. Eddy's teachings. So misleading and erroneous is the mortal, material mind, that we all need to be watchful and alert continually, thus making sure that we are being guided and governed, not by this carnal, fleshly mind, which St. Paul declares "is enmity against God," but by the divine, immortal Mind, which he affirms was in Christ Jesus, and which he says we should let be in us,—be reflected by us.

Controlled by this divine Mind, we as loyal and obedient Christian Sci-

entists shall be able to keep ever before us, as did our faithful Master, the first commandment of the decalogue, which he designated as the greatest of all sacred injunctions, and to worship, serve, and adore the one true God. In this manner we shall be able daily and hourly to substitute divine Principle for material personality, and so to help overcome and wipe out that subtle and unsuspected danger, personal contagion, which, as it is spread, gives sweep to personal adulation, personal followings, personal domination, and a host of other similar evils. In this manner too we shall be actually living the correct Christian Science life which we profess to live.

But here it may be asked, Are we not justified in admiring and esteeming the good and noble qualities in our friends and associates, and in encouraging and supporting them in these qualities? We certainly are, and especially when such qualities are seen to proceed directly from and to rest wholly upon divine Spirit, divine Principle. At the same time it should be remembered that because spiritually good and noble qualities are made possible only through at-one-ment or unity with God, the source and support of all that truly exists, they do not in any sense originate in or belong to the individual manifesting them, any more than sunlight originates in or, strictly speaking, belongs to the rays on which it fares forth. God is the giver of every good and perfect gift, and in all one's experiences, particularly those embracing seeming trials and struggles and tests in workaday affairs, one will be most wise to lean not upon human, fleshly

personality, but upon God, Spirit, Mind, to whom belongs all glory and honor, all dominion and power, now and eternally.

From the Bible, as spiritually interpreted by our text-book, "Science and Health with Key to the Scriptures," has come the understanding of the practical, healing truth which we possess today. Inasmuch as these books can be procured by each and all who honestly desire to read and study them, and inasmuch as the ultimate success of the teachings of these books depends entirely upon individual comprehension and demonstration, it is obvious that any diligent, well-meaning student can gradually familiarize himself with and prove their contents, thus becoming, in the best sense of the term, a practitioner of Christian Science. The clear and beautiful understanding of Science which one may be said to have and to be able to apply, belongs not, as we have pointed out, to one's self, but to God, for this understanding is spiritual knowledge and power, the manifestation or reflection of divine Mind, divine intelligence. This does not mean, however, that in case a student has done his best to help himself in Science and has seemingly failed, he should hesitate or neglect to ask aid of a more experienced worker; but it does mean that we all must come, step by step, to realize the great necessity of looking to and relying wholly upon God, and in this manner gain sufficient wisdom to solve our own problems.

Happy be the day when the impersonal healing, teaching, and government of divine Principle shall have been ideally established through

Christian Science, and God's will is done on earth as it is in heaven. Happy be the day when all shall have gained the demonstrable understanding of omnipotent, omnipresent, omniscient Mind, and consequently shall have perceived the utter impotence and nothingness of so-called material personality, personal magnetism, personal influence, and personal power. May we as followers of that revered Leader who taught us to put our full trust in "the only wise God our Saviour,"—may we, like her,

let our light so shine that men may see our good works, and be led to glorify, not us, but the Father who maketh these works possible. Thus and thus alone can we rise to those spiritual heights whereon divine Mind is seen to be the sole creator and controller of the universe, including individual man, and matter, flesh, personality, and their hosts are seen to be naught by the "many inventions," the "other gods," of false mortal consciousness, which "profiteth nothing."

SLOW HEALING

KATE W. BUCK

ONE who is seeking freedom, and finds its coming delayed, is often tempted to question, Why am I so long in being healed? I read and study with the utmost faithfulness, do everything required of me, "pray without ceasing," yet conditions do not change; while others are quickly healed, without any apparent understanding or knowledge of Science, and seemingly without any effort on their part. This may be quite true; yet, puzzling as it seems, the fact remains that each one must walk in his own pathway and learn the lessons to be gained therein. In reply to such despondent questioning, a practitioner may often be able to point out some reasons why the patient is held, but at another time the only response to be honestly made is: "I do not know why your way is so long and hard, but I do know that good is supreme, and it must triumph over evil."

It is helpful to recall a certain scene wherein one came to the Master

of us all and asked what he should do to inherit freedom, and to reflect upon the answer, given in truest love and understanding of his needs,— "Sell all that thou hast." For us this means the giving up of all belief in the reality of matter and its seeming laws; all resentment, unforgiveness, hate, envy, greed, and an almost endless list of possessions that we, too, are loath to part with. But the imperative commandment that has come down to us through the ages still holds,— "Thou shalt have no other gods before me."

The light of past experience reveals some of the reasons in explanation of what seems retarded growth and delayed freedom. Doubt is a weighty factor in slow healing, because however clear the theory of Christian Science practice may be, there often remains a doubt, latent or otherwise, as to its efficacy. It seems so strange and intangible to one long accustomed to rely upon directly opposite methods. The be-

lief in the power of evil, especially as manifested in sickness, seems so ingrained in some people, that while desiring to let go of it all and trust the unseen, they yet hold with grim tenacity to the old beliefs and fears. Referring to a physical ill, they are prone to say, "I must get rid of this," holding it before them as something very real, very powerful, very much to be dreaded and feared. What a sense of relaxation and relief comes with the realization of the fact that there is in reality nothing to get rid of, that "there shall no evil befall thee" as God's idea; and what a solace to know that, once awakening to the truth, one will cling to it quite as tenaciously as he formerly did to a mistaken sense of things.

Not infrequently students of Christian Science feel somewhat stranded for a while, as their old material concept of a God to whom they can appeal as to an earthly parent is swept away by its teachings; and finding nothing in its place but what seems an abstraction, they are apt to echo Job's cry, "Oh that I knew where I might find him!" Failing to get a clear concept of God, they cannot pray as is their wont, for a prayer to Principle seems useless. If one is to talk, one must talk to some one. This sometimes begets a sense of bewilderment that can be overcome only by patient, loving education; nevertheless, though it be ever so gradual, the revelation is sure. They come to know that God was manifest in Christ Jesus, and that he, being godlike, showed us "plainly of the Father,"—His attributes and qualities, His infinite love and compassion. As we really know our friends only through the mental qualities they ex-

press, so through the manifestation of divine qualities and conditions we come to know God, the source of them all. The spiritual universe is filled with Love, founded on Love, and that is God. Life is eternal and everywhere present, and this Life is God. Truth is absolute and unwavering, is all there is that is real; so that there is nothing actually to know or be known throughout all eternity but Truth, and that is God.

Another thing that often holds those who in all sincerity would "enter in" but cannot seem to find the door, is reliance upon the human intellect, erstwhile considered a good thing and quite authoritative. These persons are always speaking of going just so far and then coming up against a blank wall beyond which they cannot penetrate. The wall is belief in materiality and self, and that all alone and without any assistance it has everything to do. They will sometimes say, referring to the text-book, "It is the only book I ever read that baffled me; I get so little understanding of the words." This must needs be when one tries to read this book as he would any other: skimming along the surface and attempting to take it in through the usual channels; for it calls for those who think on the right side, which is the spiritual side. Truly "he that runs may read," but how much does he assimilate and digest? It is difficult to let go of something upon which one has depended for many years, especially if it seems good. On page 351 of our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "The Israelites centered their thoughts on the material in their attempted worship of the

spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impossible." Many of us know no other way to seek, and are surprised when told that there is a better way. It is to know that there is but one Mind, one intelligence, and that only in so far as we recognize ourselves as simply reflecting and expressing that Mind, do we come to have a saving apprehension of the truth which sets free.

As one comes gradually to admit the allness of Mind, he joyfully awakens to the fact that only good thoughts can produce good conditions. The old belief in many minds is found untenable when he realizes that these many so-called minds concoct all sorts of things which claim great power, but because of having no actual origin are impotent to govern, control, or influence God's idea,—an emanation of the one Mind that knows no discord. The God-consciousness responds only to good, and is untouched by any suggestions of evil. Thus one becomes acquainted with the normal man, harmonious and perfect, with every capacity, activity, and function controlled by one rule, one law, and that rhythmical and free. Pride of self, pride of intellect, pride of independent original existence must be swept aside, till one comes to know that every good deed he ever did in his life, every good thought he ever had, every bit of true, self-sacrificing love he ever manifested, came from God, whether acknowledged or not.

Another thing that one hesitates to do when first seeking help in Christian Science, is to yield to the declaration that freedom is already

established, whether the outward manifestation is made or not. If told to make positive affirmation along this line, one is apt to feel that he is saying something which is not true, failing to see that the declaration of perfection is the only thing that is true, and that it is only when one sides with and declares for imperfection that he is bearing false witness against something which God made perfect,—a child of His, made in His likeness. In this thought there is unconscious resistance to the truth, coupled oftentimes with a strong, tenacious doubt as to one's ability to comprehend the healing Principle. A certain helplessness often assails one's efforts to discover what is needed in order to come up higher; and to be honest, a feeling of chagrin creeps in that what seemed knowledge and gave a sense of power and confidence in earlier days, is neither real nor enduring after all. Truly, "the wisdom of this world is foolishness with God," and it is a blessed good thing that it is so. Then is born (through much travail and a sacrificing of former things) that humility which alone makes for abiding dominion, since it establishes a conscious unity with God, and a consequent setting aside of the "me" which once thought itself so independently responsible for so many things.

As one comes to seek metaphysical treatment for the cure of disease, after doctors have failed to bring the needed relief, the predominating thought is to be healed; nothing more is wanted, nothing more is sought. The one desire seems to be just to go on living one's life in the old way, for it seemed good; and a kindly, friendly, useful life, according

to commonly accepted standards, it doubtless was. If one in this mental attitude is quickly healed, he is liable to forget the power by which he regained health, and therefore fails to give thanks where it is due, or does not attempt in the slightest degree to become a doer of the word as well as a beneficiary of it. It is cause for genuine gratitude that healing in a case like this should be protracted, sometimes, until one gains such a sense of the spiritual side of the teachings involved that he comes to know he has found the only religion he wants, whether it heals him or not.

Again, it is absolutely necessary for some people to be driven to solitude really to find and know themselves as children of Spirit; to become acquainted with a real self which they have never consciously met before. To learn that their way is not the only one, and finally to get to the point where they are willing to follow the example of Paul, and "count all things but loss for the excellency of the knowledge of Christ Jesus;" to learn that God is all, and that they of themselves are nothing,—this takes time, study, thought, and consecration; a gradual laying aside of old beliefs and habits, a discarding of many faults, some that were once thought to be virtues; an overturning of false education, and a new kind of self-analysis from an entirely new basis. The recognition of unworthy traits, perhaps hitherto unsuspected, is called for; and then an honest effort to destroy them, "through Christ which strengtheneth."

At times one will say, "I do not care how wearisome the way, if I ever arrive; but it seems as if no progress were being made, despite the effort

put forth." This is never so, for when freedom does come, one will be found farther along the road than he had ever dreamed he could be. For the comfort of such wayfarers our Leader writes: "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). It takes time for one to come to know the allness of good and to shut eyes and ears to the suggestions made by belief in the reality of evil,—and who has yet achieved this state in its entirety? But does not such a realization, even in a slight degree, spell freedom, and is it not well worth waiting and striving for?

According to our deserts,—that is all we should reasonably, honorably ask. Yet surely the rewards at times, especially as one comes after much tribulation to be of service in relieving the sufferings of others, seem far in excess of the deserving. If only we faint not,—though the temptation to drop by the wayside comes often to those who are long on the march,—"the sufferings of this present time," however severe they may seem to be, will be found "not worthy to be compared with the glory which shall be revealed." Through every period of discouragement there is a lesson to be learned; with the passing of each dark shadow the light always shines a bit more brightly, and one is just a little farther on.

Then, because of the endurance of so many tests, one's heart must needs go out with the utmost love and tenderness to all who suffer. A special patience with those who are likewise "slow" is born of one's own experience, and an eager desire to help, comfort, and encourage becomes a vital part of one's nature. Then let us persist; let us keep the eyes of confidence and faith still lifted, till the coming of that glad time when we can say, as did Paul, "I have fought a good fight, I have finished my course."

It is true some one may argue that many are quickly healed without all this preparation, and let every one rejoice and give thanks for all such healing,—the more the better; but "they also serve," sometimes better than they know, "who only

stand and wait." When one begins actually to prove to himself and others a reason for the faith that is in him, he finds he is but in "swaddling clothes" at best; only at the threshold of a great truth which leads indeed to life eternal. That is one great glory of it all—the inexhaustibleness of Truth and Love.

More earnest seeking, striving, overcoming, day by day, is still the one thing needful as we "press toward the mark;" but the pilgrim goes no more alone, for he has at last learned that our heavenly Father is with him every step of the way. In "No and Yes" (p. 28) we find this assurance: "The mists of error, sooner or later, will melt in the fervent heat of suffering, mortality will burst the barriers of sense, and man be found perfect and eternal."

PURITY

VIOLET KER SEYMER

THE term purity, as understood in Christian Science, includes and involves a great deal more than the mere avoidance of vice. Doubtless the pharisaical in all ages have believed themselves pure according to the letter of the Mosaic law, but the fact remains that a man who is believing in the reality of matter, because of his belief in a dual nature, cannot be designated as truly pure-minded. An error in premise will come out in character and daily life. A spiritually enlightened sense of purity would reject the notion of a dual nature in which good and evil are supposed to blend, for this blend would effect an adulteration, a compound of opposites. The infinite spiritual substance which purity

claims for God Himself, and for His reflection, cannot be debased.

Purity means consistency. It insists upon regarding God, man, and the universe as entirely spiritual, perfect, and imperishable, as free from any such thing as sickness, sin, sorrow, or death. As a general rule, mortals have accepted without question the prevalent belief in a creation and a creature compounded of both Spirit and matter; but every manifestation of Spirit is eternal, whereas every belief pertaining to matter and evil is temporal. Mrs. Eddy adheres strictly to the teaching of the Scriptures when on page 116 of *Science and Health* she includes purity in the final category of "reality," or "spiritual understanding."

The human footsteps leading up to the full realization of purity can only be taken one by one; yet each step is of necessity higher than the last, since all progress is made in conformity to law, and the standard of purity which is set by the Master is requisite from the very first. This standard cannot be dispensed with at any stage, since it alone points the way of advance to that realization of spiritual truth whereby perfection is demonstrated. Honoring this standard, Jesus was raised from the dead, from the belief of life in matter, and finally lifted above the belief in matter itself, until he ascended beyond the cognizance of corporeal sense. The moment when his vision of Spirit obliterated all sense of material corporeality was the moment when the onlookers lost sight of him, though they still heard the promise of the Christ ringing in their ears: "Lo, I am with you alway, even unto the end."

Christian Science is our comfort and guide in all the intermediate stages of purity leading up to this ultimate. Observing human lives, one notices that it is a man's ideal which constitutes his standard. If he has no ideal at all, his life will be correspondingly unideal. If his standard is a moral one, and the man is faithful to it, he may be a moral man, but not necessarily spiritual-minded. If his standard is the spiritual standard adhered to in the teaching of Christian Science, and he is faithful to it, he will prove to be pure and high-principled in daily life, in business, and in society. A man is pure according as his ideal is pure, and his ideal is pure in proportion as it is spiritual. Christ Jesus set the

standard for all mankind when, pleading for the allness of Spirit, he said: "I, if I be lifted up from the earth, will draw all men unto me." In proportion as thought is lifted above the belief in matter and evil, we are enabled here and now to escape from its thralldom.

This standard of metaphysical purity calls for the detection and rejection of every phase of error, as well as the genuine pursuit and practice of divine purity and power. It is the unideal thought that we need to guard against, and we ought to be as ashamed to harbor it silently as we are to express it openly. The psalmist said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

In order to look somewhat deeply and metaphysically into this matter of purity, we must of necessity begin with the contemplation of man's origin, the "spiritual Rock" whence he is hewn, for only in this way can the radiance of spiritual reality be humanly apprehended and every false concept of creation be eliminated. Our text-book speaks of the footsteps of thought as "periods of spiritual ascension . . . in which beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear" (Science and Health, p. 509). This thought-ascension is the daily mandate of Spirit; true spiritual thinking is to become the sure and harmonious prelude to right living.

As a channel for the expression of the Christ-idea, Jesus presented purity both humanly and spiritually. He understood that God's likeness is

spiritual, and that for this reason man does not express disease or sin through either mind or body. He based all his healing upon this spiritual fact. The scientific purity of the Master, the consistency of his every thought, not only lifted him above those material indulgences considered normal to mortals, but it lifted him above the belief in evil and material embodiments, and it was this native altitude of thought which enabled him to heal the sick, redeem the sinful, and awaken the so-called dead. The truth he knew and declared for others he also knew and declared for himself, and under the stress of crucifixion he made his appeal not only to God, but also, as our Leader points out, "to himself, Love's pure idea" (*Science and Health*, p. 50). This retreat into spiritual selfhood, experienced and explained by our Way-shower, Christ Jesus, is the only way to enter upon the joys of the new birth and the perception of man's God-derived purity, which joy and perception are denied to us just so long as we disregard the warning of our Master to "call no man your father upon the earth: for one is your Father, which is in heaven."

While this process of regeneration is going on, and long before it is completed, we are encouraged to find that our more or less faithful attempt to separate evil from good and to purify our thought in every-day ways is bringing about a corresponding improvement and purification in the bodily condition, for the body is the slate upon which mortal mind inscribes its thoughts for good or for ill. It is interesting to consider a few of the blessings resulting from purification of thought through the adoption

of a metaphysical mental basis. Purity and peace, for instance, are closely allied to one another, for there is no adulteration in Spirit, no compound of opposites, no element of conflict or division, no friction of any kind, since Spirit is ever in harmony with itself and with its idea. To purity, also, belongs strength, since it unites us to God, the one omnipotence. Again, purity should make us more loving, and give our love a more enduring quality in proportion as it is based on the love that "never faileth." Purity tends to free us from fear, from limitation, and so begets boundless hope and confidence.

Furthermore, the vision of spiritual man as expressing the omni-act of good, undermines apathy and arouses us to greater zeal and a more normal activity, unattended by any physical penalties resulting from the belief in being begotten of matter and therefore subject to the so-called law of age and decay. Every divine blessing reaches us by reflection alone, and reflection is reached by the elimination of what is false, in order to make way for all that is true, permanent, and God-derived. Purity bids us weigh our thoughts, and see if they be not still a compound of spirit and matter, of good and evil.

Thus purity, by a process of inspiration and elimination, leads us gradually into the realization of the substance of God's ideas, the reality of our being. We must plead for what we would demonstrate, and never hinder our demonstration by the inconsistent introduction of false utterances, so lapsing from the standard of purity set us in Christian Science. Evidence of her sense of the supreme need of a metaphysical

thought-basis is found in the introduction, by our Leader, of the "scientific statement of being" (*Science and Health*, p. 468), and correlative passages from I John, at the close of every Sunday service. These two grand statements express the truth that purity is not in the making, but is an eternal fact, veiled but not marred by the belief in its opposite. The belief is all we have to turn from in order to grasp the reality.

In the book of Revelation we read that a "white stone" was given to those who had been redeemed, and

that on this white stone a name was graven "which no man knoweth saving he that receiveth it." No honest thinker would expect to sail into heaven on the fair winds of a theoretical purity, and he only who demonstrates purity can understand it. Our highest aim then lies in striving for the fulfilment of both the condition and the promise set forth by the psalmist when he says: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."

SUCCESS POSSIBLE

JAMES PEDDLE

ONE of the unquenchable cravings of the human consciousness is a desire for success. This desire may be vacillating, may incline first in one direction, then in another, or it may be fixed upon a few things, or for a time upon a single object; but once having their thought directed toward some goal, men love to win. Hope of success stimulates to the most strenuous effort, and it often seems that no price is too high to pay, no sacrifice too great to make, at the demand of its alluring promise.

One of the most painful experiences of human consciousness is failure. To attempt without achieving, to give thought and time and expend effort and money for the attainment of some purpose without gaining it, to work along some line of activity without reaching the point aimed for, is bitter indeed. Almost as bitter is the apprehension of such experience, and few mortals escape this apprehension, this fear of failure with its attendant suffering; for it not only

overshadows the weary path of those who seem to fail as well as of those to whom failure ever appears as a possibility not far distant, but it often clouds the happiness of those who seem to achieve great things.

Besides being the most potent healing agency when attacks of physical disease appear, Christian Science is the sovereign remedy for every other inharmony in human experience, and it shows how this craving for success, in common with all other right desires, can be fully satisfied, how success in every right effort can be secured. It shows how fear of failure can be taken away, because it destroys all occasion for such fear; it also proves failure to be impossible, and shows how success can be assured, by revealing the truth about God and man, the truth about ideas, activity, and achievement.

Christian Science reveals the truth that God is all good; that He is Love, that His tender care reaches out to man and the entire universe.

This is the first truth it is important to know about God, because if God were both good and evil, and if His disposition toward man and the universe were not wholly beneficent, omnipotence and omniscience might be exercised against as well as in favor of His creation. The manifestation of God's attributes would be variable, would depend upon caprice, and would therefore be undependable, as much to be feared, perchance, as to be trusted. But God is not both good and evil; He is of too pure eyes even to know evil. Christian Science teaches the truth that God is infinite in goodness, and that He is omnipresent Mind; and being the only Mind, it must be that within which all real activity originates, from which it proceeds, and by which it is controlled. All real activity must be spiritual, because it proceeds from the one Mind. God, the one Mind, being all good, all real activity must be good in its conception, operation, and achievement. God, the one Mind, possessing all power, there can be no other power to oppose Mind's activities, and its activities must and always do achieve their purpose.

In the first chapter of Genesis the statement is made that "God created man in his own image." Christian Science is proving the verity of this Scripture. It reveals the truth that achievement is the expression by man of the orderly unfoldment and perfection of an idea conceived and originating in the one Mind. To express this activity by reflection, this orderly unfoldment of ideas to completeness and perfection, is the purpose of man and the universe in the divine economy. This purpose is shown by Mrs. Eddy in Science and

Health (pp. 331, 470) where she writes: "Everything in God's universe expresses Him;" and again, "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history."

Consider an exquisite machine comprising many parts, the whole combining to express some complete idea. This machine would be a complex unit, perfect to the measure of the designer's knowledge, the skill of the workmen who prepared its several parts, and the quality of the materials of which it is made. Within these limits the machine would be perfectly fitted to accomplish that for which it was designed. The complex unit would be composed of innumerable parts, each perfect in itself and expressing some individual idea of the designer, each doing its work, each necessary to the whole, each in its right place, mutually helpful, interdependent. In such a machine there would be no duplication of parts, no two planned to render the same service, no wasted energy, no conflicting movements. If we can imagine such an instrument lifted to the realm of the ideal, conceived by the Mind in which mistakes, miscalculations, and errors of judgment are impossible, with the substance of its parts spiritual, in which no imperfection lies, broad enough to cover every manifestation of activity that there is, and if we can imagine consciousness in the parts of this machine, each part joyous and satisfied,

because it is active in the very thing it can do well, with everything needful to this joyous activity supplied and with achievement as the culmination of every effort,—then it may stand for man and the universe.

In absolute truth the facts are simple and clear. There can be no redundancy, no lack, no conflicting interests; all created things are perfectly conceived by perfect Mind, are perfectly expressed by and through perfect man. There is no place for the word failure in its vocabulary. In absolute truth the success of all activity is assured, and failure is impossible, but the life with which mortal man is familiar is outside of absolute truth and offers no evidence of its verities. Instead of concord, harmony, and success, human life seems more often to be a series of unhappy experiences, in which fear, anxiety, disappointment, lack, wasted effort, errors of judgment, conflicting interests, and broken faith combine to make the burden of existence almost too great to bear.

Instead of an abundance of the things to be desired, life's prizes seem to be very few, and for these countless multitudes are engaged in a bitter contest, in which lying, cheating, subterfuge, and fraud are freely used as permissible weapons. In this contest one can gain only as others lose, and for whatever satisfaction victory may bring to the winner, numberless others must suffer the bitterness of defeat. Having gained some of the prizes, the warfare is not over, for the effort necessary to retain these against the attempt of others to take them away is often as great as that first required to secure them.

As Christian Science reveals the

truth about God and man, it also reveals the truth about these human experiences; it shows what they are and how they may be improved, indeed, improved away, until absolute truth comes into human consciousness and the man of God's creating appears, perfect individually and in all his relations.

The truth about all inharmonious experiences is that they are not true. These experiences originate in mortal mind, which has neither entity nor principle; they are the structures of false beliefs, the tumult and confusion of lawlessness; they are lies of limitation, the counterfeits of life, falsities objectified. They belong to an erroneous concept of the universe, in which man seems to be created after the image and likeness of evil; they belong to that of which God said, "Thou shalt surely die." As Mrs. Eddy has said, "Our false views of life hide eternal harmony, and produce the ills of which we complain" (*Science and Health*, p. 62).

As every right purpose and all right activity originate in divine Mind, so all seeming activity that is wrong in operation or object begins in mortal mind, and a change in human experience can be brought about only by a change in human thought, under which such thought turns away from mortal error and comes into some understanding of truth. The entering of better beliefs into human consciousness uplifts mentality, and as falsehood gives place to truth, fear to hope, pride to meekness, fraud to honesty, enmity to love, these better beliefs will bring to human effort a measure of success commensurate with their quality, and with the sincerity in which they are held. To achieve

success, both the object desired and the means used to secure it must be right. Success in evil is impossible, and the attainment of some purpose toward which effort is directed, and in which evil intrudes, is not success; such attainment can never bring good to any one, and the normally intelligent thinker will not desire it.

Until the present limitations of the human mentality are sufficiently enlarged by understanding, the experience of being checked and turned back, as well as of seeing some of the results of human effort destroyed, must be accepted. The prophet Ezekiel writes, "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is." If we consider what it would be were failure possible, the non-achievement of some right purpose which is sought along lines of right activity, it will be clear that seeming failure has only been an experience having for its object the diverting of thought from error toward truth. Some part of

the process of real achievement is destructive, a clearing away of the transient and false to the end that thought may be directed toward that which is stable and true.

Inharmonious experiences lessen as thought changes and concepts more nearly attuned to divine Mind come into consciousness, and as these in turn give place to understanding. Such experiences cease to be as understanding grows to completeness, and the activities of divine Mind so fill human consciousness that we can no longer see or know or express anything else. The secret of success in human effort was disclosed by Jesus when he said, "Seek ye first the kingdom of God, and his righteousness;" that is, seek this only, altogether, and when the kingdom of God is found, and His righteousness is reflected, nothing can defeat a purpose or interrupt an activity. Man's effort will be at-one with God's purpose, and nothing can stand against omnipotence.



The time shall come when man shall hold
His brother more dear than sordid gold,
When the fierce and false alike shall fall,
And mercy and truth encircle all.
Toil, brothers, till the world is free,
Till mercy and truth holds jubilee.
The time shall come when the weaver's band
Shall hunger no more in their fatherland;
When the factory child can sleep till day
And smile when it dreams of sport and play.
The time shall come when the earth shall be
A garden of joy from sea to sea;
When the slaughterous sword is drawn no more,
And goodness exults from shore to shore.
Toil, brothers, toil, till the world is free,
Till goodness shall hold high jubilee.

Thomas Cooper.

HAPPINESS

CHRISTINE BEALS

ALL mankind are looking for happiness. This is the goal toward which all are striving. They are so constituted that nothing short of happiness can satisfy them. From the cradle to the grave, mortal man goes hungrily, sometimes desperately and fiercely, in pursuit of this thing which so persistently eludes him. In *Science and Health* (p. 285) we read: "It is essential to understand, instead of believe, what relates more nearly to the happiness of being." Sense-testimony relates only to the beliefs about life; understanding gives a full comprehension of the realities of being. Mother Eve was not more deluded by sense-testimony than is her modern daughter whom the prophetic vision saw down the stretch of the centuries.

If it were not for their subtle and deceitful nature, we would sooner get through with the beliefs of the flesh. The fact remains, however, and with all the saddening effects of the centuries attached to it, that the reason we allow ourselves to be deluded and deceived by these beliefs is that we are not ready to part with them. We still believe that in some manner, in some measure or in some degree, we shall get our happiness from the mortal sense of things. Sense-testimony has expressed itself through the thoughts of mortals in every age. It expresses the mortal or spurious consciousness, and is forever saying, "Ye shall be as gods;" therefore mortals are still believing the age-long lie, and are blindly deceived.

The desire to be happy is normal

and natural. The young people starting out in life look into the future, and all the longing of the heart is for complete and permanent happiness. A young man rushes into the cares of business life. He is eager to make money, to accumulate, to build a home and a business, to make a place for himself in the world. He believes his happiness lies in this, and so long as he believes it, he will not change his course; but "when understanding changes the standpoints of life and intelligence from a material to a spiritual basis" (*Science and Health*, p. 322), he will face about, and turn the lie on the sense-testimony which has deluded and deceived him, entangled and imprisoned him, and looking in the right direction, he will find his happiness.

One of the first desires of a man's heart is for a home, and when he learns that this home, in order to be real and enduring, must be built and shaped and fashioned in and by Truth, he will readily and honestly turn to Truth for it, rather than to the falsity which deceives him in the belief that a home must be in matter, built of that which moth and rust can corrupt and destroy. Man cannot be happy alone, he desires companionship; and when he learns that true companionship can be found only in that which is true and lovely and pure, he will seek to find himself pure and true and lovable.

Mankind need food and shelter and clothing. The Master said, "All these things do the nations of the world seek after: and your Father

knoweth that ye have need of these things." Then with his wonderful wisdom and understanding he told mankind how to supply their needs. He stated the exact rule so plainly that all who will may know the way: "Seek ye first the kingdom of God, and his righteousness."

It is a question how long the sons of men are going to allow themselves to be deluded by error. A young man starting out in life looks searchingly into the face of one who has achieved worldly success at the expense of his nobler manhood, and all that is fine in the young man cries out against what he sees. The furrows of care, the troubled look, the lines which low motives have traced, the hardness and harshness, all tell of battles fought yet lost, success bought at the price of manhood. Perhaps disease has entrenched itself and physical suffering results. Yet how are we to account for the fact that the young man goes straightway and follows in this man's footsteps? With all the strong currents of youth and energy stirring through him and the thought of happiness uppermost, he looks into the face of one who has missed his happiness, and follows madly after him. How long are the sons of men going to be deceived by so stupid a deception and follow so inconsistent a course!

In the light of the centuries, in the strength of the truth that has come to men in some measure through all the ages, and in the glorious illumination that Christian Science has brought to this age, is it not time for men to awake from the dense sleep of materiality, the intoxication of the senses, and refuse to be further

deceived by the delusions that have blinded them? It is time that men "awake to righteousness, and sin not;" it is time for them to come to a sane and sensible understanding of God and His spiritual and perfect creation.

If men knew that it is not what they get out of human experience, but what they bring to it that gives peace and content and happiness, they would turn about with meekness and humility and change their course. But immediately this course presents itself, error is ready to snatch up the good seed with the argument that the stress of circumstances and the nature of existing conditions make it necessary for men to jostle and crowd their fellow men, and to grasp and strive and rend in order to attain. But this voice of error will not always be able to deceive. It is not so much a difference in the things of human life that we need to consider, as it is the manner and spirit in which we shall attain them. Even at the present time, men and women in every clime and every nation are refusing to listen to the subtle deception of sense-testimony, and are learning that the path of happiness is the way of righteousness.

An intelligent pursuit of happiness will bring to humanity the fulness of all right desire; for happiness is part of the birthright of man, and the law of God establishes it on an eternal and imperishable foundation. We have only to break the bonds of ignorance, remove the bandage from our eyes, and divine Love is ready to enfold us with unlimited fulness and bounty, and to give to us unrestricted peace and joy.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, BERKELEY, CAL.

THE first Christian Science meetings in Berkeley were held in August, 1897, when eleven resident Scientists, two of whom were practitioners, and a loyal student of Mrs. Eddy's from a near-by city (Oakland), met at a private house on Durant avenue. It was then decided to hold weekly afternoon meetings until such time as it should seem wise to organize a church. These meetings were continued until February, 1905, when twenty-nine members from First Church of Christ, Scientist, Oakland, and two who had been attending in San Francisco, united in taking the necessary steps prescribed by The Mother Church Manual to form a branch church.

A reading-room, which was established in the First National Bank Building, flourished from the beginning, so that soon a second room had to be secured. (The present attendance and sales are so great that it is planned to enlarge these quarters soon.) The little church has had many demonstrations of supply, one being a generous gift from a sister church to help in furnishing the reading-room. It also responded to calls for contributions from The Mother Church and cooperated with other branch churches in their building funds, and later in the publication and distribution committees.

The earlier meetings were held in halls, and just prior to the earthquake in 1906, the church was holding services in Native Sons Hall. This being rather a noisy place, a

committee was appointed to look up another location. After the earthquake it was found that Native Sons Hall could not be used, but as Wilkins Hall had already been arranged for there was no lack of a place to meet. The promise, "Before they call, I will answer," was verified.

During this period of meeting in halls a building fund was established, and soon after a lot was purchased at the corner of Dwight way and Bowditch street, in a very desirable locality, close to several car lines. In August, 1909, a building committee was appointed to secure plans for a church structure and proceed with its erection. A design of concrete and wood construction was chosen, with a seating capacity of nearly nine hundred, and the building was finished in about three years' time.

Many problems have confronted the membership during this experience, but intelligence, unity, and brotherly love are being demonstrated, and when this work is sufficiently advanced the building will be dedicated. The attendance has been good since its first occupancy, and two churches have gone out from the original one, forming loyal branch churches in other parts of the town. A flourishing Christian Science Society connected with the University of California, which has met for several years in the Sunday school room, recently has become so large that it seemed necessary for it to occupy the main auditorium.

Lectures have been given in ac-

cordance with the requirements of the by-law, and have been well attended and very helpful to the community. One of the Berkeley papers, *The Daily Gazette*, has asked for the special privilege of publishing these lectures, and there has been a great demand for these issues of the paper.

Much has been done by both the church and the University society in the way of distribution of litera-

ture to fraternities, professors, and prominent citizens; also outside of town, to prisons, lumber camps, etc. It is desired to take this opportunity to express grateful acknowledgment of Mrs. Eddy's wisdom and foresight in laying out so practical a plan for church organization and advancement, as well as her wonderful recognition of that truth which will make all men free.

FIRST CHURCH OF CHRIST, SCIENTIST, SPRINGFIELD, MASS.

IN the summer of 1894 a loyal Christian Scientist located in Springfield and opened an office for the purpose of Christian Science practice. In October of the same year Christian Science services were started in a private house on Worthington street, the time being spent in studying the Christian Science Bible Lessons as a Sunday school class. Services were continued in this way until April, 1895, when the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy became the pastor for all Christian Science services. The largest attendance at the services during this time was ten.

Early in June the first reader removed to Hartford, Conn., but the work, so well started, was continued, largely through the efforts of the second reader, who had in the meantime taken class instruction. This student, after having been an invalid for twenty-five years, had received a remarkable healing during a visit to Saratoga, N. Y. It was at the home of this student, 63 Elliot street, that the work was continued for a time.

A society was soon formed, and meetings were held in different places,

as the size of the organization demanded. At one time the Scientists met in the Kirkham Block on State street, afterward in Smith and Murray's Building, again at 63 Elliot street, in Steele's Hall on Catherine street, and lastly, before the church building was erected, in Memorial Hall. It was while the meetings were conducted in Steele's Hall that the church was organized, Jan. 21, 1899, with eleven charter members. After the change to Memorial Hall, a free public reading-room was opened, a lecture was given, and a building fund was established.

Early in the spring of 1905 it became evident that the rooms then occupied were inadequate to accommodate the increasing numbers desiring to attend the Wednesday evening meetings. After much prayerful consideration, at a meeting of the members, in April, 1905, it was voted to secure a proper site for a church edifice, and through loving sacrifice nearly fifteen hundred dollars was raised to supply the funds necessary to make the start. The same month the lot at the corner of Orleans and State streets was purchased.

In July, 1906, building operations

were begun, and through continued self-sacrifice by the members funds were provided as needed during the erection of the edifice, notwithstanding the church had contributed liberally to the fund for the extension of The Mother Church in Boston, which was being built at the time. The corner-stone was laid Aug. 28, and the first service was held in the completed structure on Sunday, Nov. 26, 1905. The church seats two hundred and eighty people, and with chairs fifty more can be accommodated. The land cost nearly eight thousand dollars, and the edifice about the same. Since the erection of the church the movement has had a steady and encouraging growth. On Nov. 24, 1912, the dedication of the church took place, with simple observances.

On Aug. 13, 1912, First Church being too small to accommodate all who wished to attend the services, a Christian Science Society was formed as a separate organization, the first

Sunday services of the society being held on Oct. 6, 1912. It meets in Touraine Hall, 182 State street, which has a seating capacity of four hundred and fifty. At present the church and society are accommodating five hundred people at their combined services. The two bodies have a joint building fund, and in the near future hope to reunite and to erect a church edifice large enough to accommodate the two organizations.

All the departments of the church work are becoming increasingly active each year. Especially has this been true of the work for *The Christian Science Monitor*. An office and a secretary are maintained, and last year over ninety thousand copies of the *Monitor* were distributed from the local office. The members of this church have every reason to be grateful to their Leader, Mrs. Eddy, for establishing the various church departments by which the "good news" of Christian Science is made available to all mankind.

FIRST CHURCH OF CHRIST, SCIENTIST, LA GRANGE, ILL.

IN the spring of 1896 two members of First Church of Christ, Scientist, Chicago, Ill., who resided in La Grange, invited those in this vicinity who were interested in Christian Science to meet at their home for the reading of the Lesson-Sermon, and seven or eight people availed themselves of this opportunity.

Through the inspiration of the services and the healing work accomplished, interest grew until in December of this same year First Church of Christ, Scientist, La Grange, Ill., was organized with a charter membership of twenty-four. A Sunday

school was also started at the same time. Conservatory Hall, on Burlington avenue, was leased, and here the church remained for four years, years rich in fruitful experiences. On April 2, 1898, the Sunday school presented to the church the sum of ten dollars "to form the nucleus of a building fund." To this amount was added forty dollars from the church treasury. After the establishment of the lecture board of The Mother Church, one lecture each year was given by this church for several years, and for some time past two lectures each year have been given.

In the fall of 1900 a new town hall was erected, which offered a much more desirable place for holding services. The lease for Conservatory Hall would not expire for a year and a half, but feeling that the interest justified the change, and knowing that infinite Mind would supply every need, the town hall was rented. This was a step in the right direction, as was evidenced by the continued growth and activity. The building fund was gradually increasing, but meanwhile the extension of The Mother Church had been begun. The following extract from the report of the building committee, dated June 29, 1905, which was accepted and approved by the church-members, shows the spirit of obedience and gratitude of this branch:—

“As the months have gone by the building committee have felt more and more the need of giving our best endeavors to the furtherance of The Mother Church building fund, and we have observed that since the collection of the last Sunday in each month has been given to this fund, and we have given the subject more earnest attention, our own church has grown steadily in every direction. After an earnest consideration of the situation, we feel that our best efforts should be given to increase our contributions on the last Sunday of each month, until ‘no more funds shall be needed.’ We feel that by so doing we shall best advance the interests of Christian Science in La Grange.”

In May, 1902, the lot was purchased on which the present edifice stands. Building operations were begun in April, 1907, and the opening

service was held Sunday, Jan. 5, 1908. The building contains an auditorium with a seating capacity of four hundred and fifty, a separate Sunday school room, and a reading-room. The total cost of the structure was \$32,000. An announcement of the dedication service, held May 1, 1910, was sent to our beloved Leader, Mary Baker Eddy, and the following reply, dated April 19, 1910, was received from her secretary:—

Your letter of the 13th inst., addressed to Mrs. Eddy, and announcing the dedication of your church building, is at hand.

Your assurances of loyalty and gratitude, accompanied by the fruits of the Spirit are refreshing to our Leader, who desires to here express her tender love for all the faithful ones of La Grange.

A distribution committee has been maintained for several years, and it is impossible to estimate the great good which is being accomplished by this branch of the work. On Oct. 22, 1912, thirty-nine members withdrew to form First Church of Christ, Scientist, Riverside, Ill. The continued harmony and growth in every department of the church work which has followed this action, shows the leading of divine Mind.

It is humbly acknowledged by this church that its blessings have been multiplied in proportion to its fidelity to Principle, and as it has been found obedient to the demands of Truth and Love as expressed in the Manual of The Mother Church. With growing gratitude it recognizes that only through constant obedience and an ever increasing understanding can it enjoy the blessings of a continual unfoldment of “verities priceless, eternal, and just at hand” (Miscellaneous Writings, p. 61).

FIRST CHURCH OF CHRIST, SCIENTIST, JACKSON, MICH.

STARTING with six members of an organization known as the Christian Science Bible class, First Church of Christ, Scientist, of Jackson, Mich., had its beginning at a meeting held Nov. 26, 1895, in a private residence at 333 Union street. A temporary chairman and secretary were chosen, and the object of the meeting was stated to be the question of organizing a church. The vote was unanimous in favor, and readers and necessary officers were duly elected.

Year by year the work of the church went quietly on, a few names being added to the membership-roll at each annual meeting. The church gave its first lecture in April, 1899, interest in Christian Science by that time having increased sufficiently to make the effort seem worth while. With the growth, however, the need of a permanent home was felt, and at the semiannual meeting, March 26, 1902, the building committee reported that the Jewish synagogue property and the adjoining building, formerly occupied by the W. C. T. U., could be purchased for \$5,250. The buildings were very old, but the location was a desirable one. Within six weeks of the time the opportunity offered for the purchase of the property, three thousand dollars had been donated without solicitation, some of it coming from quite unexpected sources. The edifice was renovated at considerable expense, and with joy the opening service was held Sunday, Sept. 21, 1902.

At the annual meeting, Nov. 24, 1903, it was voted to send the collection for the first Sunday in January

to the building fund for the extension of The Mother Church. Gradually the debt incurred in the purchase of its own home was lessened, and on Sunday, July 11, 1909, the church was dedicated. There was rejoicing in the demonstration over the law of limitation, together with a realization that the proof of the utility of the church, the fulfilment of its mission to mankind, rested with the individual members in proportion as their lives manifest love for God and their fellow men,—love which heals the sick and reclaims the sinner.

Further progress was indicated at the annual meeting July 4, 1911, when a final report rendered showed an expenditure of nearly two thousand dollars, covering the installation of a pipe-organ, the building of readers' rooms, and repairs.

At a special meeting May 12, 1914, it was voted to buy what was known as the Bennett property for \$12,800. This lot has a frontage of 115 feet, on the east side 225 feet, and on the west side follows a curved street. It is rated as one of the finest building lots in the city. By Jan. 5, 1915, the indebtedness on the lot had been reduced to eight thousand dollars, and with renewed love for the cause in which they have enlisted, the members are looking forward to an early consummation of their plans for an entirely new church home. Under the church by-laws, readers are elected for three years and members of the board of directors can serve only three years continuously, thus insuring the rotation in office so desirable in a democracy.

TESTIMONIES FROM THE FIELD

AS a former physician and surgeon, who in his hour of darkest physical and mental need has experienced the utter fallacy of his profession, it is my privilege and joy to testify to the fact that Christian Science does heal the sick; it does diminish and destroy fear, and its perfect adaptation to all human need is available here and now to every honest seeker after Truth.

I was stricken several years ago with gall-bladder infection, complicated with stomach trouble. There developed sallow skin, loss of appetite, great distress after eating, almost daily headaches, and severe chills every week or ten days, followed by profuse night sweats. Unable to sit up for any length of time, I was obliged first to neglect my professional practice, and finally to dispose of it entirely at great financial loss. After I had consulted some of the best physicians and surgeons in the country, and resorted without avail to practically all known drugs and remedial agencies bearing on my case, it became apparent that my only hope of recovery lay in operating on the gall-bladder and removing its contents.

In the mean time my brother and his wife, who are Christian Scientists, tried to interest me in metaphysical healing, but their efforts were met with bitter prejudice on my part against what I thought Christian Science to be, especially as regards its application to organic disease. While making arrangements for the operation, I was again approached by my brother, who said that it would

make him very happy if I would consult a Christian Science practitioner before carrying out my plan. To please him I placed myself in the hands of a practitioner, and at the end of six days' treatment the only change observable to myself was the disappearance of the headaches. I still carried the mental picture of a gall-bladder so diseased that an operation was the only alternative. My surprise may be imagined when, upon coming from under the influence of the anesthetic, I was informed that the surgeons had found an absolutely normal gall-bladder, in consequence of which no incision was required.

After leaving the hospital I spent three months in Los Angeles, Cal., and though still in bad health, I made no effort to gain an understanding of Christian Science, either through its literature or its church services. I thought I did not want to be a Christian Scientist. During the return trip East, however, I tried to account to myself for the unusual result of the operation, and vaguely wondered if Christian Science had influenced the condition. While reading one of the lectures on a down-state trip, interest was finally awakened in the study of this new-old religion, and later the reading of the text-book, "Science and Health with Key to the Scriptures," with some measure of understanding as to what constitutes true being, resulted in improved health and more harmonious general conditions. In time I came to realize complete externalization of the healing which had taken place before the operation.

After almost a quarter of a century of experience with disease and its supposititious cure, aided by post-graduate courses and membership in local, state, and national medical societies, including the American Medical Association, I am convinced that so-called medical science is based upon unauthorized conclusions, and governed by laws outside the jurisdiction of fact. A system of interchangeable acceptance and rejection, of shifting deductions drawn from endless and futile experimentation upon the false premise of mind in matter, does not justify the tireless industry and faith, the splendid self-sacrifice and noble ethics of the majority of the followers of *materia medica*. Creation being spiritual and perfect, it is governed by spiritual and perfect laws, and therefore there exists no demand for or possibility of material therapeutics and conclusions. This premise, accepted and progressively understood, is the operation of Truth in human consciousness, and I am grateful beyond human expression to be one of the gathering thousands who have known the touch of its healing and redemptive power.

My healing has continued permanent. I am in perfect health, and happier than I have ever been. I have left my old profession, and have been in metaphysical work entirely since October, 1913. I am happy to state that this work grows more beautiful to me every hour, and I am striving constantly to know more of the law of God, and of the real man. I am indeed very grateful that I have felt the touch of this healing truth in myself, but even more that I am able, at least in part, to sepa-

rate the real from that which has only seemed real, and to impart the truth by proof to my brother man and help him out of the belief in the power of matter.—*George W. Poole, M.D., Chicago, Ill.*

FROM earliest childhood up to middle age my most intimate acquaintance was the family physician. I had physicians in many states, and when I look back, my heart fills with deep gratitude for the many kindnesses and ever ready response of these men to my every call. They did all they could for me, but pronounced me without a sound organ in my body, and said I did not have enough vitality to last long. It was generally conceded that the ailments were inherited and could not be rooted out. I had trouble with my heart and suffered for years with stomach disorder. Headaches had been the bane of my life almost since babyhood, and I also suffered from nervous exhaustion. Then, too, I had no appetite; indeed, I was in a sad plight. While I was in Oklahoma there was some improvement, but still I was not at all well.

In April, 1907, while staying with a lady who was a Christian Scientist, I read "Science and Health with Key to the Scriptures." I read with avidity till I had finished the text-book, and while I knew much of it to be the truth, a great deal was as little understood as if it had been Greek. As a whole, it impressed me as a rational conception of man and his relation to an all-wise creator. I had never read anything that brought to me such intense desire to love and serve God as these words on page 481: "Like the archpriests of yore, man

is free 'to enter into the holiest,'—the realm of God." I had always wanted to serve God and obey Him, but had never found the way, nor did I know how to prove to myself that God was my refuge from grief and pain; but the possibility of man's attaining to the understanding of the infinite Mind waked the heart to tender love and earnest adoration.

After reading the last page of *Science and Health*, I began once more at the first, determined to read the book more carefully this time, as well as more critically, and I have been reading it ever since. My first demonstration was over a severe cough. The cough ceased, but this did not then impress me as due to Christian Science. Yet when I waited for it to return and it did not, I could but wonder. At that time I was reading *Science and Health* carefully, but had not decided to study it or attempt to prove it to myself. Then followed a remarkable demonstration over a severe scald, and I began to study in earnest, to find out how it was done. I provided myself with the *Quarterly*, the *Sentinel*, and the *Journal*. While studying during the following six months I realized that the headaches were leaving me; in fact, I had had only one attack during all those months, and I have been free from them ever since. I do not now know what it is to bear pain for more than a moment at a time. In about two years poor eyesight was overcome. For twelve years I had been unable to see without glasses, but now I do all my reading and writing, day or night, without them.

I have been admitted to membership in The Mother Church, and for this privilege I feel deeply grateful.

Words are futile to depict, even in a slight degree, the joyful peace and gratitude which fills my being, and the satisfied assurance of knowing that God is my life and there is naught to fear; that God is the infinite source of supply, so there can be no lack; that God is leading us unto that perfect day where all is light.

I thank God for Christian Science, also for our dear Leader and her early students, who clung so tenaciously to the truth and demonstrated it so clearly for us who follow. I am grateful for the *Sentinel*, which always brings me something that supplies my need or rebukes a wrong thought; for the *Journal*, which leads us to the mount of realization, to perfect reliance on God and His truth; and for the *Monitor*, that model daily paper. So potent and far-reaching has its influence been, that we have indications of others who are to adopt clean journalism. If I know my own heart, I desire to consecrate all that I am or have to divine Love, and to pursue my journey upward till I "reach the Horeb height where God is revealed" (*Science and Health*, p. 241).—*Maude Shackelford, Rigby, Idaho.*

It is with a feeling of deep gratitude, though with shame for letting so long a time elapse before sending my testimony to the periodicals, that I now try to express some of the love and gratitude I feel to Christian Science, and to our beloved Leader, Mrs. Eddy.

In the spring of 1903 I asked a friend who was in Christian Science to explain this teaching to me from the Bible point of view. I seemed surrounded with a light I had not

known before, and with a peace that was new and unmistakable, the peace spoken of in the fourteenth chapter of John. I should not easily have left the church in which I had been brought up, except that for some time before hearing of Christian Science I had longed for a clearer light to enable me to tread the right path and obey Jesus' commands. The guidance seemed insufficient and obscure, and circumstances insurmountable. When I learned what Christian Science taught, I found certain guidance, and also saw that no circumstance could prevent me from obeying the Master's commands. In fact, I found that all his commands were imperative and must be obeyed, and there was one, which said "Heal the sick," that I had never noticed before.

I did not hesitate, but began my study at once. I studied the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible. I then knew very little about the periodicals or Lesson-Sermon, being unable, as I thought, to go to the services or to come in touch with Christian Scientists. I remember the great relief experienced on learning that there is no personal devil, that evil is a false belief obtaining in the human consciousness alone, and can therefore be overcome by the knowledge of God: that God is divine Love and ever present.

During the first few months I was healed of two internal troubles which were very distressing, and which *materia medica* had failed to cure; also of asthma and nasal catarrh, for which I had tried numberless remedies, but only grew worse instead of better. I had in consequence of these

ailments become very sick, and my ill health was increasing. I was also growing more and more unhappy; but these conditions disappeared and peace and joy took their place. As the winter grew near, my tendency to bronchitis asserted itself. I was obliged to ask for help, but did not stay indoors, and was healed almost instantaneously. I was afterward lovingly helped by a practitioner several times, and the difficulty was always overcome.

During the years I have been studying Christian Science I have proved its teachings to be preventive as well as actually destructive of disease. I have found that it helps, purifies, and clears every difficulty from my daily path, showing me that my work is in my own consciousness, and that I must listen for God's voice and forget self to walk with Him; that every day I can prove His allness and ever present care; that as our beloved Leader has said, "Life and intelligence are purely spiritual,—neither in nor of matter" (Science and Health, p. 14).—*Gertrude Jane Perks, London, England.*

I WANT to express my gratitude for the many blessings that have come to me through Christian Science; also for the understanding of this truth, which is an ever present help at all times and under all circumstances. Late one afternoon, when crossing a street where there is a great deal of travel, I was hit by a large automobile and thrown violently to the ground. I was on my feet immediately, before two gentlemen could get out of the car and come to me with a look of wonder, one asking, "Are you not hurt?" I said I was

not. A few words of explanation followed, then again he asked, "Are you sure you are not hurt?" and I declared I was not. Thereupon they drove away, and I walked four squares to my home, declaring the truth audibly and persistently.

Mrs. Eddy says that "under divine Providence there can be no accidents" (Science and Health, p. 424), and I knew, since this is true, that there could be no manifestation of an accident on my body. I also voiced my gratitude to our dear Father for encircling me in His everlasting arms, and entered my home happy and free. I attended the Wednesday evening meeting a little later without a feeling of inconvenience, and for this I was very grateful, as well as for the knowledge that this understanding is preventive as well as curative. By keeping our thought right, we are prepared to meet any emergency that may arise. This protection is only one of the many blessings received.

Thirteen years ago, before coming into Christian Science, I was in a very delicate condition, having had lung trouble for a number of years. My attending physician, doing what he thought was right, instilled a great fear into my consciousness. He forbade me to go out in the east winds or the rain, or to get my feet wet, and did not allow me to have a breath of fresh air all winter; in fact he made me a regular hothouse plant. My healing was slow, for I was strongly attached to my church, but in a year's time I had found in Christian Science a religion that was practical and true. As my thought changed, I was released from the bondage of so-called man-made laws to which I had been bound, and brought to the

realization of God's law, the only law of life, health, and happiness, for which I am more than grateful.

I send this testimony in gratitude for all the blessings I have received in Christian Science. — *Jennie A. Tucker, Philadelphia, Pa.*

WITH the psalmist I would exclaim: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." I want others to know of my benefits, and of the power of God to heal through Christian Science.

Early in the spring of 1912 my health began to fail, and it grew worse, until I was finally confined to the bed. In all five doctors treated me, but their medicine failed to reach my case and relieve my suffering. My trouble was diagnosed as aneurism, and after a consultation of physicians, my family was informed that I would not live more than two or three days. I could not raise my head without assistance, and was terribly reduced in flesh. It was just at this time that we decided to try Christian Science. A practitioner was called, and I began to improve. In a few weeks I was able to walk about the house. I continued to improve, although my complete healing covered a period of several months; but for some time I have been able to do all my housework. It is quite two years ago that I was healed, and I have had the best of health ever since.

The pastor of one of the churches had visited me several times, and after my restoration to health by

Christian Science he acknowledged that he had never expected to see me at the church again. I am very thankful to God for the many blessings which Christian Science has brought to me. — *Clara Cromwell, Dayton, Ohio.*

This is a true statement of the healing of my wife by Christian Science.—*Richard Cromwell.*

IF my testimony to the healing power of Christian Science stimulates increased effort on the part of even one searcher after ever present good, I shall be thankful; and in this spirit I lift up my heart and voice in thanksgiving for the innumerable benefits that have come to me and mine through the application of the truth as revealed to us in Christian Science.

I turned to this teaching for physical healing, and through the faithful work of a loving practitioner I have received abundantly. I can truthfully affirm, however, that while I am deeply grateful for the physical healing, which means much to me, my gratitude is yet more unbounded for the spiritual healing, for the understanding that has dawned upon my consciousness of the way to use this greatest gift of Love for myself and for others. I find the daily study and practice of Christian Science brings its full measure of blessings to me, and by sharing them others are blessed.

In proportion as I have understood that the mental healing must come first, I have ceased to be disturbed by the slow disappearance of physical manifestations. I know that they will drop away into their native nothingness when my conscious-

ness is so full of the majesty of the "King of glory" that there is no room for doubt. My prayer is that I shall be so diligent in my daily search for Truth, eternal goodness, that I shall manifest in thought, word, and deed that state of consciousness which our Leader declares (Science and Health, p. 458) "is Truth's motto," "*Semper paratus*" (Always prepared).—*Maye W. Perkins, Santa Barbara, Cal.*

SOME years ago, in extreme mental need, I held earnest consultation with a loved and eminent minister. In answer to my questions, he replied that he almost felt like accusing me of having dabbled with Christian Science literature. I told him that I had been seriously investigating along those lines, and to my surprise he said he had also. He added: "I have found, however, that there is nothing there for me,—no prayer, no communion, no sacrament, no resurrection, no judgment, no baptism, no personal Saviour. What do you think you would have left on which to stand if these fundamental essentials of your Christian faith and teaching were taken from you?" Somewhat aghast at such a staggering array of statements, I admitted that about all the supports would indeed have been pulled out from under me; but still I questioned what he thought of the wonderful proofs being made manifest through Christian Science every day, and if he did not think the church of today should meet our manifold needs along these lines.

I have no thought of criticism for this minister, who was a channel for much good, but my experience illus-

trates how cultured orthodox thought is still helping to influence and keep many a "little one" from coming to the truth. Nevertheless, as Mrs. Eddy says in *Science and Health* (Pref., p. vii), "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity," and the Master's voice says to each one, "Follow me." As my earnest questions were given conclusive answers by a Christian Science practitioner, and my needs were met one by one, I was finally enabled to turn unreservedly to Truth, to let go of all the old stubborn beliefs and the more stubborn human will, that the new wine of Spirit might pour in.

I then found the most satisfying prayer I had ever known; the only doctrine of atonement that I could ever harmonize with the thought of a loving Father; a resurrection now from the dead; communion and sacrament far above any material form. I found one Lord, one faith, one baptism,—indeed, no personal Saviour, but the Christ-idea, ever present Truth, the Comforter, saying as clearly to me today, "Wilt thou be made whole?" as when the multitude pressed and the hem of the garment could be felt and handled materially. To me the peace and comfort of the import of the Christian Science textbook, "*Science and Health with Key to the Scriptures*," has been a staff and shield, a daily help in every time of need. I can indeed "run, and not be weary;" can "walk, and not faint."

I have been healed of severe stomach trouble and chronic headache, of fear, worry, and uncertainty, as well as of sorrow. I have been protected in times of serious accident,

and cured of the effects of prostration by heat in the South. During the past few years acute lung trouble has been healed, also chronic catarrh of the head and throat of eight years' standing yielded during one week's treatment. It is to the experience of that healing, or rather to the scientific pruning which accompanied it, that some of the ugliest old twigs of belief yielded; and though the sword of Truth cut deep, the wounds were beautifully healed. At the same time I laid aside glasses, without which I had not been able to do close work or study for three years; but I suddenly realized that I did not need them.

Since this experience I have realized in a measure my debt of gratitude to God, also what I owe to Mrs. Eddy, and to the consecrated students who are reflecting the Christ, Truth, today and lovingly pointing us to the way of life eternal. I am in perfect physical health and grow daily in understanding. I am striving to follow in that way, to assimilate and practise the truths of Christian Science. While I am grateful for the old teaching, the symbol and superstructure of the underlying realities, I am yet more grateful for the activities through which the Christian Science movement is blessing mankind today.—*Mary R. Champlin, Kansas City, Mo.*

As the result of a prolonged and painful nervous breakdown, I was a wreck when Christian Science first found me. I could not sleep without the use of drugs, and had been in the doctor's hands for months without avail, until at last I seemed as one "having no hope, and without God in

the world." This of course had a very depressing effect on my husband and children, also on my mother, who tried in vain to help me. Every possible remedy was tried,—everything that human love and care could bestow. The doctor was kindness itself, but at last I realized very clearly that God alone could heal me, and if ever I got well, it would be by what we used to call a miracle.

As I now know, the healing that comes from God is not miraculous, but divinely natural. Quite unexpectedly, and as it seemed by chance, a friend asked me to try Christian Science. I thought it very mean to turn to God as a last resort, but my husband urged me to do so, and like many others, I have been thankful ever since. My husband wrote for Christian Science treatment, which was given at once, and although I did not see the practitioner for ten days, I began to mend immediately. When I met him, he reminded me that "with God all things are possible," and explained the twenty-third psalm so simply that I at once realized if God's love was all around me I could not lack sleep, or anything else needful. He asked me to give up the sleeping draught and rest quietly in the thought that God was taking care of me. I did so, and that night I slept perfectly, and have done so ever since.

Other conditions gradually improved. The joy and hope of spiritual understanding wrapped me round like a mantle of light, and I began to know God as my loving Father-Mother. With gratitude I recognize that "divine Love always has met and always will meet every human need" (Science and Health,

p. 494). I could soon see how Jesus in his love and compassion healed the sick and sinful by giving them a better understanding of God, and of man as God's image and likeness. The Bible grew nearer and dearer to me than ever before, and its pages were illumined by the study of that wonderful book, "Science and Health with Key to the Scriptures," which unlocked the door and enabled the flood of light to flow into my life.

We who have been healed through Christian Science are naturally deeply grateful for the physical healing, but far more so for the spiritual uplift, which makes us realize and demonstrate in our lives what the apostle said: "Beloved, now are we the sons of God." To this loving Father-Mother God I lift my heart in grateful thanks, and pray that I may be worthy of the great blessing of this revelation of Truth. Since coming to Christian Science, I also realize what the work of our beloved Leader, Mrs. Eddy, has been, and I am very grateful to her.

My healing took place about four years ago, and I am deeply grateful to be able to say it has been absolutely permanent.—*Mrs. M. Downs, Lidcombe, Sydney, New South Wales.*

In verifying the above, I should like to say that I owe a deep debt of thankfulness to God, and also gratitude to Mrs. Eddy, for all the blessings I and my family have received through Christian Science. Before my wife's healing, we constantly had to resort to *materia medica*, but we have not seen a doctor, professionally, since. We have learned to know that divine Love always meets our every need.—*F. J. Downs.*

It gives me great pleasure to acknowledge what Christian Science has done for me and mine. I did not come to it for physical benefit, but for the spiritual uplift. While I had taken medicine almost constantly for severe headaches and stomach trouble, I had become perfectly reconciled to these ills as being sent by God. I had been a church-member from childhood and attended Sunday school and church regularly. Many times have I recalled this Scripture: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him;" then my heart would cry out for a knowledge of God.

One day, before I began the study of Christian Science, I asked my Sunday school class why some one was not good enough to heal the sick now as the apostles did (we were then studying the book of Acts). Some of the class did not know, others thought the day of miracles had passed. The more I attended Sunday school and church, the more dissatisfied I became. My husband had reached this state of mind some years previous, so we began to go to other churches, to see if we could get something that would satisfy us; but we did not find it until four years ago, when my sister visited us. She had offered me Christian Science before, but it did not appeal to me. This time I told her if she had anything that would make me better and my home happier, I wanted it. She said, "I have it right here in Science and Health;" and I found it just as she said. It has enabled me to overcome a great sorrow, the passing on of my husband.

When I had been studying Christian Science about a year, I scalded both of my hands. My first thought

was that I would not be able to wash the dishes after dinner, and the children were in school and could not help me; then it occurred to me to try to help myself in Christian Science. I picked up a pamphlet and read it about half through, then centered my thought upon the "scientific statement of being" (Science and Health, p. 468). By that time the pain was gone, and although my hands felt a little uncomfortable when I washed the dishes, they were entirely healed in two hours.

Since I am learning to know aright that God is Love and sends nothing but good, I can meet my problems cheerfully; and if to mortal sense the way looks gloomy and things seem to go wrong, I comfort myself with this Scripture: "All things work together for good to them that love God;" then close my eyes to error and look away to Truth. I have not taken any medicine in four years. Most of the ailments that have come up have been healed with my slight understanding of Truth, but in a few cases I had to call on a Christian Science practitioner.

Until recently I was the only student of Christian Science in this community, with no church nearer than eight miles; but I will say to all that feel alone in trying to hold up the banner of Truth, that we are not alone, for God is with us, and "one on God's side is a majority." Again, "If God be for us, who can be against us?" Christian Science has not only been sufficient to meet the needs of the family, but also of the horses and other animals,—and why not? for not a sparrow falls without God taking note.

For the many blessings that have

come to me and mine I am thankful to God, and also deeply grateful to our beloved Leader, Mrs. Eddy.—*Harriet E. Peebles, Henry, Tenn.*

IN 1886, while still a child, I fell very heavily on my back, and after that I suffered a great deal from backache. This increased in severity with the years, but I refused to see a physician about it. I took large doses of a nerve-quieting drug till it would help no more. When at last I could not take a step without agonizing pain, I consented to consult a physician, and according to the diagnosis only an operation could help me. I was operated on in February, 1911, but the relief was only temporary, and I had to return to the hospital in June of the same year for a second operation, which proved unsuccessful. The doctors admitted this to my sister while I was still under the influence of the anesthetic. I think it was about three more weeks that they gave me to live. They gave a name to my ailment, but it meant nothing to me till I was told it was a malignant form of fibrous growth. I was suffering from excruciating pains and longed to die.

My sister, who had two years previously come into Christian Science, begged me to try it; but I had always been indifferent toward it, even antagonistic, although I had seen what great changes it had wrought in her, both physically and mentally. My stubbornness would not let me give in till, broken by insufferable pain, at last one night I asked for help from Christian Science, if it could be given me. My sister telephoned to a practitioner, but she could not come to me that night, so she gave me absent

treatment. In about an hour and a half I was asleep, and that was the last of those dreadful pains. Chronic bowel disorder, from which I had suffered since childhood, disappeared at the same time. Very soon I was strong enough to return to my work, and there have been no further symptoms of the trouble. My case has been a miracle to the doctors and to my friends, and it has caused many to inquire into and seek Christian Science.

Christian Science has not only proved itself a curative but also a preventive. While I used to be troubled greatly with colds and minor ailments, I seldom have them now, and when I do they are quickly overcome through the knowledge I have gained in studying Science and Health. Christian Science is also helping me greatly to correct faulty mental habits, and I have been told that I am a better daughter, sister, and friend than before. I know I am happier and more contented. Can any one wonder that I feel very grateful? I never run up-stairs or take a walk without rejoicing in the ability to do so and not suffer pain, and without rejoicing in the Father-love of our God, who has shown me that His power and willingness to heal the sick is the same now as in Jesus' time.

My greatest longing is to live my thankfulness in trying to become such a channel of Love that all people may see my good works and praise our Father in heaven.—*Augusta Knabe, Radnor, Pa.*

IN the summer of 1913 I began to study Christian Science. As I was staying in the country with a Chris-

tian Scientist, I used to read some of the literature, and one of the testimonies in the *Sentinel* interested me very much. When I came back to London I thought I would like to read "Science and Health with Key to the Scriptures," so I borrowed it from the reading-room of First Church, and started to read it. I can never express in words the wonderful change the reading of this book brought to my consciousness; it seemed as if a weight were lifted from me. A great sense of depression was completely overcome, and the truth sustained and satisfied me. I could scarcely put the book down, for I felt it was doing me so much good.

After reading Science and Health I began to go to the Christian Science services, and many physical ailments, such as great nervousness, throat trouble, and stomach disorder, have left me. Not only am I better and stronger physically, but mentally and morally also. In every way Christian Science has helped me, and I cannot express the gratitude I feel for all that I have learned through the study of Mrs. Eddy's writings, and the understanding of the Bible gained through Christian Science.—*Isobel Purdon, Belfast, Ireland.*

[Translated from the German]

ALTHOUGH the Scriptures have always held for me a place apart from other books, and although I was taught to look upon the Bible as the book of life, this neither enabled me to find the living truth therein contained, nor were the means afforded to make it the "chart of life," as we read in Science and Health (p. 24). It took the sure guidance of our Leader to make this possible,—to

point out, as she goes on to say, "the buoys and healing currents of Truth" through the spiritual interpretation of the Bible, whereby she furnished the indisputable proof that its teachings are applicable today as of old, and that we may rely at all times on the truth which leads us to the realization of the meaning of the Master's words, "Ye shall know the truth, and the truth shall make you free."

Fourteen years ago Christian Science was first brought to my attention, at a time when it seemed that there was no deliverance from a condition of utmost discouragement and hopelessness, occasioned by a nervous breakdown. This was the third such attack, also by far the most serious one, and all material remedies of which I knew proved ineffective. Without the slightest understanding of the high import of Christian Science, and only as a last resort, I turned to it, following the proposal of a friend who had herself no concept of this religion, though she had heard a good deal about the healing effected by it. With a few treatments my health improved perceptibly, and although the healing went on slowly, I never again struggled with discouragement and impatience. Gradually it became possible for me to take up my work as a teacher, from which I had been kept for five years. As time went on, I became aware, to my great joy, that I had attained a degree of endurance such as I had never known before, as I was able to carry through the required program every day without experiencing the slightest fatigue, and I had the certainty that I was healed.

This experience sufficed as a proof

that it is Truth which makes us free, and it has taught me constantly during the last fourteen years to trust infinite Truth at all times and under all circumstances. By so doing I have never failed to receive the help for which we praise God today, as did the people in Jesus' time,—not only in words, but by helping ourselves as well as others through the power of God. — *Ottilie Riesterer, Cleveland, Ohio.*

CHRISTIAN SCIENCE was first brought to my notice through a friend who lived in Boston. Whenever he visited at my home, he talked about this religion and what it was doing in the line of healing, and in his letters to me he generally referred to it as a means of relief from my physical ills. I was then considered a chronic dyspeptic and a nervous crank, while fear of another physical ailment, which I never revealed to my physician or any one else, held its illusive power over me. I tried medicine, fresh air, diet, audible prayer, and will-power, but all to no purpose. I had been told when a boy that I would not live more than forty years at the most. I had attended an orthodox church since I was eight years old and had tried to live a clean life; therefore I could not understand why I should suffer so much.

About this time I moved to Toronto, Canada, where I went to some Christian Science meetings but declined to accept this teaching. Another physician did his best to relieve me, and when his medicine failed, advised me to try Christian Science. I again refused, and still suffered. My last call on this physi-

cian was over the telephone, and he told me he could do no more for me. Once more I was led to think of Christian Science, but for some time I went on lines of will-power. I then learned to my surprise and joy that one of my neighbors, who always had a smiling face, was a Christian Science practitioner. I said that if I could get rid of my sad countenance and have a happy one instead, I would try Christian Science to see what it would do for me. I accordingly appealed to this practitioner, and after a few treatments the healing was accomplished. I am grateful to my Boston friend, also to my physician, who had been exceedingly kind to me and who was broad-minded enough to tell me that he was glad I had received benefit from Christian Science.

For more than six years I have been living in another atmosphere, and I can truly say these have been the happiest years of my whole life. It has been necessary on many occasions to take a firm stand, and the truth that makes men free has never failed me. In visiting my native town, one of my friends, who had known me when to all appearances I was almost ready to pass on, expressed joy and gratitude at seeing me in such a changed physical condition, and expressed a desire to receive all the knowledge I could give her on the line of Christian Science. Like many others, I too am more grateful for the spiritual vision to which I have awakened than for anything else. I can fully express my gratitude in one way only; that is, by following in the footsteps of the great healer, Christ Jesus.—*John D. White, Toronto, Canada.*

I think the foregoing is an honest and correct statement of Mr. White's case, as far as I know it and have heard it from time to time stated by him in consultation in my office.—*Albert D. Watson, M.D., Toronto, Canada.*

It is with joy, and with gratitude to Christian Science, that I write this testimony of God's healing presence and loving care. Nine years ago I was a hopeless sufferer, not knowing what it was to be free from pain for a day. Then Christian Science came to my rescue. When looking into this wonderful truth for the first time, I was instantaneously healed of what is known as ulcerated stomach, and ever since then I have eaten everything without distress. This has given me a great sense of joy, and of the peace "which passeth all understanding." Science and Health is indeed very precious to me, for in this book I have found the true physician, God.

Another healing showed me very clearly that "with God all things are possible." In 1906 my fear of an internal growth was so great that I asked for treatment from a practitioner, and with this help I have been permanently healed. Headache, toothache, colds, and many other ailments have all been overcome by the power of Truth, which has never failed to be an ever present help in time of trouble.

To those who feel they cannot grasp the truth, I would say, Do not fear, but leave all to God; He will unlock the door of understanding and give us all things. "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454).

I am indeed thankful to God for the revelation of this saving truth to humanity through our revered Leader, Mrs. Eddy. It is the "pearl of great price" which all may find, if they will only seek it in the study of the Bible as understood in "Science and Health with Key to the Scriptures," the text-book of Christian Science.—*Ethel May Lonsdale, Cambridge, England.*

I wish to testify to the efficacy of God's love in the healing of my son. Winter after winter, from the time he was a baby until he was fifteen years old, he had suffered from attacks of influenza which kept him in bed and out of school for periods varying from two weeks to two months. He usually had two attacks, and sometimes three. The last time the ailment manifested itself we determined to try Christian Science, in which we had become somewhat interested; but this attack was unusually severe, and the Christian Science treatment seemed absolutely without effect for three days. The night of the third day I spent in a despairing struggle between Christian Science and the wish for a doctor, but toward morning the latter won, and I telephoned the doctor to come as early as possible. He was a good physician and had taken care of my family for many years. When morning came, however, and brought with it the doctor, the sight of him seemed to create within me such a revulsion of feeling that I had all I could do to take the medicine and lay it on the table. As soon as the door closed on him, I telephoned the practitioner to come at once, and he came in a few minutes, as he lived near by. The

prayers for the boy and the effort to realize God's omnipotence were continued, and at three o'clock that afternoon the change came.

I have witnessed the so-called breaking of many a fever, but I never saw one the intensity and completeness of which was as great as in this case. The boy went to sleep and slept for sixteen hours. I sat by him all night, wiping the moisture from his head and body without rousing him. When he awoke he was hungry. This was on Thursday. On Friday I kept him in the house with difficulty; Saturday he was out at play with the other boys, and Monday he resumed school duties without one trace of illness left. I did not realize until long afterward that the revulsion of feeling which I experienced at the sight of the doctor was the breaking down of the last barrier I had erected against the all-power of divine Truth. I seemed to see clearly

the contrast between the asserted power of material remedies and the power of God. That was seven years ago, and from that day to this there has been no return of the illness, even in the slightest degree.

We thank God continually for the healing of our child, and for the manner in which I was led so clearly to contrast the omnipotence of God with the power of man.—*Lily K. Rowell, Oakland, Cal.*

[Translated from the German]

I CANNOT but give expression to my sense of deep gratitude for what Christian Science has done for me. In May, 1912, I was taken ill with jaundice in the most acute form, but was healed through the ministration of a Christian Scientist within a very short time. I thank God for the grace bestowed upon us through Christian Science.—*Emma Hoeflich, Berlin-Wilmersdorf, Germany.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

R ADIANT happiness is a characteristic of Christian Scientists which is often commented upon by people who are perhaps inwardly questioning what there is in the religion taught and lived by Mrs. Eddy that so markedly differentiates its followers from their fellows. That which all are seeking, in one way or another, should not be so elusive and intangible, in a way so negligible a quantity, that the comparative minority who seem to have found the key to this treasure should be regarded almost enviously. Yet the way to happiness was an open secret even in the days of David, for he declared, "Happy is that people, whose God is the Lord." Happiness, then, is the result of obedience to God's commands, a spiritual and not a material possession.

Mrs. Eddy had proved this for herself when she wrote: "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (*Science and Health*, p. 57). Unselfishness was the key-note of her own life; to share with mankind the blessing vouchsafed her in that understanding of God which is life eternal, became her one great desire, and in this sharing she found the only enduring happiness. The application is obvious. Seeking first the kingdom of God, yielding obedience to Truth and Love, what should hinder the attainment of that joy which fadeth not away, that overflowing happiness which one has only as he shares it, until its radiant beams shall have dissipated every last vestige of sin, disease, and death.

The line of demarcation between spiritual and so-called

material happiness is sharply drawn. Spiritual happiness is the kingdom within, of which the Master said, "Your joy no man taketh from you." Material happiness is that will-o'-the-wisp the world is ever seeking as a greatly to be desired treasure, yet never finding, because it is always just beyond, or else its promised joys turn to ashes in the hands of those who would grasp it. This is but another proof that the spiritual alone is the real. That which seems substance is as ephemeral as the "flower of the field"—"the wind passeth over it, and it is gone."

Mankind has ever had the tendency to regard happiness from the worldly standpoint, even while admitting its elusiveness. It looks upon pleasure, upon material possessions of every kind, as the open door to happiness, all unheeding the lesson taught by the wise man: "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; . . . behold, all was vanity and vexation of spirit." Even that inalienable right of mankind, "the pursuit of happiness," is shadowed by doubt. Not happiness as a definite possibility is promised, but merely the pursuit of it, which is aptly defined as "a following eagerly in order to overtake or obtain."

It is perhaps inevitable, until through experience its transitory nature has been learned, that men should continue to seek happiness in earthly pleasure. As did the serpent in the garden, it presents its plea that it is "pleasant to the eyes" and "to be desired to make one wise," and the command "Thou shalt have no other gods before me" is forgotten. It deludes with the suggestion that this pleasure or that possession would secure the coveted joy, and men strive and strain for that which only enhances the craving and leaves them unsatisfied at the end, for there is that within every man which demands and will be appeased only with the spiritual and immortal.

This does not mean that the good things of this earthly existence are to be ignored. Did not the Master promise that food and drink and clothing, the material possessions after which the Gentiles seek, should be added to those who first and above all else sought the kingdom of God? Not as a bribe,

not as an incentive to obedience are these things to come to us, but as the natural consequent of our entry upon our heritage as the sons of God, welcome partakers in the riches of the Father's house because willingly obedient to His loving commands.

It is not the abundance of material things, then, that determines the degree of happiness to which a Christian Scientist may attain. It is only as he lives unselfishly, as he shares with others the wonderful truth which has enriched his own life, that he comes to know the boundless possibilities of that "fulness of joy" which is the portion of the followers of him who "went about doing good." He learns that he best serves himself in serving others, that as he gives it is given unto him, that joy and peace and happiness, all that makes life desirable, are his just in proportion as he endeavors to make them possible for others. The happiness at which the world marvels springs from a heart overflowing with gratitude which finds its best expression in loving deeds, thus opening the door to yet greater blessings.

The call to Christian Scientists today is to let the light within shine out upon a needy world, upon those who are struggling in the bondage of mortal belief, the lie that health and happiness are dependent upon material conditions. The testimony of one who has himself been freed from bondage may awaken hope in some sufferer, may promise surcease from sorrow to those sitting in the darkness of desolation, for it will speak to them of the Father's compassion and loving-kindness. It is the privilege of every Christian Scientist to let his daily living witness to the truth,—to speak the healing word, to press to thirsty lips the cup of cold water,—to know the higher joy that ministry to Christ's little ones alone can confer. When thought is persistently lifted from the plane of earthly happiness to the eternal verities of being, we find, as Mrs. Eddy points out on page 60 of *Science and Health*, that "Soul has infinite resources with which to bless mankind," for having through self-immolation proved our right to the blessing, we may draw from that inexhaustible source perennial joy.

ARCHIBALD McLELLAN.

IN all science, law and its demonstration are never divorced. In this inheres its distinction, its usefulness, and its irresistible strength. However much talked about, an ideal or a principle which is assertedly believed in but which is not lived, speedily falls into desuetude and disrespect. This has been the one abiding discredit of Christian history, that men have championed a godliness which they have not exhibited, and it was this shortcoming in the leaders of the chosen people of God which elicited from the Master that stinging rebuke, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation."

Preaching and healing are indissolubly associated in Christian Science, as they were in the ministry of Christ Jesus and in his injunctions to his disciples. We can conceive that all sickness might be immediately cured by one who had a sufficiently clear realization of Truth, even as the Master seemed to emit an all-healing radiance; nevertheless, it is manifest that in the uncovering of error (together with its correction through Scripture exposition), which enters into the present practice of Christian Science, we come upon a third factor that must certainly be reckoned with, namely, the patient's mental attitude, his need of instruction. The cause of disease, all abnormality, being mental, it is logically clear that there can be no permanent healing apart from that transformation of thought which means education, and this fact has tremendously to do with the determination of what constitutes an adequate equipment for the demands laid upon us as Christian Scientists.

As all know, a teacher must understand his subject, be in command of the principles and rules with which he has to do. More than this, he must apprehend the nature of the error to be removed. Respecting this, Mrs. Eddy has said that "a knowledge of error and of its operations must precede that understanding of Truth which destroys error" (*Science and Health*, p. 252). No small part of the error thus to be known is the mentality of the patient, the form and covering under which falsity has succeeded in deceiving

him, his point of view, his habits of thought and the one best way of correcting them. In a word, the effective Scientist must be a pedagogue, have the ability and the technique first to solve the patient, as a necessary preliminary to the solution of his problem.

This understanding of the healing of mortal sense as an educational process fully explains Mrs. Eddy's statement that "academics of the right sort are requisite" (*Science and Health*, p. 195). St. Paul counseled Timothy to be "thoroughly furnished unto all good works," and he who would win men will surely find that in addition to his knowledge of the Christ, Truth, an acquaintance with the matters and methods of human thought, its concept of nature and of law, its language, history, and philosophical point of view, so that one may be "wise," able to handle the patient's every pet point and objection, discreetly, illuminatingly, and correctively,—all this command of current thought and opinion will prove of immeasurable advantage.

Christ Jesus, the great demonstrator of divine law, not only evinced the possession of a clear perception of spiritual truth, but was wondrously tactful in its expression, considerate for the prejudices, the educated bias, the predispositions, the strength and the weakness of those to whom he ministered. In every recorded instance of address he is seen to be the master of the situation, an expert dealing with familiars. This is seen in the exceeding cleverness of his answers to all questions propounded, and the telling pertinence of the illustrations he used. So, too, St. Paul found all his knowledge of Jewish and Roman law and customs, of languages and literature and history, a distinct aid, so that, whether addressing Jewish ecclesiastics, Roman politicians, Greek dialecticians, or common slaves, he proved himself equally "at home" and adequate.

He who has gained a demonstrable knowledge of the truth of being as it is revealed in Christian Science, and who withal is perceptive of incidental and temporary values and familiar with a broad range of thought and experience, is certainly equipped to judge wisely and discriminatingly respecting human situations and affairs, and so to become a mentor for

others, a guiding light in every field and phase of experience. It is ours to be alert to both the relative and the absolute, to perceive the step that may be taken today, and as well that which it will be best to defer until tomorrow. It is ours also to despise nothing that will render our sympathy more intelligent, give us closer touch with the varied conditions, natures, temperaments, dispositions, and aspirations of men. It is ours to "prove all things," and "hold fast that which is good," and this not only for ourselves but for others.

Treatment may be said to be the working out of another's problem, and the more clearly we apprehend the seeming to him, the more surely we shall be able to replace it with the redemptive right idea which alone brings freedom. This is the art of redemptive Christian living, to become, as St. Paul put it, "all things to all men," for their inspiration and uplift. While not of the world, those who effectively preach the gospel and heal the sick must in the nature of the case be masterfully in it.

JOHN B. WILLIS.



IT usually takes considerable time and mental effort for the average mortal to let go of the material and personal concept of individuality, and to grasp the spiritual idea presented in Christian Science. Indeed at times it seems as if nothing could bridge the gulf between the old and the new, and yet the Christ-teaching does this very thing. In the Glossary of Science and Health we find the personal and material sense of certain characters presented, and at the same time the spiritual idea which each one represents. In the case of Abraham, as referred to on page 579 of Science and Health, only the spiritual ideal appears, yet we find in studying the Scriptures that there were many who thought of him merely as the mortal progenitor of thousands of men and women, a concept which Jesus repudiated when he said, "If ye were Abraham's children, ye would do the works of Abraham." This patriarch must have seen at an early stage in his spiritual experience the true idea of manhood, for the voice of Truth said to him, "Walk before me, and be thou perfect," a demand which he undoubtedly strove to obey.

It is generally believed that a certain amount of badness gives force to character, maintains its balance, so to speak. This, however, is because the power of Spirit is so little understood, and unless goodness is allied with God, the one Mind, it is at best negative, and the one who manifests this type of goodness is apt to lack symmetry of character and balance in his activities. Christian Science reveals the divine idea of manhood, and it remains with each one who awakens to the truth of being to bring this idea into manifestation. The first step must be taken by the prodigal, as when we read that "he came to himself;" in other words, when he became conscious of man's likeness to God.

A good deal is said by some people about being "impersonal," and it may be of interest to students of Science and Health to know that this word is not to be found in our text-book at all. It is truly helpful, however, to study earnestly, by the aid of the Concordance, all that appears under the head of person, personal, and personality. Such study as this will lift thought far above the mortal sense of God and man, and help us to grasp what Mrs. Eddy calls "the truly Christian and scientific statement of personality and of the relation of man to God" (p. 94). So long as we cling to a sense of personality which includes evil as well as good, we have not seen either for ourselves or for others the divine "image" and "likeness," and to realize this fully calls for the process so aptly described by Paul as putting off the old man and putting on the new. The old man, or the fleshly man, is never symmetrical, because material characteristics destroy the perfect balance and poise which spiritual qualities produce, with a happy blending of gentleness and strength, in man, woman, and child.

It is well to remember always that man and woman are "unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle" (Science and Health, p. 588). In the record of Jesus' earthly experience we read of his symmetrical unfoldment from boyhood up, and this because his thought was so closely linked to the one perfect Father. Very different, however, were the experiences of Peter and

also of Paul, until they were transformed by the power of Spirit. Peter was impetuous and daring, but on the stormy sea his skill as a fisherman and his courage failed utterly. Nevertheless, he learned on this occasion that divine Mind rules both wind and wave, and when its "Peace, be still," was spoken, there was a great calm. After the Master's resurrection we find Peter facing fearlessly a far worse storm, when the rulers were ready to condemn him to death because he had healed a man lame from his birth; but he "spake the word of God with boldness," and proved evil powerless. Today we think of him as a grand Christian hero, cheering us on to meet any and every "fiery trial," speaking to us from the standpoint of his true selfhood, the Christ-man.

Paul's story is too well known to need recounting, but we may well pause before his splendid record. When he came to himself, he began the task which left to the Christian world an imperishable "image" of manhood, one which will hold the world's attention when the rarest products of Greek genius have crumbled into dust. Boldly could he say, "I have fought a good fight," and at the same time say, "I have kept the faith." This being true, he was ready to offer up on the altar of this most holy faith all that remained of the mortal personality, knowing that divine Love would keep its own idea unscathed.

It sometimes seems as if we had taken but a single step toward the realization of our true selfhood, that which is not subject to sickness, sin, or death, but it is a vital step to understand and acknowledge that man is spiritual, not material. If we hold consistently to this, we shall part without regret from all that savors of earthliness,—the fleeting mortal concept which changes with the passing years. When our resurrection comes, whether here or hereafter, we shall know ourselves and all God's children as too good to be blotted out, and we shall attain the symmetry outlined by our revered Leader on page 64 of *Science and Health*, where she says, "Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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"THE POWER OF THE WORD"

ANNIE M. KNOTT

ALTHOUGH the power of the word of God is many times declared in the Bible, especially in the New Testament, Christian people outside of Christian Science have not been accustomed to rely upon it in a practical way, as the early followers of Christ Jesus evidently did, either for the healing of sickness or the overcoming of sin. This is indeed strange, because the psalmist plainly taught that when men cried unto the Lord in their trouble, even though they were drawing nigh "unto the gates of death," "He sent his word, and healed them."

There were, however, very few even of the chosen race who sought and found deliverance in this way, until the coming of Christ Jesus, and then the word had "free course," and was glorified, to use St. Paul's phrasing; so much so, indeed, that a Roman centurion sent to the Master and begged him to heal his servant. "Speak the word only, and my servant shall be healed," said this clear-sighted man, who recognized in the

word of God an authority far above that of Cæsar. We are told that Jesus marveled at the Roman's faith, which was truly in strange contrast with the spiritual blindness of so many of his own nation, who were filled with madness when he sought to prove to them the power of the word as prophetically described by Isaiah.

From these experiences, as recorded in the gospels, we go on, then pause for a moment before the splendor of St. John's vision as given in the Apocalypse, where the divine Word is seen righting all wrongs, ruling over men and nations, and revealing the ever-presence of God's kingdom, in which there is neither sin nor sorcery, sickness nor death.

After Mrs. Eddy made her wonderful discovery of the Science of being, she began as did Christ Jesus, by applying the power of the word in healing the ills of humanity, one of which was its sore sicknesses and its slow and painful methods of cure, all based upon a belief in material law. Our Leader's early experiences

in healing the sick in accordance with the Christ-method were characterized in many cases by instantaneous demonstrations of health established upon a hitherto unrecognized basis, and many turned away from the clamor of mortal sense to ponder the divine declaration, "I am the Lord that healeth thee." No denial on the part of mortal man could silence this divine mandate after its Principle had been revealed and the "Key to the Scriptures" given to awakening humanity. Vainly does material sense ask, What can the word in which you profess to believe, do in cases of organic disease? for Christian Science answers with calm assurance, What cannot God do through His inspired word?

After Mrs. Eddy had proved for herself "the power of the Word" as she tells of it in our noble Communion Hymn (Hymnal, p. 212), her great effort was to make its universal application possible, and to this end she instructed students how to make more practical the teachings of Christ Jesus. In the eleventh chapter of Revelation we read, "I will give power unto my two witnesses." The Christian Scientist links this promise to the Bible and Science and Health, for all faithful students of Christian Science know that the word as therein found witnesses unvaryingly to the omnipotence and omnipresence of God, infinite Mind.

As time went on, it became more and more evident that all the world must hear the healing message, so that in addition to individual workers there came Sunday services, and soon it was apparent that the laborers in this harvest field were all too

few. Then with spiritual unfoldment came a most important advance in the spiritual evolution of humanity in the provision of our Lesson-Sermons. At this point it is well to recall the familiar adage, "Knowledge is power." To the Christian Scientist this would mean that understanding is power, and it is for the purpose of gaining it that these Sermons are prepared and studied. Jesus' disciples were familiar with the Scriptures, but not until he "opened" their understanding, as we read in the twenty-fourth chapter of Luke, could they grasp the deeper meaning of Moses and the prophets, and realize the possibility of overcoming death itself.

The task of preparing these Lesson-Sermons was committed by our Leader to students who were daily proving the power of the word, and under divine guidance she designated the subjects to be presented in this marvelously outlined course of Sermons. Here it might be worth while to ask how many students of these Lessons look over the index page of each *Quarterly* to note the subjects presented, and to trace their relation to one another, or who ponder the title of each Lesson as it comes up, in order to begin its study with a clear sense of the separation which Christian Science makes between material belief and spiritual understanding.

It is possible that not all who study the Lesson-Sermons are conscious of the vast scope of the topics considered. There are in all twenty-six subjects, which are repeated twice in each year, and these cover practically the whole groundwork of theology,—God, man's relation to Him,

together with his relation to his fellow men. No vital doctrine of Christian faith is omitted, and he who studies these subjects prayerfully and intelligently twice a year, guided by the search-light of Truth, has gone deeply into the Bible, that treasure-house of spiritual lore. Some of the subjects lead at once into familiar lines, especially so far as the titles are concerned, while others are almost startling in their presentation of themes which are too little understood, but which have no lack of Scriptural authority.

All who study these Lessons are going deeply into theological and scientific topics to which years are devoted in the world's halls of learning, in many cases the students of the theories there presented sacrificing their health in the endeavor to reach truth through material lines of research. Quite different, however, is the experience of the Christian Scientist, who gains health and strength, also mental and moral unfoldment, as he seeks in these Lessons the truth which Jesus said would make us free. Ian Maclaren tells of the good people of Drumtochty whose wits were sharpened by the study of the Shorter Catechism, and the same may be said of all faithful students of the Lesson-Sermon, who search through it as for hid treasure, and take what they find to "the exchangers," that the rich increase from their mental activity may entitle each to his Lord's decree, "I will make thee ruler over many things."

It is generally understood that in accordance with Mrs. Eddy's instructions the compilers of the Lessons should incorporate selections from

the entire Bible, from Genesis to Revelation; but it may not have been observed by all students of these Lessons that the same golden text and responsive reading are not used inside of four years; while in the case of the citations which make up the six sections, two weeks must elapse before the same references can be used. This of course calls for careful and extended study of the Bible and Science and Health.

In our study it is highly important to keep the distinctive subject well in view, then to note in each section the limitless possibilities in the way of its application to human problems, whether centuries ago or today. It may be noted that the *Quarterly* which has "God" as the subject of the first Lesson, deals mainly with the divine Science which presents the absoluteness of God,—as Life, Truth, Love, and Spirit; then we are led step by step to its application to human need. On page 471 of Science and Health, Mrs. Eddy says that divine Science, when "reduced to human apprehension," was named by her Christian Science, and so we have for the second quarter the "Doctrine of Atonement," "Probation after Death," and other topics of like character, the series closing with "Christian Science."

It may be said here, that in some cases it is difficult to find in the Bible passages which give the exact scientific sense of certain words, as for instance "Soul," "Reality," and some others. It is true, as we read on page 333 of Science and Health, that "the prophets caught glorious glimpses" of Truth, but we must not forget that transcribers and translators have

come between us and the spiritual original with a mortal concept, hence we need the explanations of Science and Health to reinstate the spiritual sense. Besides this, the divine Principle of the law given to the children of Israel had not then been revealed, so we find lapses from absolute morality and from the spirituality which is the only true basis of civilization and progress, and these lapses are likely to recur in our own times until divine Principle is understood and obeyed.

It is hardly necessary to remind students of Christian Science that the life and demonstrations of Christ Jesus were never below this divine standard. He undoubtedly knew the divine Science of man's being and demonstrated it, leaving to us the priceless promise that all he taught would be revealed anew when the Comforter, "the Spirit of truth," came to humanity.

It will be noted that the Lesson-Sermon on "Christ Jesus" is followed by one on "Man,"—man as God knows him, "never born and never dying" (Science and Health, p. 258). These are very closely related, for even our brethren in the other churches admit that Christ Jesus was the type of true manhood; but scholastic theology never bids us deny material selfhood in our efforts to follow Christ, while Christian Science insists upon our so doing, and tells us how to forsake it for man's spiritual being. The Lesson on "Man" may be said to deal with universal manhood,—God's idea expressed eternally and everywhere. Besides this Lesson we have in the second *Quarterly* one on "Adam and

Fallen Man," and another on "Mortals and Immortals." These related subjects present opportunity for close discrimination and clear-cut distinction, dealing as they do with every phase of human experience, past and present.

It is not necessary to attempt here even a brief analysis of all the subjects presented in these Lesson-Sermons. What is said is intended to show the necessity for close and discriminating study, and faithful application of the truths taught therein. We have, for instance, the Lesson on "Matter" following that on "Substance." Now to the one outside of Christian Science substance does not exist apart from matter, although the scholar should know better, for the etymology of the word points to something more fundamental than mere phenomenon; but it remained for Mrs. Eddy to identify substance with Spirit, God, "that which is eternal and incapable of discord and decay" (Science and Health, p. 468). When she tells us (p. 301) that man "reflects the eternal substance," we begin to understand how the three Hebrews were unharmed in the fire, and why Lazarus came forth from the tomb untouched by decay.

Here it may be noted that the Bible does not tell us of "matter" as such, but the same concept is expressed by the word "flesh" and fleshly things, also by "the world," as when St. John says, "Love not the world, neither the things that are in the world." Again, earth and earthly things as presented in the Bible sometimes stand for material concepts, while in other settings

they represent spiritual ideas; and here we find the great value of our inspired text-book, which enables us to gain the spiritual sense and take a step forward into the realm of reality.

Christ Jesus once reproached his contemporaries because they did not apprehend his teaching, saying, "Why do ye not understand my speech?" Christian Scientists do understand his speech in the ratio of their spirituality, and for this they return heartfelt thanks to God. In pondering the Master's sayings, as found in the Lesson-Sermons, they feel the power of the word as did the disciples who walked and talked with Jesus nearly two thousand years ago, and this in no merely theoretical way, but with actual demonstration of Truth's healing power.

Jesus healed the sick at the public services in the synagogue, even when mortal mind bitterly opposed him, and but few of those present favored such an innovation as a part of religion. What then may we expect at a Christian Science service, where the majority at least come knowing the truth of the gospel statement, "The power of the Lord was present to heal them," and relying upon the ever-presence of Truth and Love. Nor is this a vain hope, for daily, hourly, the word of God as known in Christian Science is healing "all manner of sickness and all manner of disease," even as in the Master's time.

One of the Lesson-Sermons has for its title, "Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism, Denounced." It is probable that many professed Christians fail to see the need for a discussion of

this subject, and this on the assumption that Christianity has banished necromancy with all other idolatrous beliefs; but the question is a vital one and we cannot be too sure that we are lifted wholly above the darkening error which it involves. When the children of Israel were on their way to the promised land, they were given the most solemn warnings against all forms of idolatry, including necromancy, divination, and against "observers of times." They were told that the nations which were driven out before them practised all "these abominations." We however find that on many occasions the chosen people lapsed into these evils, and their failure to be true to the one God, the one Mind, led to their downfall as a nation.

In the prophecy of Isaiah these warnings were repeated, and the unfaithful are told that neither "the astrologers, the stargazers," nor "the monthly prognosticators," can save them from the consequences of their disobedience to God's law. Malachi declares that God "will be a swift witness against the sorcerers" and other evil-doers, for the belief in a secret occult and evil influence would "rob God," infinite Mind, and lead men astray. The modern inquirer into necromancy, astrology, or occultism, seeks good apart from God, its only source, and inevitably finds evil; indeed the predictions of evil greatly outweigh the prognostications of good, but Christian Scientists surely need no warnings against error other than those found in the Bible and Science and Health.

Our beloved Leader points the way to universal freedom from this phase

of error when she says: "Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. . . . There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind" (Science and Health, p. 102). Predictions of evil have no warrant from on high, and should be denied and put out of consciousness ere they go forth to work mischief on the plane of mortal belief. A declaration that evil has power is a virtual denial that God is omnipotent every day and hour, a contradiction of the statement that "all things work together for good to them that love God."

In the Acts of the Apostles we find that these workers were unsparing when they dealt with any phase of sorcery, as in the case of Simon, whom Peter rebuked, and of Elymas, who was dealt with by Paul. In St. John's vision we are told of the annihilation of all fear, hate, lust, and sorcery, everything that defileth "or maketh a lie," and the daily study and practice of the truth contained in the Lesson-Sermons is enabling countless thousands to see the holy city and find their own place therein, serving God and having His name written in their foreheads.

On page 114 of "Miscellaneous Writings" our revered Leader says that the Bible Lesson committee "cannot give too much time and attention to their task," and she goes on: "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too

fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals." Jesus bade his followers "watch and pray;" he also bade them be "wise as serpents," and the student of the Lesson-Sermon has no excuse for heedlessness or disobedience to these commands. It will doubtless be of interest to all students of Christian Science to know that the demand for the *Quarterly* is steadily increasing. At the present time there are exactly seven times as many *Quarterlies* sent out as there were in 1909, seven years ago.

It is not possible to estimate at this period the good which is being done the world over by the Lesson-Sermon, and this means through its individual study as well as by the breaking of this bread of life at our Sunday services, whether these include only the two or three gathered together in Christ's name, the two or three hundred, or the thousands, as at The Mother Church. As we study these Lessons at home or listen to the reading of them at our services, we should never forget that the word of God is "quick, and powerful, and sharper than any twoedged sword," and that the weapons of our spiritual warfare are indeed mighty. Each Lesson bids us draw ever nearer to divine Truth and Love, revealed by the word and presented by Mrs. Eddy in the last stanza of our Communion Hymn as—

Strongest deliverer, friend of the friendless,
Life of all being divine:
Thou the Christ, and not the creed;
Thou the Truth in thought and deed;
Thou the water, the bread, and the wine.

THE PRACTITIONER

CLARENCE W. CHADWICK

A STUDENT of Christian Science who has experienced moral and physical healing and whose consciousness has been uplifted to see the risen Christ-idea of Life separate from matter, who is loyal to the teachings of Christian Science, and who can devote his entire time to such work, is known as a Christian Science practitioner. He is not only a hearer but a doer of the word of God. He stands a living exponent of practical Christianity. He has had it proven to him that truth is demonstrable, and in gratitude for what has been done for him, the one desire of his life is to be pure enough in thought to bring the healing truth to others. Freely as he has received, freely would he give to others.

In a scientific sense all who are healed in Christian Science and who take up a systematic study of the subject are really practitioners, in that they know that they must demonstrate or make practical what they are taught, but all do not enter upon the public practice of Christian Science. Not a day passes, however, without opportunities to prove for one's self, and often for others, what one knows is true about God and man. The more we apply Christian Science, the sooner we shall be called to do the higher work,—to leave all for Christ.

This by no means signifies that the practitioner requires no time for self-examination and mental pruning, because he does. The more keenly he realizes this fact, and the more studiously he plans to devote a por-

tion of each day to quiet meditation and study of Christian Science, and the reading of its literature, the more successful will he be in his work for others and in his own moral and spiritual advancement. Many have made the fatal mistake of allowing all of their time to be consumed by others, and have thereby lost sight of their own individual needs. It makes very little difference how efficient one's weapons are, if they are not used in one's own behalf the time must come when something which should have been done will be left undone.

Some may argue that in helping others they help themselves. While this is true, it must be remembered that they help others only as they learn first to help themselves. The day has not arrived for any student of Christian Science to neglect systematic study and constructive mental work in his own behalf. Many of his present failures may be attributed to the fact that he has not kept pace with the ever increasing demands of Truth and Love. To do so it is needful that his interest in spiritual things remain constant, and that no opportunity for spiritual advancement be neglected. Sooner or later must the lesson be learned that "charity begins at home," and that "unto whomsoever much is given, of him shall be much required."

The individual who experiences healing in Christian Science, oftentimes after having been given up as incurable by physicians, has placed before him an open door, the sure way to health, happiness, and heaven.

If he is content with the loaves and fishes, satisfied with relief from suffering, thinking that nothing more is expected of him than to admit that he is healed, he turns away from the open door of opportunity and continues his dream of pleasure and pain in matter.

The primary work, then, of the Christian Science practitioner is to keep himself right with God, divine Principle. To do this he must constantly be looking for the mote in his own eye, rather than for the beam in his neighbor's. Only in this way can he purge out the old "leaven of malice and wickedness" and make his consciousness a human transparency for Truth to shine through. This requires study and systematic mental effort. It means that preparation of the heart which witnesses to the destruction of its desperate wickedness, and the incoming of angels, God's pure and holy thoughts. The impelling purpose of the practitioner is to acquaint humanity with God and His saving health. In bringing this to pass the patient must needs experience physical healing, but this is only incidental to that moral and spiritual healing which uplifts human consciousness to behold the Christ-idea, —gain the spiritual understanding of God.

The practitioner is therefore an instructor in the "deep things of God." He does not work out another's salvation for him, but he does show him the open door leading to the practical understanding of God's willingness and ability here and now to save "to the uttermost." He who is wise enough to enter this door, takes the second step leading heaven-

ward; he begins to lift consciousness above the multifarious beliefs of mortal mind. This step must be taken mainly through his own individual effort to think and to live in conformity to spiritual law. The first step, the lifting of thought above matter, is largely due to the understanding of the practitioner, and is manifest as physical healing.

If the patient is grateful for such help, he will not rest satisfied until he finds himself taking the second and succeeding steps in an honest, determined effort to work out his own salvation. When once the way is made clear to him, he knows that he has his own work to do, and that only under extreme conditions should he feel that the practitioner can do it for him. The habit of running to a practitioner for every little trouble is sure to retard rather than advance individual growth, as well as the cause of Truth.

The very best work that the practitioner can do is to show the patient how to do his own work. There are exceptional cases, to be sure, but the importance of outgrowing the belief in the need of any mediatorial services cannot be too seriously considered by all who are calling themselves Christian Scientists. God is man's only savior, and the sooner mortals awake to this great fact the sooner will they learn to turn to Him at all times as the sole power, presence, and influence of the universe. When they do this, they will cease to be amenable to personal influence.

Christ Jesus was our great Exemplar. He did no one's work for him, but he did point the way out of all human discord "into the glorious

liberty of the children of God." It is for all to walk in his mental footsteps, to think as he thought, and to prove their faith by their works. The practitioner does not treat simply to bring about physical healing. Not for one moment does he lose sight of man's relationship to God, and in proportion as he understands this relationship he reflects it mentally for the benefit of his patient. If the latter is receptive to the spiritual idea, willing and glad to obey its demands, he will experience healing.

This, however, is only a start on the road from matter to Mind; it is a right start, however, and one that all must make sooner or later. It is for the practitioner to see that this step is properly taken, and not to smooth over any physical difficulty without touching human thought to higher issues. The sole object of treatment is mental regeneration or reformation, and as the practitioner holds to this thought, the natural and lawful benefits which result from his scientific treatment are recognized by the world as physical healing. It is true that physical cures may be effected through erroneous mental methods, but these are not to be compared with Christian Science healing, which is always incidental to moral and spiritual awakening.

The standard of a Christian Science practitioner is a high one, so high that he cannot always comply with the selfish demands of those who would experience relief from pain and yet do not wish to have moral faults corrected. Then, too, there are those who ignorantly believe that the Scientist can help them in carrying out some selfish purpose in a business

transaction. It is for the practitioner to detect the error in premise in all cases where selfish material gain is the dominant thought, and to tell such would-be seekers that the only effect of Christian Science treatment is to bring human thought into accord with divine law, leaving results in God's hands. As selfish human desires are silenced, and the willingness obtains to let God's will be done, then help can be experienced.

The Scientist does not "demonstrate" money or automobiles for people. Such mental efforts are anomalous in Christian Science. Science operates to make men sincere, fearless, honest, kind, loving, merciful, sympathetic, and unselfish, and when these qualities find expression, physical, mental, and moral harmony is sure to follow. The individual will then be led to pursue the proper course to obtain either money or an automobile, should he be in actual need of either. Another element of safety in seeking help in the right way would result in a clear line of demarcation between a human sense of want and human need. There are many things which mortals want, but which they do not need. If they appeal honestly to the divine Mind for guidance, they will be able to distinguish between imaginary wants and actual needs.

The real Christian Science practitioner, who lets God give the treatment, is a blessing to any community in which he works. He is entitled to and should receive the moral support of every law-abiding citizen, even though these do not fully understand Christian Science or its practice. As a spiritual censor of world topics,

standing on the rock of spiritual truth, he radiates an atmosphere of health, happiness, and sobriety which is a protection to any community. He is not working for self. If he were, his career would be brief. He is modest in the extreme. He arrogates no power to himself. He indulges in no self-glorification. He thinks kindly of all men, minds his own business, and accords to others all the privileges that he claims for himself.

The Christian Science practitioner should be exemplary in character, have no questionable habits, and indulge in no frivolous amusements. He should constantly make the best possible use of his time. He may sometimes err in judgment, but he is usually quick to detect his mistakes, thankful for kindly rebuke, and so he presses on to higher thought and action, forgetting those things which are behind. He is a student of good literature, beginning with the Bible and Science and Health. He is not interested in any phase of hypnotism or mesmerism, but holds his thought above the reach of all subtle mental influences. He thinks good, looks for it in others, talks it, and believes and knows that good alone is real and that it will endure forever.

In a word, the practitioner of Christian Science is striving to be a model Christian. His position before the world demands this of him,—demands that he express the very best that is in humanity, not the mediocre or common. He works long hours and honestly earns his modest wage. He gives liberally to the cause of Truth, and yet his deeds of charity are seldom heralded before the world.

He works quietly and unobtrusively. He is never guilty of soliciting patronage in public or in private, but lets his works speak for themselves. In every sense he is a humanitarian, laboring to help mankind through the one and only way ever revealed to the world,—that of establishing Christ's kingdom in the affections of men. A man of this stamp, one who meditates upon God's law "day and night," as the psalmist tells us, and proves its power through the understanding gained in Christian Science, surely merits success. Respecting this we have the assurance that "whatsoever he doeth shall prosper," and this because God "knoweth the way of the righteous."

Should not the right hand of Christian fellowship be extended to this loyal worker in the Father's vineyard? Should he not be permitted by the laws of the state to prove his faith in God by healing the sick and reclaiming the sinner? Has he no divine rights which the material practitioners are bound to respect? Is he not in this enlightened twentieth century entitled to "life, liberty, and the pursuit of happiness"? Will "the law of kindness" ever be abrogated? Are right thinking and right living to be relegated to the dark ages, and lawlessness and "man's inhumanity to man" to be upheld as proof of one's faith in God and in the power of His Christ? Let the professing Christian, the reformer, the lawmaker, and the humanitarian answer these questions, and answer quickly and fairly, remembering that there is a day of judgment for every unkind, unmerciful thought and act, whether ignorantly or intentionally expressed.

ENLARGING OUR BORDERS

SARA E. POE

MATERIAL sense always wears the badge of limitation. Controlled by this sense, mortals not only entertain limited beliefs about all things, but also manifest resultant conditions of limitation in all ways. In no other particular, perhaps, is this false sense so disastrous in its effects as in the belief that good is limited. Through this belief mortals are led to apportion good in thought to localities, or to periods of time, or to circumstances, thereby closing the door to the consciousness of its all-presence and to the infinite possibilities which accompany this consciousness.

Mortals are likewise led to suppose that the individual appropriation of good entails its partial absorption and proportionate diminution; in other words, that the manifestation of good by one individual in temporal affairs, notably in commercial success, necessarily implies a decrease in the amount of good possible to his neighbor. This reasoning gives rise to competition instead of cooperation, and tends to hide from consciousness the true brotherhood of man; it also leads in the last analysis to the conclusion that good is subject in varying degrees to personal control or possession, a conclusion which is itself the source of all envy and rivalry.

As a natural sequence of this false sense of good, evil becomes to mortal thought a thing of place and time and circumstance. Most pernicious of all, however, its specific manifesta-

tions come to be regarded as personal allotments or belongings, and ownership comes to include not only the voluntary holding to that which is desirable and beneficent, but also the involuntary acceptance of that which burdens and embarrasses. In other words, the entire conception of "mine" and "thine," with all the complexity which this concept begets, is an acquired or educated belief, and arises from the human parceling of good and evil.

A sense of ownership has at first no place in the infant's thought. His tiny hands are powerless to grasp or hold. His consciousness includes no demand for possession. His perfect contentment is compassed by the satisfaction of his immediate physical needs. Even when he has come to the stage of first toys and tiny playmates, he gives away his own belongings and appropriates those of others, happily oblivious of the limitations of ownership and obedient solely to the fancy of the moment.

Among the first words the child is taught to say, however, is "baby's," and he gradually awakens to a perception of its meaning. The sense of personal possession thus introduced into consciousness abides, and as the years go by becomes established, with ever more rigidly set lines of demarcation, as part of his mental selfhood. Beginning with toys and goodies, it gathers wider range as it progresses, until at last the full complement of human beliefs

pertaining to personal parceling is accomplished for him. He accepts and consents to the possession of not only the things with respect to which the true man has an ethical ground of possession,—his comfort, his freedom, and his joy,—but also to his poverty, his pain, and his problem.

To the student of Christian Science this human parceling of good and evil alike to individual ownership is liable to be the cause of much confusion and of many mental battles before his clearer mental vision reveals to him its fallacy and his means of escape. He may not readily recognize the limitation and impoverishment which attend this misconception of good, but the burden of evil possession thus allotted to him, because of its more apparent consequences of discomfort, furnishes more imperative demand for deliverance. Just here he needs to know that such experiences are not specific devices directed peculiarly and exclusively toward his personal discomfort, but that they are really calls for advancement to a wider mental horizon and clearer spiritual vision.

It is as though a student at the blackboard should be assigned a problem in mathematics, and failing in its solution should turn to the teacher and say, "My problem is too difficult; I cannot solve it." It is not really his problem. It does not occur in the text-book for his special confusion. It has been assigned to many students before, and will be assigned to many others. Every student who reaches the same stage of development in his mathematical course is expected to solve the problems illustrating the rule involved.

So also the student in metaphysics, reaching a certain stage in his development and finding himself confronted with the necessity of demonstrating what he has mentally discerned, may be tempted to say, "My problem is too difficult; I cannot solve it." Then he needs to remember that, like the examples listed in the mathematical text-book, this problem was universal before it was personal; and that the real need of the pupil in mathematics is not primarily the solution of any one problem, but the mathematical knowledge or education which will insure the solution of all similar problems. So too the ultimate goal of the student of divine Science is not relief in one specific instance, but rather the enlightenment of his understanding, which makes possible to him the sacred privilege of recognizing and bringing out in manifestation the divine idea in place of the erroneous mortal thought in every time of trouble.

The effort to bring out this right idea in one instance will impel the student to rise in thought to the apprehension of the universal operation of the Principle of all right ideas, and its applicability to each and every case of need, even to his own peculiar phase of discord. In the light of this larger sense of the situation, he escapes somewhat from the mesmeric demand of working out "my problem," into the more joyous and spontaneous effort to demonstrate the operation of universal law, "to prove the doctrine all divine" (Hymnal, p. 30). With this wider mental horizon he finds his own specific problem beginning to lose its

portentous proportions, and this is the first step toward arrival at its final solution.

Suppose the problem in question to be that of a besetting sin. The student may labor under the generally accepted belief that the evil tendency originated in his own mentality, and that he is therefore responsible for its existence. In "Retrospection and Introspection" this belief is corrected by Mrs. Eddy in the statement, "The sinner created neither himself nor sin," and the correlated statement that "it [the lie] was in no way contingent on Adam's thought, but supposititiously self-created" (p. 67). The individual, then, is no more responsible for the origin of sin which seems to obtain in his thought, than the child is responsible for his ignorance of mathematics, a universal condition of childhood, though it is his task to overcome it for himself.

The discovery of this fact brings greater courage and confidence to the student, and some degree of release from self-condemnation, thus serving as an impetus toward his final emancipation. His responsibility begins at this point. The problem may be universal, but the solution is individual. It may not be in his power to correct the belief in sin or discord for all mankind, but he can bar the door of his own mental house against it; he can exclude it from his own thought-processes. As he does this, he is compassing his own deliverance from the belief and its effects, and also withdrawing the support of his consent to its activities in universal thinking.

The first indispensable step toward

this consummation is the thorough and consecutive study of the Scriptures with the aid of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The student must so familiarize himself with the ideas of Truth that he will readily recognize them from the suggestions of error. He must so understand their nature and character that he will necessarily love them and welcome them into his mental household. With the intelligent equipment of this preparation he begins to exercise man's God-given sovereignty over his own mental kingdom, and through repeated efforts to maintain this sacred right he gains ever increasing freedom and dominion, and will finally know as did Balaam, that there is no "divination against Israel," and claim with joyful gratitude the fulfilment of the promise of Revelation, "And his [God's] servants shall serve him."

In direct proportion to the consummation of this mental ascendancy over erroneous beliefs is the expanding consciousness of good, and sooner or later in the course of progress there comes the recognition that the possibility of the one attainment is linked with the other; they go hand in hand. The exclusion of suggestions or arguments of error from thought has been from the first dependent upon the allness of good; in fact, each specific effort to banish discordant visitants from mentality has been all the while not an end, but a method or process of establishing the sense of good, the kingdom of heaven "at hand." This real goal may have been concealed under the cloud of the specific need, and may

not have been consciously discerned, but the progress toward it has nevertheless been the paramount issue.

On page 454 of *Science and Health*, Mrs. Eddy says that "the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner." Similarly in the mental ascension toward the full realization of good, though the methods and processes are not the regenerating power but only the footsteps to the ultimate goal, still each one is legitimate and indispensable. No matter how far removed the goal may seem, it is our work to take each step in love and faith, grateful for this means of reaching the glorified recognition of Life as God, good; for the revelation of good to human consciousness is the *sine qua non* of spiritual attainment. When this fact has been discerned, the mental outlook attains a wider horizon, and all mental work begins to manifest the spontaneity and tirelessness of the divine energy.

This good is in no way contingent upon personality. No man can originate or possess good; he can only become conscious of it. Neither can any man appropriate good to the exclusion of others; he can only express it, and that only by reflection. No matter how great or how multifarious the demands upon good, it remains intact. It is always the boundless, limitless, ever present accompaniment of Life and of all the phenomena of being. It is not subject to absorption or diminution. It cannot be defined in terms of time and place, nor can it be understood

except through concepts of eternity and infinitude.

The presence in human consciousness of the right idea of good permeates all the affairs of life, lending power and freedom to all its activities and manifestations. Before the radiance of the thought illumined by this understanding, the mists of false belief fade away, the problems of mortal sense dissolve, and the process of specific elimination or exclusion of the arguments of error is resolved into the spontaneous recognition of the allness of good. The suggestion of disease or discord finds no affiliation with the glowing sense of harmonious being which is an essential accompaniment of good. The temptations of sin have no power of attraction for the consciousness that is satisfied and absorbed in the contemplation of the purity and holiness unfolded and unfolding in the infinite realm of good. Thoughts of envy or rivalry find no existence and no reason for being when good is recognized as impartial and universal, showering its blessings upon all alike. The belief of lack or of any phase of impoverishment is incompatible with the recognition and realization of limitless resource and boundless supply.

All the phenomena of mortal experience respond in ever increasing harmony to each step of mental progress toward the radiant consciousness of good, and each such manifestation of greater harmony but bespeaks the possibility of ultimate perfection, beaconing thought from the material sense of a world of error to the realization and demonstration of a universe of good. This scientific con-

sciousness is the "vision splendid," the new heaven and the new earth, in whose boundless domain the limitations of material sense are lost in the infinitude of spiritual being. This is the "new Jerusalem, coming down from God out of heaven," where

earth's shadows come not, but whose gates (Science and Health, p. 577) "open toward light and glory both within and without, for all is good, and nothing can enter that city, which 'defileth, . . . or maketh a lie.'"

TRUSTING IN RICHES

WILLIS F. GROSS

WHEN Jesus declared that "a man's life consisteth not in the abundance of the things which he possesseth," he gave utterance to a truth which strikes at the very root of the belief as to what makes life harmonious and desirable. According to mortal man's estimate of the relative value of things, it is a fact too apparent even to be questioned, that without at least a modicum of earthly possessions life would scarcely be worth living. Contrary to the spiritual view of life as expressed in the words of the great Teacher just quoted, it is a conviction deeply rooted in the minds of mortals that the harmony of a man's life is to a very great extent dependent upon the abundance of the things he can call his own. As a logical result of this conviction the acquisition of these supposedly indispensable things is considered of paramount importance, and to this end the employment of time and talents is mainly devoted.

There is a standard of honesty in the material world of thought and activity, and it may be said that on most occasions the majority of persons try to live up to it. It is, however, universally acknowledged that the spirit of the golden rule is not so manifest in secular affairs as it

should be. Mortal man's sense of justice is too often perverted by his own selfish interests, and for this reason his standard of business honesty will not always measure up to the requirements of the moral law. This will no doubt continue until a more spiritual consciousness is gained and the sense of selfish interest gives place to a broader and more generous consideration of the rights of all. Material modes and methods cannot rise above the belief that all things are limited, and that what one man possesses is largely beyond the reach of others to enjoy. The moral, or spiritual, law is based on the scientific fact that good is infinite and that no man can suffer because of another's advancement.

The belief that so much depends upon the possession of material things, and that these are necessarily limited, is the seedling which develops many of the undesirable traits of human character, such as avarice, covetousness, envy, jealousy, malice. None of these errors of belief which occasion so much discord and suffering in human experience, can have any place in the understanding that good is infinite and that no man need have less because another has more. Mortal man is envious of another only when he believes that

other has something he has not, and which he thinks would add to his own sense of enjoyment and satisfaction. This only goes to show how deeply rooted is the conviction that happiness is dependent upon the possession of material things. So long as this belief dominates human activity, it will be well-nigh impossible to seek "first the kingdom of God, and his righteousness."

On one occasion Jesus said to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" The disciples were not a little astonished at this remarkable saying, and they asked, "Who then can be saved?" A young man had come to Jesus earnestly desiring to know what he should do that he might have eternal life. When he was told to go and sell all that he had, he "went away grieved: for he had great possessions." It was this incident which elicited the seemingly incomprehensible words of the Master. The disciples' query showed that they did not grasp the import of Jesus' teaching, and so he answered them again, saying, "How hard is it for them that trust in riches to enter into the kingdom of God!" This word of explanation uncovers an error of belief which retards the progress of those who are poor in this world's goods as well as those who are rich.

Trust in or reliance upon material possessions makes it difficult to gain spiritual freedom and harmony. Mortal man may be poor, and yet he may be trusting in riches even more than does the one who seems to have an abundance. The Master taught that when a man seeks first

the kingdom of God, all things needful will be added. This affluence is not the result of trusting in and laboring for material things; it is the result of earnestly desiring to be obedient to the law of good. What any one person may have gained by trusting in omnipotent good is within the reach of all, and the way to lasting harmony is revealed as the only effectual remedy for a sense of limitation or lack.

Even from a human point of view it is not the material thing itself which is desired, so much as the sense of satisfaction which it is believed will result from the possession of that thing. The desire for happiness is universal, and mortals are striving for the things they believe will secure it. Most people have learned from experience, however, that material possessions do not bring one the satisfaction that was expected. Why, then, should they continue to trust in the things which have failed them so often? The belief that material things can satisfy is a veritable will-o'-the-wisp; it promises much, but the fulfilment thereof seems always just beyond human reach.

How few comprehend the wisdom of the Master's teaching that men should seek to lay up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"! Paul truly appreciated the deep significance of Jesus' words. In one of his letters to Timothy he wrote that "godliness with contentment is great gain," and then he added this loving counsel, "Having food and raiment let us be therewith content." Such contentment leaves one free to strive

for spiritual understanding, which heals sickness and gains the victory over sin.

Trusting in material things, conforming to the modes and methods of mortal mind, is not working out one's life problem, even though it may be attended with a semblance of prosperity. The material evidences of success may flourish "like a green bay tree," but they cannot long endure. Only that which brings to human consciousness a better understanding of God and a clearer realization of man's relation to his creator and his fellow men, should be considered of first importance. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," was the loving message of him who came to teach mortals the way to life and harmony. Christian Science is demonstrating that a sincere desire for spiritual things broadens the vision and gives one a more just appreciation of all that is beautiful and good in human

consciousness. Faith in Spirit increases in proportion as faith in matter diminishes, and the more faith one has in spiritual things the less will he trust in worldly possessions, whether he has them or not.

Spiritualization of thought lifts humanity out of materialistic beliefs and makes it possible to "exercise more faith in God and His spiritual means and methods, than in man and his material ways and means" (Miscellaneous Writings, p. 152). The beauty and utility of earthly things are not in the least depreciated thereby; on the contrary, their true worth is the more surely recognized. Moreover, being rightly regarded, they no longer interfere with the demonstration of Truth and Love whereby humanity gains the victory over evil and finds the kingdom of heaven, the realm of enduring peace, within. The psalmist wrote, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

EXPERIENCE

IDA M. STUDLEY

A RELIGION involving through demonstration a positive experience of the power of good, may be relied on; whereas a theoretical religion may be subject to constant change, and if changeable it has no basis—is without Principle, and therefore unreliable. The latter may afford a temporary sense of satisfaction to the believer in its doctrines, but it means inevitable stagnation.

A practical system of religion must be one whose teachings its followers understand. Without understanding there can be no prog-

ress toward the object which all Christians should ever keep in view, namely, the attainment of the Mind of Christ. The followers of such a religion should be constantly enriched with a consciousness of the power and availability of good, as well as with a lively interest in the salvation of mankind through the right understanding of the atonement of Christ. This consciousness is an impulsion which fully saves, and which reconciles men to God by healing both sickness and sin.

Experience resulting from a de-

monstrable knowledge of true being is immeasurably more valuable than unnumbered theories which are devoid of demonstrable truth. While Christian Science is a system based upon truth, it still remains only a theory to the one who claims to have accepted it, until through his own experience he has proven its verity. With the first proof there is put into immediate action a mighty transforming influence, which begins to unfold to the one receptive to it the uplifting and everlasting fact that man is the reflection of divine Mind. As this truth reveals its healing harmonies to him, he feels as though a discordant thought could never occur to him again. He must see, however, that the great verities of Christian Science must be proven by him before they have been made his own, and that the experience gained through the overcoming of false beliefs constitutes his growth and is a joyous process.

Mrs. Eddy says, "Each successive stage of experience unfolds new views of divine goodness and love" (*Science and Health*, p. 66). Sometimes, however, the beginner has a sense of discouragement because he finds he is not immediately freed from all his difficulties. With a desire to help some one who is taking his first steps on the troubled waters, trying like Peter to launch out into the deep and striving to keep his eyes on the Christ, though somewhat fearful of sinking, the following experience is given, wherein a young mother makes her first efforts, struggling between hope and fear, confidence and doubt, between a desire to trust her children to God's care and fear of public

opinion, until through the struggle a point of settled conviction and rest is reached and the demonstration made.

Twenty-nine years ago this mother was told by physicians whose judgment she trusted, that her youngest child would probably always be a cripple. At that time friends presented Christian Science. It was tried, and healing resulted. With gratitude for the healing came the desire to know how it had been accomplished. Within a few months, therefore, the mother began to take class instruction, but with little conception of what it was to unfold, beyond the thought that a new curative method was being taught, whereby one might be enabled to heal all the family ills and save medical bills. The instruction received in class, however, corrected this limited and selfish view and gave a loftier concept of Christian Science practice, showing it to be the healing power of Christ; a life of love to be lived and demonstrated, not alone for the benefit of one's own family and immediate friends, but for all mankind. It appealed to reason, and seemed to satisfy the highest concept of God; consequently, although opportunity had not yet arrived to make it practical through personal proofs of its utility, the decision was made to abide by its teachings.

In conformity with this decision the well-stocked family medicine closet, which had been the mother's pride as a proof of her maternal care, was emptied. As the various remedies were being disposed of, she remembered the croup medicine, which was kept in a more convenient

place, ready for an emergency (for the eldest daughter, a child of seven years, had been subject since birth to acute attacks of this ailment). Then the battle began in a mental dialogue. Something declared that the croup powder should be disposed of with the rest, but this was answered by the hint that it did not matter if that little remedy were kept. To the direct question, "Do you want to use it?" came the reply, "No, but croup is very serious, and if it should occur, the drug might be necessary." Then again the question, "But is not God more powerful than a drug?" met the response, "Yes; nevertheless in an emergency I might not be able to realize that fact, and so it may be well to keep the powder."

The memory of her resolution to rely wholly on God in all emergencies forced the mother to declare, "No, I shall not use the medicine." Being unversed in the anatomy of thought, this beginner in Christian Science practice did not recognize that the conclusion, "Well, I will not go upstairs for it now, but will destroy it the next time I go," was only an argument of fear and doubt and a procrastination of the decision as to whom she would serve, a decision which must come to all sooner or later. So fear temporarily controlled the situation, and for several weeks the powder remained in its accustomed place.

In the mean time occasion had arisen to give treatment for slight ailments. Relief followed and help was acknowledged, but as there was not a clear grasp of the healing power of Mind, there was present a question as to whether the relief

was the result of the treatment, or whether the difficulty might not have disappeared without the treatment. There was never a doubt as to the efficacy of Christian Science, only doubt as to the ability to demonstrate it, as indeed there is always more or less uncertainty concerning any proposition, until one has proven it thoroughly and understands through experience how it was proven.

One night the familiar cough of croup was heard. Now had come the opportunity to test the mother's understanding of Christian Science healing, her faith in its efficacy; to enter into the seeming struggle of overcoming the temptation to fear, and find in this experience the way to unfold the truths of Christian Science; how to analyze thought, uncover the nature and powerlessness of fear, and gain that gleam of infinite Love which has shone as an inextinguishable beacon-light through all the succeeding years.

With the first sound of the dreaded cough, visions of former experiences with the disease under medical treatment arose before the mother, and memory pictured the hours of suffering, the calling of physicians, and when, after hours of struggle, the acute symptoms abated, the long periods of convalescence. She made an effort to brush these all aside with the thought of the better way, and began her work; but the cough seemed to grow in violence and frequency, and our young demonstrator found herself becoming fearful. From lack of experience and spiritual perception, the healing power seemed vague, distant, and difficult

to grasp. She went on, perhaps for half an hour, conscious of a tumult of fear and uncertainty, but with a half-conscious, underlying conviction that Truth would conquer, and with no temptation to give the medicine. Something within urged her to yield and call a practitioner, saying, "I am too fearful," but this was met with the resolute denial, "No, I know this truth and can use it."

Presently the conflict of fear in the mother's thought began to lessen, in spite of the fact that the child seemed to show no improvement, and with the more quiet sense came the thought: "What are you trying to do? Neither you nor any other human power can heal this case." Then quick as lightning came the reply: "But God is omnipotent and omnipresent, and to omnipotence all is possible now. 'Man's extremity is God's opportunity.'" This recognition so completely absorbed thought as to render her oblivious of all else. Moments passed unheeded, but presently she became aware that a strange stillness and peace reigned, where before a tumult had prevailed, and on arising and going to the bed, she found the child sleeping as gently and peacefully as though nothing had occurred.

The awe of that moment will never be forgotten. This beginner in Christian Science seemed to hear the words spoken to Moses, "The place whereon thou standest is holy ground," and to understand for the first time the declaration, "Let there be light," in the ineffable effulgence which flooded consciousness. It was to her the beginning of the new birth. She knew then that the Christ-idea

was not only born, but had unfolded until the power of the Messiah had become actually operative in her consciousness to heal. There was now to her understanding a positive connection between that treatment or prayer as cause, and the healing as effect, which would never again allow the intrusion of doubt that the prayer of Christian Science could and would heal the sick. She saw it was indeed a science. She saw the dynamic force of spiritual thinking, when self with its human efforts is displaced and God appears. She saw that God is Love, and this made her love God. She knew the Father through the Christ-idea which expresses Him, and perceived that this idea was her reflected consciousness of Love, and that Love heals.

The definite understanding of the power of good over evil which came through that experience, that mount of transfiguration, has since stood unmoved by the arguments, ridicule, and denials presented by those who, not having had such an experience, would have deprived her of it. In the morning the child arose, fresh and well, and attended school as usual. There were no after effects, and she never again had an attack of croup. More than this, the last lingering sense of a possible necessity for drugs was overcome, the medicine destroyed, and in the twenty-nine years that have followed, the God who is Love, and the love of God, have been all sufficient in time of need.

To the casual observer this might have seemed only another case of physical healing to be added to the ever increasing number of such cases,

but to this mother it meant much more, for out of the struggle leading up to the demonstration came her healing of doubt respecting God, and of the harassing uncertainty as to whether it were really possible to grasp the Principle, or spiritual law, whereby one could know that if he faithfully applied the teachings of this Christ Science, he might gain the assurance of satisfactory results. It meant to her a revelation from God and a revolution in thought. It meant salvation from false beliefs and from trust in material means. It rolled away the stone from her tomb. The Christ to her was revealed, the path to the ascension defined. Good was enthroned as power. The nature and character of God was clear, and for the first time appeared a satisfactory glimpse of eternal life. God was no longer abstract, intangible, and far away, but a grand fact, a vital, healing, loving presence, a tangible reality. The saving truth which accomplished the healing in that moment of trial was the mental or spiritual grasp that God, infinite Mind, was with her to deliver from the belief that aught but God is power, and through that understanding of God's allness to save the child from the grasp of sickness and death.

While she gives grateful acknowledgment that in the succeeding years many persons have through her understanding of Christian Science been freed from the bondage of more serious conditions of disease, yet this one case stands out to the mother in bold relief above all others, for it brought the understanding of the reason for the hope within, and made

it possible to say, "Whereas I was blind, now I see." It was not a temporary, emotional ecstasy, but a perception of the immutable law of Spirit, which has ever since been preaching a sermon to her, the length of which has been measured only by the intervening years. It has remained in thought as an object-lesson, always presenting itself when clouds of doubt have threatened, and bringing renewed assurance that the active realization of good is available at the very moment when we claim our birthright and conform to the divine law of Love.

Thus this experience became a practical benefit in handling subsequent cases, as it proved the truth of the following statements, which though at first dimly perceived, were afterward understood, namely, "God will heal the sick through man, whenever man is governed by God" (*Science and Health*, p. 495); the spirit must always accompany the letter; when the practitioner, governed by God, enters into that cooperation with Him, he puts into operation the healing power, the Christ-idea. It was made clear that there is no personal healer; God manifest alone heals; that if the practitioner were always at the point of cooperation with God, his every appeal for help would result in instantaneous cure, and that when he is not at the point of cooperation with God, there seems to be a necessity for argument, as explained in "Miscellaneous Writings" (p. 352, ll. 18-27).

It was also clear that the argument is not something to be used to influence a patient through human thought-transference; that it is only

a human function by means of which the practitioner may attain the realization that God does heal the sick,—yea, that God's man is never sick,—thus assisting him toward the point of cooperation with God wherein he perceives the oneness of God and His idea and gains the consciousness of Truth which accomplishes the healing. It became evident that one does not really understand Christian Science until he has demonstrated it; that fear flees when Truth appears, and that demonstration, or proof, brings a conviction of the power of divine Principle which human opinions cannot overthrow, though they are seemingly fortified by scholastic theology, pride of intellect, medical theories, or personal sense-testimony.

To progress one must make use of the talent he has, which talent, or spiritual perception, multiplies when kept in action. He is indeed wise if he studies thoroughly the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and applies his knowledge, even though to his sense it may seem small. Speculation or mere belief must give place to demonstration. How will he gain experience without courageous effort? In case he does not see immediate results, the temptation may come to him to yield to the fear of failure. If he listens to a suggestion to give up the battle and calls another to do his work, is he then better prepared to handle the next problem? Manifestly not. His victory depends on his perception of the nature of divine Principle, and the resolute working out of his problems according to it. If fear whispers to give it up, then is the time of

all others to stand firm, for with a little more moral courage to hold steadfastly to his highest sense of Truth, the demonstration would soon be made.

Even though error argues that one's anxiety may harm the patient, yet he should know that it is not his fear but mortal mind's resistance to Truth. This will help him to see that if his perception of Science is correct, and he has faith in God and moral courage to persevere, the "still small voice" is sure to be heard and the troubled waters will be stilled. He will learn that back of and underlying the sense-testimony he has a perception of the power of good which, though faintly recognized, is destroying the fear of mortal mind, while the law of God with healing on its wings is appearing. The complete victory is simultaneous with the perception of this invincible law of God, which breaks the so-called law of the carnal mind, with the result that the discord, whether called croup or consumption, is no longer operative, even in the seeming.

The beginner has then learned through individual experience the unreality of disease, and the fact that God never made it; hence man is not bound by it. He may need the encouragement of those who have learned through longer experience that it matters not if sometimes one does seem to go through a struggle before reaching the consciousness of God's dominion over evil. The struggle is not imposed by God; it is self-imposed by one's belief in and fear of the power of evil. These false beliefs obstruct one's vision of God's government, but each overcoming of

belief is the victory which reveals more fully the nature and operation of good. This means progress for the student and the evangelization of human consciousness.

Then why need we shrink from the struggle, when such a glorious victory may be achieved? What if error does scream? There is always a higher grasp of Truth available, wherewith to master the error. Why regret the effort to be put forth, when we know the goal we have in view is attainable? Why give a thought to the toil involved, when peace and joy will be the result?

Why be discouraged, when it is evident that patience and perseverance will ultimately crown our endeavors with success? Why be lazily indifferent, when it is certain that demonstration ushers us out of hell into heaven? Why cling to self, when self-abnegation brings us sonship with Christ? The effort is a joyous one, because every declaration of Truth helps to bring the experience of man's real progress, which will at last lift the earnest seeker to behold with the revelator "that great city, the holy Jerusalem, descending out of heaven from God."

THE BETTER WAY

A. B. FICHTER

THE vow of poverty was at one time considered an effectual step toward the attainment of holiness, and even now a belief seems to linger that unsatisfactory economic conditions, deprivations, joylessness, or gloom, may be signs of spiritual progress. This belief probably arose from Jesus' words, "How hardly shall they that have riches enter into the kingdom of God!"

A superficial view of the parable about Dives and Lazarus may also make it appear as if the latter were rewarded for his wretchedness, want, and sores. In this connection it is well for us to remember, however, that Jesus called attention to the lilies, the care-free flowers of the field, which exhibit a supply of luxuriance, although serving no utilitarian purpose. They yield neither food nor any other useful product, but they do exhibit a fulness and variety of beauty which seems to refute the

idea that drab drudgery is anything like the intention of infinite Love, to whom belong "the cattle upon a thousand hills" and who clothes with beauty the grass and flowers.

As if to elucidate his meaning, Jesus reiterated his thought in an altered form: "How hard is it for them that trust in riches to enter into the kingdom of God!" that is, to gain harmony. It is the trust reposed in riches, material possessions, worldly assets, that shuts us out from spiritual peace. The pursuit of happiness through the gratification of a material sense of life so engrosses the thought that the true sense is kept in abeyance, the spiritual sense is starved, and the only possible avenue of happiness is neglected.

Every individual seeker fancies that he will gain joy through the satisfaction of his desires, and thus through material means, and it matters not whether it be a child longing

for a penny to buy sweets or a business man seeking the control of vast sums to inaugurate a colossal financial enterprise. Whatever it is, the result is far from satisfying, for material gratification only seems to increase the demand, and the sense of want easily keeps pace with expanding desires. A boy satisfied with a few marbles soon reaches the age when even costly indulgences seem inadequate to please. What a few years ago looked like a lordly income, today may not seem even a comfortable competency. The need has nothing to do with its object; one may endure as much suffering from the need of thousands as another from the need of a few coins. The bag of costly pearls may bring wealth where pearls are valued, but it cannot satisfy the needs of the man starving in a desert. The riches that are considered needful are not only the commonly accepted assets of money and safe investments, but other resources are coveted and thought to bring power, such as business opportunities, luck, favorable conditions, social and political influence.

He who looks on life and values it from the standpoint of how much so-called happiness self-indulgence will yield him with the least exertion, effort, or labor, has entirely different needs from one who finds his joy in usefulness, efficiency, and achievement. Satisfaction and happiness have been sought along these many ways ever more vainly, until in growing numbers men disappointedly endorse the Preacher's summary, "All is vanity and vexation of spirit."

For many such disheartened seekers Mrs. Eddy's statement that "man

is not material; he is spiritual" (Science and Health, p. 468), has lit the torch of hope and helped to direct the gaze in other directions. Slowly, and in many instances only theoretically, the understanding is being reached that a spiritual being must have spiritual, not material, needs. This view-point should not seem startling, since Christianity is supposed to have accepted it nominally as the teaching of Jesus; yet obviously it was not fully understood in its practical outcome, and certainly not translated into practice. The value of Mrs. Eddy's gift to mankind is not only the discovery of the truth, but her elucidation of the practical demonstration of the Principle of life which she perceived to be the basis of the Master's teaching; and all who follow her have the opportunity obediently to apply these teachings to human need.

When we determine henceforth to look to Spirit alone, it becomes plain that we are not sincerely doing so unless we give up all reliance on material means, and learn to trust and remain undisturbed, even though we have no absolute guaranty of unfailing financial resources. Could any one gain a complete and practical understanding of the demonstrable Science of Life if he still resorted to his old-fashioned, haphazard way of trusting to shrewd dealing and worldly practice? Christian Science has undoubtedly often resulted in timely relief from financial distress; nevertheless, if all we gained from Christian Science were comfortable circumstances, financial ease, and increased possibilities of self-indulgence, it would cultivate in us a

readiness to trust in riches. Never to feel a check on self-assertion, self-will, and worldly ambition, would tend to the development of an exacting and selfish if not sensual nature.

Although Jesus satisfied the need of temporal supply in a most generous way at Cana and in feeding the multitudes, yet he recommended quite as lavish a disregard of the sense of ownership. "If any man will . . . take away thy coat, let him have thy cloak also," and "It is more blessed to give than to receive," were his injunctions; and his recommendations in money matters seem so strange that one is tempted to believe the financial conditions of his time must have differed from ours, but his views probably sounded as strange to his hearers as they do to us today. Financial conditions must, if anything, have improved as a result of his merciful influence in bringing about better credit systems, more humane modes of adjustment, and more general helpfulness, for the modern money system and financial institutions help rather than hinder the application of the understanding of Jesus' teaching in the effort to relieve human need. Truth is indeed "universal in its adaptation and bestowals" (*Science and Health*, p. 13).

Some may think that their work or enterprise can be hindered by the prevalent spirit of rivalry and competition in the business world, but all around us successes are recorded in spite of these things. From the truly Christian point of view, the function of money appears in a somewhat different light. Instead of being the ruler and end of business, it is found to be the helpful medium

of exchange, a universally accepted standard of values, and a most useful commodity, though its fictitious worth is recognized by all.

In order to be successful even in handling money, men need energy, intelligence, and other qualifications, all of which are mental. The mental qualifications which lead to real and lasting success, according to the sum of human experience, are not lying, deceit, insincerity, and dishonesty, but courage, faith, honesty, justice, progressiveness, and virtue. These are positive qualities which we recognize as in keeping with the highest concept of that true wisdom and intelligence which belongs only to infinite Mind.

Some may think it in keeping with the graces of modesty and humility to say, We are poor, miserable, weak, stupid, inefficient; but in reality such expressions indicate self-pity, self-justification, apathy, and fear, and unless speedily corrected they are likely to repress and silence all that is hopeful, grateful, and joyous. Sure of our place in a universe governed by the one Mind whose offspring we are, and confident of our unfailing supply of right ideas, we are protected against the influence of such thoughts, and even the greatest worldly discouragement loses much of its power to afflict. Even the loss of position would find one relying on infinite Mind, and ready confidently to look for fuller opportunities to express useful activity. Thus, annoyances and personal grievances, such as crop up everywhere, will seem less important and disappear in the joy of efficiency and attainment.

The difference is vast between a dejected submission to and a determined overcoming of what we call obstacles. Not toil and effort, but rather the attitude of mind with which we approach our task, fatigues us. Work in the advancing cause of infinite Mind is a privilege and brings joy. Work is plentiful for all tastes and aptitudes, and it is never degrading. It is the expression of the activity of Love, and it is entrusted to cheerful, willing, and confident hands, rather than to the dejected, complaining, and timid. Gaining the inspiration of the words: "Lo, I come to do thy will," and "A doer of the work . . . shall be blessed in his deed," we are able to ignore the material outcome of our work and so rise above it.

When the lure of gold and worldly power is replaced by the absorbing quest for the better way, things that once seemed essential to happiness

cease to distress by their absence or distract by their abundance. To gain salvation from a sense of wretchedness, poverty, or helplessness, is impossible so long as we trust in riches. He who considers his poverty the source of his unhappiness, trusts in riches as much as he who finds his satisfaction in the accumulation of worldly possessions, and peace cannot come to either of these until they address themselves to the systematic application of Christian Science to their problem. On page 174 of *Science and Health* Mrs. Eddy says: "Truth is revealed. It needs only to be practised."

Absolute trust in divine Principle, and its constant application to our needs, can become the natural activity of men; and until this is attained, Jesus' requirement, "Seek ye first the kingdom of God, and his righteousness," is not fulfilled,—and how, then, can all good things be added?

APPEAL TO REASON

CECIL F. ARMSTRONG

ON page 327 of *Science and Health*, Mrs. Eddy says, "Reason is the most active human faculty;" and it is in part because Christian Science appeals primarily to the reasoning faculty that it has in barely half a century gained such a hold and made such a vast impression upon human nature. This also helps to account for the continued and wonderfully steady growth of the movement. Other movements, by their appeal to the emotions, the senses, or the superstitions of the race, may perhaps have temporarily produced a more showily effective, dramatic, or even pictur-

esque effect, not only upon their own adherents, but upon the history of the race; but Christian Science goes to work silently, surely, and even slowly, like the leaven to which it has so often been compared.

When the whole world is sufficiently leavened by truth, then, and not until then, will it wake up to the real significance of what has been going on in its midst; then, and only then, will it recognize that the "kingdom of heaven" is indeed within man's consciousness. It is quite possible that there may ensue something like a stampede for truth, and Christian Science will be put upon its greatest

trial, for it has now become a truism to say that persecution is less dangerous than popularity.

Just as reason is the most active human faculty, so also is it the most silent. Reason never shouts or screams, or raises its voice above the level of the "still small voice." Nothing is more exquisite than the silent utterances of Truth, grandly symbolized in the great wonders of nature; the silent growth of a forest; the silent pull of the magnet; or the silence of the heavens, where great worlds whirl with incredible swiftness through unimaginable spaces with less noise than a gnat buzzing across the room. The great King Solomon, with all his wisdom and in spite of his much preaching, must have realized this fact; and it was not for nothing that his temple was built as it was, without sound of hammer or chisel, when "like some tall palm the noiseless fabric sprung." Let us, then, heed the appeal of Truth given through the prophet Isaiah, and "let us reason together." Let us examine the reasonable appeal of Christian Science, but before doing so let us take off our shoes of pride, personal opinion, prejudice, and egotism.

Christian Science says that there are not two powers, good and evil, and it stands to reason that there cannot be. This may seem a somewhat startling statement to make, and certainly requires substantiation; but if we will take our courage in both hands, we shall see that it is not only eminently reasonable but obviously true. For the sake of argument, let us assume for the moment that there are two powers, good and evil; that they both exist.

It is obvious that if this is so, they must be in a state of opposition, war, and that the stronger will win. If evil is the stronger of the two, it will overcome good, and will destroy it utterly; for if a particle of good remained, it would spread, increase, and permeate the whole, eventually swallowing up the evil itself. This is the nature of good, otherwise it would not be deserving of the name. Under these circumstances, evil could scarcely be expected, when it had the power to do so, to permit some good still to exist, and by so doing voluntarily to sacrifice itself upon the altar of good. If it did that, it would not be evil long. Therefore if evil existed as an entity, it would take very good care to exist alone.

Now let us consider good a little. Let us assume that good exists as well as evil. The first thing good would do would be to set to work to destroy evil. Again we have war; and the good would not be good if it did not win, nor would it be good if it were to allow one particle of evil to remain, any more than a mathematician would be good if he were to permit the admission of the smallest fraction of a mistake in any problem. It is therefore equally obvious that if good is going to exist at all, it must exist alone, and that if both exist, the one will eventually exterminate the other. It is a "house divided against itself" that cannot stand; and that reflection, and its corollary that good must eventually win, has doubtless been a comfort to many, but it is cold comfort at those times when evil seems to have gained the upper hand.

Let us suppose that the opposing

forces of good and evil are evenly matched. Then they will neutralize each other and nothing will happen. But something has happened. We are conscious of our existence; we know that we exist. Perhaps it is the only thing that we do know; but if so, it is more valuable than anything that we may think or do or seem. It is a splendid starting-point. Something has happened, and it is a question just what. Is it the great conflict outlined above? Is the something that has happened the "kingdom divided against itself"? An emphatic No is the response of Christian Science.

Both good and evil obviously cannot be real. It is clear that anything which really exists must contain some good, some truth, or it would not exist; its very existence is a truth. Truth is surely that which is. We have already seen that if evil contained some good, this good would swallow up the evil, and that it is the nature of good so to do. Good and evil are best symbolized by light and darkness. No amount of darkness can put out the smallest light; on the other hand, the smallest light can always overcome the darkness, so far as its powers will permit, and as a matter of fact darkness has no power but to accentuate the light. Nor is there any conflict between light and darkness; the one simply dispels the other.

An artist was once asked the secret of his wonderful power to portray deep shadows and dark rooms. He replied that it was because he had discovered that there was really no such thing as darkness; it was purely relative. But there is obviously such

a thing as light, and darkness is merely a negation, the suppositional absence of light. So it is with good and evil. The great good of good is its reality, the only good of evil is its unreality, and there can obviously be no conflict between the two. We have seen that those who believe in the conflict, find their comfort in a moral certainty that good will win in the end; but here Christian Science intervenes, separates the combatants, and cancels the conflict with the triumphant assertion that good has already won, in the beginning. In saying this, it but reechoes the opening statement of the Bible, that in the beginning God made everything, and "saw that it was good."

Now there is only one God, one Mind. There could not be two unless they differed, in which case one would be right and the other wrong, and we should have good and evil again. There is only one man who is the reflection of God, and one creation, which is God's, "and the fulness thereof." This surely does not mean that God made one solitary man who stood upon one solitary world, monarch of all he surveyed, like a glorified Robinson Crusoe; but rather that God, so to speak, set the type, or standard. When we say that "the earth is the Lord's, and the fulness thereof," we do not mean that the Almighty is a great landowner, but rather that the real earth is a spiritual idea, a compound conception in the one Mind, God. (See *Science and Health*, p. 585.) It stands to reason that there can be only one Mind, one standard, one Principle, just as there is only one basic law of mathematics, although

there may be different aspects of its application. There are those who believe in minds many, also in the power of one mind over another, in hypnotism or mental science, so called.

Let us again, for the sake of argument, examine the position of our adversaries, and admit their premise that there are minds many. What would be the inevitable outcome of such a condition? Why, a mental conflict which would ultimately result in the victory of the strongest. That is the final condition and that is the logical outcome of their belief, that in the end there will be only one mind, and that the best. That is their concept of heaven, and at first glance it bears a strong resemblance to the Christian Scientist's concept. But here comes the great point of difference, the difference between mortal and immortal mind. With them is the hope that good will triumph in the end, but in Christian Science it has triumphed in the beginning.

Christian Science again stops all conflict and proves irrefutably and irrevocably that there never was but one Mind, and incidentally that there never was a conflict. That is the stupendous work of Christian Science. It not only heals our sickness and sin, but it also heals our virtues, our poor human conceptions of good, and gives us in their place the divine idea of good, the one "altogether lovely." The so-called conflict is simply the result of a belief, just as one person or one nation might go to war with another, and has done so many a time, on a misunderstanding.

The great Doctor Johnson stamped

on matter to prove that it was really there. A man in delirium can adopt similar measures to prove that certain things which he can see and handle are really there, and one suffering from the same complaint may be as impressed as doubtless Doctor Johnson's companion was. When any one is suffering from an illusion, we say that he has lost his reason, unless we happen to be suffering from the same illusion ourselves. Then when he gets better, we say that his reason has returned to him. As a matter of fact, he never lost it, but thought he had because he was under the misapprehension that it was contained in a somewhat simple mixture of starch and water which he calls his brain, and part of which he may have lost or damaged in some way. Show him that the reason never emanates from the brain, but is reflected from the Mind which is, and which by its very nature is always and everywhere present. The instant he realizes this he will recover his reason, and eventually his brain too, if he wants it.

Christian Scientists the world over are daily growing happier, healthier, and more prosperous in every way, and this is mainly because they are listening less and less to the evidence of material sense and more and more to the "still small voice" of reason. Paradoxical though it may seem, this is having a very wonderful effect upon those senses, for they are put in their right place, subordinate to reason. The Christian Scientist becomes their master and not their slave. His eyes and his ears are opened; he has a higher understanding of art, a truer concept of music,

and to quote from page 264 of *Science and Health*, "multitudinous objects of creation, which before were invisible, will become visible."

The "secret place of the most High" is the kingdom of heaven, to which Jesus of Nazareth showed us the way; but centuries of skepticism, scholasticism, and physical science, so called, obscured the path with many a thorny bramble and quickset hedge. Although the sign-post al-

ways remained standing, few implicitly followed the directions written thereon, without turning to the left or the right. But at last a woman found the hidden path and bravely forced her way along it; cleared it, though sorely beset on all sides by the obstructive plants already alluded to; then, her work completed, she entered through the door, leaving the key for all who desire to enter Truth's domain.

THE PERFECT CHURCH

ROBERT C. BRYANT, M.A.

THERE are two strong reasons why Christian Scientists love their church and are notably loyal to it. First, all Christian Scientists have experienced some form of healing, either physical, mental, or moral, through the ministry of the church. It may have been relief from sickness, the lifting of a load of sorrow, trouble, want, or limitation of any kind, or the destruction of conscious sin. It may have come through hearing the truth expressed in a public service, through reading the literature, or through the loving work of some authorized practitioner; in any case it has come through some branch of the church activities.

Moreover, every Christian Scientist knows that through the ministry of the church he is growing in the understanding of Truth and in dominion over every sense of evil. Every service attended, every Lesson-Sermon studied, every lecture heard, every bit of literature read, every contribution of prayer or testimony, time or money,—all these help to restore spiritual consciousness, building for mankind that structure

which at once protects from sickness, sin, and death, and helps humanity to rise above mortal limitations. The Christian Scientist cannot afford to neglect one of the healing and helpful influences of his church.

The second reason why Christian Scientists love the church and are loyal to it, is that it presents the largest opportunity ever offered to men for loving, helpful service for humanity. Since all men are the children of one Father, brotherly love and the desire to help others in their need should be one of the strongest motives of the heart. The world is full of institutions,—religious, educational, social, charitable,—all aiming to help mankind. Some of them seem to be efficient and helpful; others are not.

Members of other institutions are often filled with doubt as to the actual and ultimate value of the work they are doing. The Christian Scientist has no such doubt; he knows that the truth does make men free, and that his church is teaching and demonstrating this truth, for it is lifting thousands upon thousands of

men and women out of ignorance and sin, sickness, suffering, and despair, and is the greatest influence in the world for solving what is called the problem of evil. Christian Science is bringing to the world that knowledge of the one infinite God which, as we read in *Science and Health* (p. 340), "unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;,' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

The command of the Master in the Sermon on the Mount, "Be ye therefore perfect," applies to the church as well as to the individual. Only as we understand, however, the spiritual and true meaning of church as taught in Christian Science, does the idea of the perfect church become intelligible. If the church were a building of wood or stone; if it were an organization resting on mortal belief, governed by human rules, and supported by human opinions, perfection could not be hoped for. To the Christian Scientist the church is not a material but a mental and spiritual building, with its foundations and walls, its every part, within and without, formed of divine ideas, thoughts of God. This is the true church, the only real church. Understanding this, the teaching of the Master becomes clear, and we acknowledge as real only this spiritual structure, "the structure of Truth and Love" (*Science and Health*, p. 583).

Every true Christian earnestly desires to see mankind saved from sin and evil. Christ Jesus declared that he came to save the world from sin, "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He taught and demonstrated that men are saved from sickness, sin, and death by the power of Truth here and now. The disciples, filled with a great hope, took up the work with enthusiasm. The church was instituted to spread abroad the healing truth taught by the Master, and its saving influence was rapidly extended in many countries.

Then there came a change. The organization continued to grow, but its power for good seemed to wane. After two thousand years the Christian church of many denominations is established in all parts of the earth, but the bright hope in the hearts of the early disciples, of humanity free from sin and evil, is not realized, and "the acceptable year of the Lord" seems to be as far from mankind in this age as it was at the beginning of the Christian era.

Christian Science is, however, again proving the power of Truth, and the vision of humanity saved from sin and evil is again bright before many people. To this end Christian Scientists are working daily, hourly, declaring the fact of the perfect church, knowing that as they do this they will see externalized that institution which so lifts up Christ, Truth, that all men will be drawn thereto. Into this true structure no mortal or carnal thoughts or beliefs can come; and

as Jesus cast the money-changers out of the temple, so the Christian Scientist casts out of his own consciousness of church all self-seeking, all devotion to personality, all pride of opinion, and all reliance on material means.

The perfect church is a divine idea, and its demonstration is the institution which is spreading the truth, giving men dominion over sin, disease, and death, and elevating the race. The goal of the Christian Scientist is that perfect demonstration in which all men will be seen to be included in the church, and evil will be known as error, nothingness, and so utterly destroyed. For this demon-

stration the true Christian Scientist is earnestly striving. Not alone as a duty but as a privilege does he participate in the activities of the church and contribute to its work. Faithfully, loyally, gladly, he does his part, be it seemingly small or great, knowing that it is the most important, even as he finds it the most joyful activity of life.

There are many things for which we are thankful in Christian Science, but we have no greater cause for gratitude than for the understanding of the perfect church, made clear by our Leader, and the demonstration of this truth that has been made and is being made among men.

“THAT WHICH IS PAST”

MAXWELL ARMFIELD

IN Ecclesiastes we read, “That which hath been is now; and that which is to be hath already been; and God requireth that which is past.” This evidently implies that nothing which is not good can remain permanently in consciousness. If, therefore, we are holding wrong thoughts as realities, either past or present, we are to that extent hindering the recognition of the harmonious condition hinted at in the above quotation. There are many lessons to be learned from every passage of Scripture, when its spiritual significance is seen, and an experience of the writer in this connection may be helpful, especially when the verse is correlated with the admonition to the church in Philadelphia as recorded by John in Revelation: “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”

First of all, we notice that the message concerned the church whose name reminds us of “brotherly love;” and in this connection we cannot help remembering Jesus’ repeated admonitions to his disciples, and prayers for unity and love among his followers. In her Message for 1900, Mrs. Eddy calls attention to the fact that the revelator has a rebuke for each of the seven churches in Asia except this church in Philadelphia (see p. 14). Oneness in Christ implies the crown of brotherly love, which we are to guard against the would-be thief.

We next notice that we already possess this priceless gift,—it is not something for which we must strive, it belongs to each one of us as part of our birthright as sons of God; and indeed to the extent that we demonstrate this sonship are we in the conscious possession of our “crown.” It

seems, however, that we are apt to lose this consciousness, since the one evil is ever lying in wait to rob us of the priceless treasures of Truth, and thus to cheat us of the blessing that is rightfully ours.

The experience to which I refer happened some time ago, but the lessons learned from it, being of spiritual import, are never in the past. Some work had been sent to a firm, unsolicited, and nothing had been heard of it. I was not a Christian Scientist at the time, and I began to criticize the firm concerned. This attitude seemed to be justified by the experience of others, though there was no very tangible ground for it. I even ceased to expect the work to be returned, and declared I would never have any more dealings with the people; but shortly after taking up the study of Christian Science, I was approached by one of them with an offer of work which seemed very fair and advantageous.

Remembering my previous experience, I was at first tempted to send a somewhat heated refusal, but on trying to view the matter in a Christian spirit, I began to have a glimmer of what was meant by the text which is the caption of this article. Why does God, good, require that every circumstance and experience of the past, present, or future shall be brought into harmony with divine law? Obviously because all conditions and events are legitimately subject to the divine government and every experience is therefore to be redeemed, made right. Both past and present imperfections must vanish in the real universe, to give place to the eternal consummation of good.

It is not always easy to do what we see ought to be done, for human will and pride do their worst on such occasions; but eventually a letter of acceptance was sent to this firm, together with a request for information respecting the work submitted before. I received a reply that there was no record of the parcel having been received, but that it might have been mislaid in a recent move. Apologies were sent, and assurances of a willingness to make good in the proposed commission. On further thought it was recalled that the work in question was not such as I should now wish to be associated with, and that in reality I had no desire to have it returned. The commission was duly executed, the firm acting throughout in a most correct and even generous way, and this opened up further channels of usefulness, while a mutually friendly attitude was established.

Such an experience fills one with gratitude, and a wonder that we do not always take the easier way of Science rather than the thorny road of suffering, for we must accept one or the other of these alternatives. The experience cited was rendered easier because of my dissatisfaction with the state of things as they were, but a much harder struggle may be necessary when we are ourselves quite content with things as they are, and do not wish to reconsider the question when it is presented to us again, as it must be, in justice both to ourselves and to others concerned. Had a refusal to deal with them been sent to the firm, in the above instance, pride or fear would have effectually closed for the time being a channel of mu-

tual helpfulness, and the error would have remained undestroyed in consciousness.

We are apt to try to dismiss a subject of this nature with the bland declaration that "what is past is past," virtually admitting the existence of the error and its effects. This of course will not avail us anything, for it is quite clear that this attitude is but a specious perversion of the Christly method, and is only put forward in the hope of carrying off our "crown." We cannot hide our cowardice under the excuse that the error relates to the past, or that one did one's best at the time, for we read (*Science and Health*, p. 240): "In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul."

The poet Francis Thompson deals very vividly with the state of mind which is unwilling to meet the demands of Truth in his poem "The Hound of Heaven," where he makes it clear that the attempt to fly from justice gives neither satisfaction nor security, even for the moment. Man is always conscious of his rightful place "in the bosom of the Father," and he cannot consequently find rest elsewhere.

The seeming desire for escape from

responsibility may be due to extreme fear, or to arrogance or pride, but the result is inevitably the same, namely, suffering, so long as this course is persisted in. Whatever may seem to be the claim, it is but part of the one impersonal attempt to deprive man of his rightful joy. Every student of Christian Science must have experienced at some time the unutterable relief when he has turned to meet, instead of what he felt was to be punishment, that ineffable joy of reconciliation which includes the knowledge that in this repentance the error is wiped out forever. It is forgiven, put away from consciousness, by divine Love.

How grateful should we be to our Leader for uncovering and exposing the nothingness of this fear of the past, and how glad of every opportunity offered us to prove it. The problem has been clearly worked out for us in her writings, and never more clearly, perhaps, than on page 82 in "Miscellaneous Writings," where we read: "Mortal mind is a myth; the one Mind is immortal. A mythical or mortal sense of existence is consumed as a moth, in the treacherous glare of its own flame—the errors which devour it. Immortal Mind is God, immortal good." On the next page we are assured of this Principle, that it "holds man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good."



So weak is man,
So ignorant and blind, that did not God
Sometimes withhold a mercy which we ask,
We should be ruined at our own request.

Hannah More.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, GUERNSEY, CHANNEL ISLANDS

CHRISTIAN SCIENCE was introduced in Guernsey early in 1904, to meet a deep need and the spiritual hunger of a small group of people. Up to that time nothing had been known of this new-old teaching, but as the truth dawned, it was felt that something had come that was destined to stay and to revolutionize thought. The babes in truth seemed helpless, but in Love's own way assistance came, and English Scientists vied with one another in giving out what they knew would best contribute to our growth.

As a result the regular reading of the Lesson-Sermons was started in a private house two miles from the town of St. Peter Port. Attempts to harmonize the old with the new led to some inevitable friction, and resulted in one family making the final severance and becoming members of The Mother Church. A society was formed in 1905, and arrangements were made to give a lecture, so that the extraordinary criticisms and misconceptions that were being promulgated might be authoritatively dealt with. The lecture was given to a crowded audience and it helped on the work considerably. Since then a lecture has been given each year to thoughtful audiences.

In 1906 a church was formed under the old rule, and there began years of a steady upward progress. A move was made to another private house in the town, and then in 1908 the present place of meeting at 10 Mount row was taken. This place is

situated just on the outskirts of the town, on one of the principal roads, and up to the present has met all requirements. From the first it appeared to be the work of the church to interest people in Science, and afterward have the joy of seeing them take up the work in English or Colonial churches.

When the new rule as to church formation was instituted, this church was unable to comply with all the conditions. The members expressed a willingness to return to the state of a society, but on the assurance from Boston that the rule was not retroactive, it was decided to hold on, and it was not long before the conditions were met. Each attempt to take a retrograde step has been arrested and the members have always been encouraged to press on.

A Sunday school was early started and has proved a good recruiting ground for the church. A distribution committee, working in complete harmony with the publication committee, has been an important factor in the church's growth. From the first it was recognized what an influence for good *The Christian Science Monitor* must be, and the workers have always tried to realize that every piece of literature issued from the publishing house in Boston must find its "billet." The *Monitor* has repeatedly helped in fostering respect and in promoting kindness, especially on the part of the Channel Islands' newspapers. Many articles of local interest which have appeared in the

Monitor, have been republished with favorable comment in local papers.

Above all, there is a growing understanding that there is but one church, "the structure of Truth and Love" (*Science and Health*, p. 583), and that as a vital living unity with

The Mother Church is realized, so the branch churches cannot fail to grow in proportion as the parent trunk grows, because the whole is "rooted and grounded" in Principle and nourished by the healing streams of Love.

FIRST CHURCH OF CHRIST, SCIENTIST, KALAMAZOO, MICH.

THE work of Christian Science in Kalamazoo, Mich., had its beginning when in the spring of 1896 three or four were gathered together each Sunday at the residence of two of their number, in Stuart avenue, to learn something of the teaching which had brought them strength and peace and deliverance. As one after another joined this little group, the necessity of a more formal meeting was seen, and it was decided to hold the regular Sunday service. In just a year from this time, the Sunday school was opened with one class of twelve children.

Six months later the regular attendance at the service had increased to fifty persons, and it became evident that a different and more public place of meeting must be secured. There was at this time no regular practitioner in Kalamazoo, but in response to an invitation sent to a worker in the middle West, one who was competent to assume the work and to advise and assist in organizing the new church, became a resident of this city.

In May, 1898, a church was legally organized and incorporated, with nine charter members. A public hall was rented in the basement of Parsons Business College, on North West street, and all the operations of a registered Christian Science

church were begun. A reading-room was open daily in the church room itself, and on April 28 of the following year the first lecture was held in the Academy of Music, with so gratifying an attendance that it was decided to hold another lecture in the fall. The work progressed slowly but surely, and in obedience to the command of the Master, "Seek ye first the kingdom of God, and his righteousness." There has never been at any time much material wealth among the members of this church, yet the financial need has always been met in accordance with spiritual growth. Each step was taken prayerfully, and with full faith in the ability of omnipotent and omniscient Mind to establish and maintain the work.

In December, 1900, the reading-room was moved farther down-town to an office on the ground floor, and this proving shortly to be too small, larger and more pleasant rooms were secured on Main street, directly over the former room. Here the work of the reading-room was carried on until several years later, when the present rooms were established on the eighth floor of the Kalamazoo National Bank Building, and a regular paid librarian was put in charge. The rooms are pleasantly furnished and very comfortable.

In the spring of 1902 the trustees began to look about for new quarters. A house and lot, well situated across from Bronson park, was found to be for sale, and very well adapted to the needs of the church, but the price seemed prohibitive and no further steps were taken in the matter. Very soon, however, it was learned that there was to be a forced sale of the property through the foreclosure of a mortgage, and it was easily and quickly secured. The entire cost of the property, with some alterations, was eighty-three hundred dollars, the whole amount being subscribed by the church within two weeks. Here services were held for about ten years, there being a steady growth in all branches of church work during this time, until the congregation began to overflow the audience room and it again became apparent that larger accommodations would have to be secured.

In January, 1912, at a business meeting called for the purpose of deciding whether the present building should be enlarged or a new church built, a unanimous vote was taken to build at once. At that time there was less than one thousand dollars in the building fund, the church having contributed toward both the extension of The Mother Church and

the publishing house. An architect was secured, a permanent building committee was elected, and in August ground was broken for the new building on the same lot formerly occupied by the church. During the two years consumed by the building, the church held its services in the Jewish Temple on South Park street, the members of that organization showing every evidence of courtesy and consideration to the Scientists.

In September, 1914, the members quietly took possession of their new church edifice with deep gratitude for the repeated blessings which had befallen them. The church is constructed of cream brick and terra cotta, with four massive columns at the entrance. The auditorium seats about six hundred and thirty people, and there is a spacious Sunday school room on the ground floor. The organ was especially designed for the church by a London designer, and cost seven thousand dollars. The entire cost of the church will be about sixty-three thousand dollars. Already, during the six months since the opening of the new church, the auditorium has been filled at many services to its capacity. The church edifice has not yet been dedicated, but the members are confidently looking forward to this next step.

FIRST CHURCH OF CHRIST, SCIENTIST, CHAMPAIGN, ILL.

EARLY interest in Christian Science in Champaign-Urbana first found public expression in an informal organization, having for its purpose regular Sunday services held at the homes of the various members. The records show that in November,

1900, collections were taken and a salary was being paid to a first reader, and on April 14, 1901, following the morning service, a temporary organization was formed with eighteen members.

On Nov. 3, 1901, it was decided to

rent the hall over 111 West Church street, Champaign, and there to hold in the future both the Sunday morning service and the Wednesday evening meeting. In April, 1902, a student of Mrs. Eddy opened an office in the Illinois Building at the corner of Neil and Park streets. On April 20, 1902, the Sunday school was instituted with six pupils.

On the eleventh of the following month (May, 1902) the organization began to hold the Sunday services and the Sunday school in Illinois hall on the third floor of the Illinois Building, where more attractive surroundings could be offered to the public. The Wednesday evening service, however, was continued in the old hall, owing to the fact that Illinois hall was not regularly available during the week. Much interest centered around the first public lecture on Christian Science which was given in Illinois hall on the evening of May 19, 1902, before an audience that filled the hall.

During the early summer months succeeding this, arrangements were being made for effecting a permanent organization, and when, after twenty signers had been secured, it seemed wise to proceed, these charter members, on the sixteenth of July, 1902, at the close of the Wednesday evening meeting, formally organized First Church of Christ, Scientist, Champaign, Illinois, in the hall at 111 West Church street. Money was immediately voted for the purchase of authorized Christian Science literature, to be kept on sale for any who desired to procure it. The new church sent its first offering to the building fund of The Mother

Church, amounting to forty-seven dollars, on Sept. 27, 1902.

In the mean time the officers had been casting about to secure permanent quarters for the church and a reading-room, and such they at last arranged for in the building then being erected at 38 North Neil street in Champaign and known as the Dallenbach Building. The second floor was fitted up with an auditorium and reading-room, and the first service in the new location was held on Wednesday evening, Dec. 31, 1902, the reading-room being opened the following day. Among the rules governing the reading-room the following was adopted: "No literature except the writings of our Leader, Mary Baker G. Eddy, and the publications of The Christian Science Publishing Society shall be accepted or distributed."

With the foundation wisely laid, during the years that followed the church grew in membership and attendance amid such struggles as are incident to progress. From 1904 to 1906 the sum of \$874.39 was sent to the building fund of The Mother Church. In 1904 the reading-room was put under a permanent business administration, under which it has made most satisfactory progress. In the month of July, 1906, a local building fund was established, and while this fund was growing a call came in October, 1907, for contributions "toward the erection of a suitable publishing house for The Christian Science Publishing Society in Boston." During the remainder of 1907 and the following year it was the privilege of this church to forward \$332.60 for this purpose.

In the month of March, 1908, ground was broken for an edifice on the beautiful site at the corner of University avenue and Elm street in Champaign. The laying of the corner-stone took place with simple, prayerful ceremony at six o'clock on the morning of July 16, 1908, and on communion Sunday, Jan. 10, 1909, the edifice was dedicated at three simple services held to accommodate the friends who came to share in the occasion. On the morning of the dedication Sunday school was held for the first time in the rooms fitted up for this purpose in the basement of the church.

The building is of Bedford limestone and of the type of the early Christian basilicas. Carefully finished back to the transept, and closed there by a temporary wall until such time as the need should warrant the completion of the plans originally drawn for the entire structure, the edifice afforded an ample and beautiful home for the congregations then meeting there. Before the year had expired, however, it was seen to be wise, because of the growing interest, to take steps for the establishment of a completion building fund, and on Oct. 20, 1909, the existence of such a fund was announced. Under careful management and generous contributions it has grown to goodly proportions.

From the dedication of the new edifice until Dec. 31, 1910, the reading-room was quartered in the basement of the church; then it was removed to a more centrally located position in the new First National Bank Building at the corner of Main and Walnut streets, Champaign.

Here on the fourth floor a beautiful suite, especially fitted up for their use as reading-rooms, has since been occupied. On April 3, 1910, there was organized, pursuant to a letter received from the state publication committee, a Christian Science committee for the distribution of the authorized literature.

Prior to the formation of this committee a liberal distribution of the authorized literature by mail and otherwise was cared for through the reading-room. The distribution committee is supported by this church and the Christian Science Society of the University of Illinois. Its headquarters were at first at the church edifice, and after Jan. 1, 1911, in a separate office on the fourth floor of the First National Bank Building. It has employed since its organization a special, paid representative. On Nov. 22, 1912, the committee established a free loan library of Christian Science literature, which was later enlarged by gifts from the Trustees under the Will of Mary Baker Eddy. The committee also received from this source, on March 29, 1915, the sum of \$120.39 for the free distribution of literature.

It is with a feeling of deep gratitude that we look back upon the good accomplished by our organization through the different departments rendered possible by our Leader's wise foresight. Chosen for inscription on the tablet at the entrance of the edifice were the words, "If ye love me, keep my commandments," and under the guiding influence of this thought the church has been prospered.

TESTIMONIES FROM THE FIELD

NEARLY thirty years ago, Christian Science was brought to what proved to be the death-bed of a loved one, by a lady who had been healed by its ministrations and who was the wife of a minister in an eastern town. Not understanding Christian Science, however, and firmly believing that *materia medica* would effect a cure, I refused even to permit this teaching to be mentioned in the sick-room.

Some eighteen years passed, bringing many sorrows and other difficulties, and I had come to Colorado to recover from what physicians said was an incipient attack of lung trouble. I was much benefited by the change and resumed my occupation in newspaper work. In a few years, however, some of the old ailments with which I had been afflicted as a boy, namely, inherited liver complaint and chronic bowel disorder, returned with renewed force. I became almost a physical wreck, but managed through mere human will-power to continue my duties, which were very exacting and somewhat responsible in their nature.

For a year I visited a physician every day and had my stomach cleansed, in the hope of benefiting the chronic condition there that was filling my nights and days with anguish. Then for six months more I went every other day, but nevertheless I grew steadily worse. I often felt that death would surely put an end to my suffering. Several doctors whom I consulted offered no hope for relief from the bowel trouble, which

filled me with an almost constant fear. One day when things seemed the blackest and I was using violent language in describing my condition to a young man in the newspaper office in Denver where we were employed, he asked me why I had not tried Christian Science. I told him that I was ready for anything, as I had tried almost everything else. He brought me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I attempted to read it, but failed to become interested. After a few days my condition grew worse and I was prompted to ask the young man for treatment, but without knowing just what that meant. He looked surprised at first, then said he would try to help me if I would give up my medicines. That, however, was no easy task, although I had begun to question their infallibility.

I shall never forget a night two weeks later, when I was awakened from a troubled sleep by an intense desire for a sleeping potion which I had been accustomed to take for years. The struggle against that and other material remedies seemed to last a long time, but in reality it was probably a half-hour or so later that a sweet assurance of peace and quietness came over me, and these words illumined my consciousness: "Peace I leave with you, my peace I give unto you." Then I knew that the healing for which I had sought so long had come.

Gradually my whole manner of living changed, and I became indeed a

new man. The desire for smoking disappeared entirely, and has not returned in eleven years. My eyesight had been weakened by illness and constant application to morning newspaper work, but I laid aside my glasses and have never had them on since, as I have felt no occasion for them. A number of other ailments were taken up and corrected, and from being a semiinvalid I have gained in weight, and for several years have considered myself a sound man physically.

The Bible, which was formerly a closed book, and Science and Health became my daily companions, and through their study I have been enabled to help myself and others. Financial conditions and environment had worried me a good deal, in fact at times I had been almost desperate, but these were gradually changed for the better. I had felt that lack of educational advantages as a boy had hampered my advancement in my chosen calling, but this also has been overcome in a large measure as the understanding has dawned upon me that there is but one supreme intelligence, which is available to all who earnestly strive to attain that Mind "which was also in Christ Jesus."

I am most grateful for Christian Science and for what it has brought to me. I find it ever available in my home, in my work as editor and publisher, and in all my business, social, and church relations.—*Eli S. Sherman, Palisades, Col.*

THERE is a story of ten lepers who were healed by Christ Jesus, and only one of them, "when he saw that he was healed, turned back, and with a

loud voice glorified God." It has come to me that I too should "turn back" to acknowledge the benefits which I have received through Christian Science, and give it the glory due. All my life I had not been well or strong, and finally I was taken with a sudden attack of a peculiar weakness in the abdomen. A physician pronounced the trouble appendicitis, and a year later I was operated on for this ailment; but the operation was unsuccessful, although I got up and began to teach school a few months later, in the fall. The next spring, however, I had a decided breakdown, and was ill in bed over a week before I could be taken home.

For over a year and a half after that I was ill almost continually, the doctor coming every four days without any appreciable benefit. I had reached the point where I was utterly discouraged and dejected, and I prayed for help to come in some form, no matter what. Soon after this I received a long letter from a friend to whom I had not written for some time, saying that recently he had felt so strongly my need of help that he was going to urge me to study Christian Science, for he felt sure I could be helped. It seemed to me that this was an answer to my prayer, although it was far from what I expected.

I was wearing glasses with a complex lens for a structural defect of the eye and far-sightedness. The oculist had said I would always have to wear them, and I had proved to my own satisfaction that I could not leave them off without a severe headache. In my weakened condition my eyes were troubling me more than

anything else, and as they were considered incurable, I said to myself that if there was anything in Christian Science, I would find out by trying it for my eyes. I had not yet seen a copy of *Science and Health*, but my friend faithfully wrote, explaining the teachings of Science. I also had a few copies of the *Sentinel*. I did not yet have much understanding of the Science, but I had firm faith that it was the truth. I was hungry for something to show me why I lived and was so unhappy; and I clung to the thought that if God could cure my eyes, then I should have some foundation to work upon. It was a wonderful experience, for in two weeks, with no help but my prayers, I had gradually left off my glasses until I had laid them away for good; and I had not experienced a headache in the mean time. It was a revelation to me. I think that I then had a first gleam of peace, for I had had many sorrows.

I had always suffered from a bowel disorder, and for years had taken a remedy every night. The condition was more stubborn, but I clung to prayer and what little of Truth I understood. In a few weeks I no longer took anything for this difficulty, and for the first time in my life I lived naturally in that respect, although I still ate coarse breads and food that was said to help in such cases.

It may seem strange that after this I went to the hospital for another operation, but the belief that the internal organs were badly displaced was so strong that when the dreadful nervous spells and weakness would come on, and the doctors said

they were caused by this, I could not seem to believe differently. I employed a Christian Science practitioner, but I was not so faithful as I should have been, and I did not receive much benefit. I had already made up my mind that I wanted an operation, and I went to the hospital expecting great things. The operation was said to be entirely successful. In a little less than three weeks I was able to leave, but with the same feelings and sensations as before. I was then advised to wear an abdominal support, but I resolutely refused. The doctors were skilful in their profession and devoted and unselfish in their service, but I had learned that they did not agree with one another, nor did things work out as they predicted, so I applied to a Christian Science practitioner for help. She immediately responded, and I began to get clearer gleams of the truth. In two weeks I was much better and thought I could go on alone, so she stopped treating me. In a week's time, however, the eruption came out in a much more aggravated form, and I returned to the practitioner entirely humbled, for I felt that I had thought too much about myself. She treated me two months, when all signs of the disease and the bowel trouble had disappeared, except the scars.

I have learned that I have to be faithful to the study of the truth or I can do nothing. Even if in the hurry of life I neglect it for a few days, I miss it and feel the lack in my strength and in my attitude toward the world, for through this study I have found a wonderful peace and a true happiness, and I

want to admit to the whole world that I can do nothing of myself, but much through Christ.—*Mildred J. Jordan, Auburn, Maine.*

I AM very grateful for what Christian Science is doing for me and my family, and I send these few words in the hope of helping some one. A mother said to me a short time ago: "Do you trust your little boy to Christian Science treatment? I should think you would be afraid, when he is ill." Before I came into Christian Science I was afraid all the time, but now that I know the truth I realize I have nothing to fear. The study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has healed me of all fear.

When my little boy was two years old he developed what is known as congenital dislocation of the hip. He was operated on, and although he was helped, it was not until we became interested in Science that he grew strong and was free from lameness and nervousness. The past winter he was healed of membranous croup and measles, both being manifested at the same time. I called a practitioner, and the healing was so sure that he was soon back in school.

My husband suffered from rheumatism every spring for a number of years. Two years ago he turned to Christian Science for help and was healed in two treatments. He was back at business in five days, and he has had no return of the ailment. He was also cured of smoking by reading our text-book. This change came gradually; for as the truth came into his consciousness,

the desire for tobacco, the false appetite, left him.

At the time we took up Christian Science for a religion we were in bondage financially, and there seemed no way to meet our needs. I was discouraged and unhappy, therefore had many physical ills; but today I can truthfully say I am well and happy, and through our slight understanding of divine Principle every human need is being taken care of. I owe all I have to Christian Science, and have proved that if this knowledge of God is applied with understanding, it will heal all diseases and discords. Above all this, I am thankful to find God, to know Him as the divine Principle of being, infinite Mind, all Life and Love, "a very present help in trouble."—*Blanche E. Schubert, Springfield, Mass.*

I AM very grateful for the benefits which Christian Science has brought me. I have been healed of pleurisy and stomach trouble, from which I suffered severely at frequent intervals for many years. I have also been greatly relieved from other ailments, and I know that as I live up to my understanding of the truth, all inharmonious conditions will disappear. I wish to express my gratitude to Mrs. Eddy for showing us the way out of bondage, as well as to all those who have so kindly helped me.—*Mrs. Linden, Fulham, London, England.*

I would like to testify to the truth of the foregoing testimony, and also to acknowledge some of the many blessings which Christian Science has brought to me. I had worn glasses since I was quite a small child, and

there seemed no possibility of leaving them off. The defective sight was, however, completely healed while I was reading "Science and Health with Key to the Scriptures." At the same time I was cured of rheumatism and severe bilious attacks, and many minor ailments have disappeared.

At first Christian Science seemed almost too good to be true, but I found that it is the good that is true, and not the lie I had always believed till the truth made me free. It is over ten years since we first heard of this saving truth, which I find a practical, every-day help; and it gives such an enlarged understanding of the Bible and the works of Christ Jesus the Wayshower. Words are inadequate to express my thankfulness to God, and my gratitude to Mrs. Eddy for her courage in giving us such clear guidance in this age. I should also like to express my gratitude to those who have helped me in times of need. — *Florence Linden, Fulham, London, England.*

I HAVE much for which to be thankful, but when I try to tell of my blessings I hardly know where to begin. My first acquaintance with Christian Science was not the result of my own need for healing, but a dear friend for whom it had done much brought it to my attention. In addition to what she told me, I myself had observed the wonderful transformation in her, and my change of thought began at once. Later, when an opportunity for testing presented itself, I recall the feeling of wonderment that possessed me. It was hard to grasp the thought that sickness, pain, and suffering, with all

the attendant worry, labor, and expense, could be overcome so quickly, so quietly, so simply. Its very simplicity startled me.

I have experienced many physical benefits since that time, notably one a few years ago. I was aboard ship, watching a landing being made at a by-port, when a cinder blew into my eye. I submitted to many examinations by passengers in their efforts to relieve me, but it was declared that the cinder was jagged and had embedded itself in the eyeball on the one side and the eyelid on the other, so that nothing but an oculist's instrument could remove it. I tried several things supposed to be effective in such cases, but all to no purpose. My home port was not reached until three hours later, and by the time I arrived there my eye, and face generally, was to mortal sense a sorry sight, while I was suffering greatly. The pain was so great that in order to endure it at all I had to keep both eyes closed, for the least movement of the well eye affected the other. I did not know a practitioner, and was surrounded by friends who knew nothing about Christian Science. After a delay of another three hours I was able to secure the services of a practitioner whose residence was away from the center of the city. I asked for absent treatment and then went to bed. I was soon sleeping peacefully, and awoke the next morning perfectly healed. My face showed traces of the experience, but they soon disappeared.

I would like to speak of another proof of the power of Truth. In June, 1913, I fell, wrenching my ankle quite badly. There was no regu-

lar practitioner in the town where I was living at the time, and for a week I tried to overcome the difficulty myself with the aid of another student of Christian Science. July found me struggling with crutches, and many persons predicted many things, for I was surrounded by friends who still clung to material remedies. Finally, after a week of entire helplessness, I went to a near-by city, where I was able to secure the services of the dear friend who first brought this precious truth to me, with the result that one fine day in July I just walked away from the crutches. By September I was going everywhere I wished, and October found me often walking miles a day.

My blessings are many, and I am very thankful to God for the life ministry of Mrs. Eddy, grateful to her for her labor and devotion to humanity, and also to the many dear friends who have so lovingly helped me in my journey through the darkness of human hopes and fears into the light of divine Science.—*Jennie Sullivan, Toronto, Canada.*

ABOUT four years ago I was awakened to the necessity of proving Christian Science in my daily life, instead of using it merely as a remedy in time of illness. Christian Science had been in our home for a number of years, but I had studied it very little, and the basic demand for spiritual growth had never been brought out for me until I wished very much to help a friend. Then, upon taking almost my first mental inventory, I found my dishonesty and great lack. I had been sickly from childhood, and grew more so when entering woman-

hood, so that I became almost an invalid. I missed much of every school term because of illness, could not walk far without being very weak, and could not be depended upon to help my mother with the housework as I should.

As I began, however, earnestly to study all our Christian Science literature, and to send only loving, pure thoughts to every one, with a great desire constantly for growth in grace, my physical condition gradually began to improve. I had treatment, too, from a number of faithful practitioners, and this strengthened me greatly and kept me from growing discouraged. When my baby girl was born I had Christian Science treatment and nursing, and as a result was about my room in three days, took my meals down-stairs with the rest of the household after the fifth day, and when the baby was ten days old I walked eight blocks to visit the practitioner, and the eight blocks back again, without being at all fatigued.

Ever since that time my health has been of the best. The spiritual uplift given me during this last experience, together with the destruction of so many of my old fears, enabled me to put on the "new man" in a sufficient measure to remove the last of the old complaints.

My thought goes out in loving thankfulness to God for all I have experienced on the path to Him, and in gratitude to Mrs. Eddy for the purity and consecration which discovered for us this truth, also to those dear ones who have helped me lovingly along my way.—*Laura Kimball, Beaverton, Ore.*

THROUGH the truth which our dear Leader has explained, we find that Immanuel, or "God with us," is just as effective today as when Jesus trod the hills of Galilee nineteen centuries ago, and proved by demonstration that Truth alone makes man free from sin, disease, and death. Although I have not found the pathway of Science strewn with roses, I have known only peace and hope and joy.

When Christian Science found me, I was suffering from chronic bowel trouble which I had had since childhood, constant difficulty with my throat, rheumatism, headaches, and defective eyesight. In addition, I was nearly a wreck from nervousness, and consequently a pessimist and unhappy. After reading through the first chapter of Science and Health I was healed of it all. In three months' time I was one of the healthiest, happiest, and wealthiest of beings, for Christ, Truth, had appeared, and I had found the Comforter, which is divine Science. I am deeply thankful for the Bible, which when understood spiritually is a treasure-mine of healing truth. I am also grateful for all our literature. The first three verses of the third chapter of I John, with correlative passages as given in Science and Health (p. 468), fill me with loving thoughts for our dear Leader, whose teachings enable us to make these declarations practical. Her tender compassion for her fellow beings makes us glad even to touch the hem of Truth's garment.

Not only has my healing been complete, physically and mentally, but in the past two years I have been the channel for several beautiful demon-

strations among my relatives and friends. This has proved to me conclusively that by carefully studying the Bible and our text-book, "Science and Health with Key to the Scriptures," and following out the teachings of Christian Science in both the letter and the spirit, we may not only help others, but also reap in the way we have sown. Words do not express my gratitude; I can only try to live so that those who do not know this blessed truth will see the light.—*Ethelyn Z. Norby, Chicago, Ill.*

It is with deep gratitude that I give my testimony of the healing power of Christian Science, in the hope that it may help others to realize that neither conditions nor surroundings can interrupt the channels of Truth, as we are taught in Christian Science. Our Leader, Mrs. Eddy, has said that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and this I have proved for myself.

In the beginning of April, 1913, I was taken suddenly ill while away from home, and to satisfy the people with whom I was staying, a doctor was called. He said I was suffering from appendicitis and peritonitis and must go to a hospital for an immediate operation; he would not permit me to be taken to my home, which was only a few miles distant, or to the home of a friend who is a Christian Science practitioner. I, however, got a telephone message to the practitioner, asking for treatment, and she sent word back that God's ideas are all perfect. This message destroyed all fear, and although I

was taken to the hospital for an immediate operation, by the time I arrived there I was so well that it was not considered necessary. I gradually recovered, and am glad to say that I have had no recurrence of the trouble, but have enjoyed perfect health since this experience. I can echo the beautiful words of our beloved Leader (*Science and Health*, p. 225), that "Love is the liberator."—*Mary Buchanan, Milngavie, Scotland.*

I wish to verify the above statement of my sister. When I was sent for, I found her seemingly in a very serious condition with an exceptionally high temperature, but after one Christian Science treatment the surgeon on examination deemed an operation unnecessary. The relief was instantaneous. I may also mention that shortly afterward one of the members of our family took a severe chill, but got immediate relief after receiving Christian Science treatment. For these and many other blessings which have come to us, we are truly grateful.—*J. Buchanan.*

I owe everything I am and expect to be to Christian Science. Several years ago I was taken ill with nervous exhaustion, turned against all my friends, and wanted only to die. I was so unhappy and miserable that I was a constant worry to my parents. A lady who was visiting in the town recommended Christian Science. She said to me, "I am not a Christian Scientist, but I know several people who are, and they all seem so happy and cheerful." I immediately went to see a lady who was a Scien-

tist, and she kindly loaned me a copy of *Science and Health*. My mother said that evening, after reading the chapter on Prayer, that she knew Christian Science was true, and that she could not understand how any one could say aught against this religion, for this chapter proved that it was the teaching of the Bible. My father was at that time in a hospital out of town, and while there a friend who visited him related his healing in Christian Science and gave him a copy of *Science and Health*. When my father came home, he and my mother took up the study of Christian Science in earnest, but I did not, for while I believed it was true and could heal others, strangely enough I did not believe it could heal me. In February, however, my condition became so serious that a practitioner was called, and through her loving help I was healed.

A medical nurse was rooming at our home during the worst of my illness, and she made the remark to my mother that if Christian Science healed me, she would know there was something in it. My healing was slow, but it has helped me to be more patient. Stomach trouble, headaches, worry, envy, hatred, and selfishness have been overcome to a great extent, and I am happier than I have ever been in my life. I know that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" and I have proven that "to those leaning on the sustaining infinite, today is big with blessings," as we read in the Preface to *Science and Health* (p. vii). The "scientific statement of being" (p. 468) and the one hundred and

twenty-fourth psalm have been of untold benefit to me. I have also found the Concordance to Science and Health indispensable to its study.

My healing has been permanent; in fact, my health is better than ever before. I am a member of the Christian Science Society here, also a teacher in the Sunday school, and pianist for both church and Sunday school. I have done this work for the past three years, and my power of endurance is increasing each day. I have been able in the last year and a half to do physical work that others could not do, enduring long and unbroken hours without the slightest sense of fatigue.

My one desire is to be a loyal Christian Scientist, and to reflect only the one Mind. I am inexpressibly thankful to God for all the blessings which have come to me and to our family since taking up the study of Christian Science, and also grateful to Mrs. Eddy for demonstrating the truth of this new-old religion. I wish also to express my gratitude for the loving help of friends.—*May Robinson Johnstone, Mattoon, Ill.*

A FEW years ago, when there seemed to be very little to live for, owing to many discordant conditions in my home life, to say nothing of physical suffering, I was led through the loving thought of a friend to look into Christian Science. I have received many blessings through its healing power,—too many to mention. The greatest blessing, however, has been the sustaining power of Truth and Love when trials and temptations have presented themselves. Christian Science not only

helps us to overcome, but it teaches us how to “stand porter at the door of thought” (Science and Health, p. 392), and so keep out of trouble; best of all, how to learn to know God, divine Love.

The discordant conditions in my home and domestic affairs have vanished, and I am experiencing every day the putting off of the “old man,”—despondency, dissatisfaction, temper, self-will—and the putting on of the “new man” with hope, love, obedience, and humility. The harmonious condition becomes more evident as the days go by. I can bear witness to the efficacy of Truth to overcome all untoward conditions, in the proportion of our gratitude for blessings already received and the faithfulness with which we follow in the footsteps of the Master. I only pray that I may so live as to become a transparency for Truth, and be able to help many “weary wanderers, athirst in the desert” (Science and Health, p. 570) to drink of the living water.

I am thankful to God, for all the good I have I owe to Him, and grateful to Mrs. Eddy that she was pure enough to be the channel through which this wonderful truth, incorporated in “Science and Health with Key to the Scriptures,” was given to us. I am also thankful for the faithful and instructive work of The Christian Science Publishing Society.—*Elva A. Webster, Brooklyn, N. Y.*

[Translated from the French]

I AM happy to express my gratitude for the benefits which my family, including myself, have received

through Christian Science. My grandmother had a stroke of paralysis whereby she lost the use of the right arm, and the physician said that the trouble would extend over the entire body. Moreover she was greatly troubled with an aggravated form of bowel disorder, which the remedies prescribed failed to relieve. At this juncture, that is in August, 1911, we heard of Christian Science, and although entirely ignorant of the subject, we asked a practitioner to call. She stayed with grandmother for two hours, telling her of God's goodness to His children and explaining the Bible according to the teachings of Mrs. Eddy, then gave her a treatment. As a result, grandmother was enabled to get up for a few moments on the same day. On the third day she could use her arm a little, and at the end of a few weeks she was completely healed.

This beautiful demonstration of divine power filled us with joy. The practitioner then advised us to buy Science and Health and study it; and I may say that with this book happiness came into our home, for with the "Key to the Scriptures" one is able to fight all error successfully. I would like to mention another instance of healing. Last year, in April, I had to leave my work, as I had contracted a severe cold with much coughing, and was laboring under a sense of general disability, which grew worse in the evening. My mother telephoned to a practitioner, who gave me absent treatment. On the third day I was able to take up my work again, and complete healing followed a few days later. I also had absent treatment for dental work

which I was undergoing, and I experienced no pain whatever.

I wish to express my thankfulness to God, also my gratitude that the truth has again been revealed through Mrs. Eddy.—*Marie-Louise Cornut, Geneva, Switzerland.*

I CANNOT find words to express my gratitude for the good which has come to me through the power of Truth as revealed in Christian Science. About six years ago I was operated on for a malignant growth of the breast. Three of the best physicians in the county were present and pronounced the operation a success, although I had to carry my right arm in a sling for several months, as the operation had destroyed the use of it. In less than six months after leaving the sanitarium the growth had returned, and was four or five times larger than it had been before the operation. I then had five weeks' treatment by a lady who removed such growths by means of a salve, but I could not continue this treatment, as I was about to move from Missouri to California. As soon as I was located, I began treatment with a specialist, receiving two treatments daily, but the suffering was intense, and by that time had so weakened me that I could not stand another application of the "burner." This specialist told me that the disease had been in my system for twenty years. He was kind and sympathetic, as were the other physicians, and I know that they all did what they could to help me.

In two years it was again necessary for me to get help, so I consulted the best known specialist in

Los Angeles. This physician, after treatment, pronounced me completely cured. He said that it was the most stubborn case he had met in his many years' experience with such cases. During the last few weeks of this treatment I boarded with a Christian Scientist, who lovingly loaned me some of her literature, and I became so interested that I purchased the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, before returning to my home in Glendora. I continued to read whenever I had an opportunity, although my family were much opposed to Christian Science.

After a time an internal trouble developed, and in addition I began to suffer from rheumatism. I heard that a Christian Science practitioner had come to our town, and he was asked to call on me. I had two weeks' treatment, with the result that my fears were allayed and I was much improved. I also gained complete use of the arm which was injured during the first operation. I then learned that I had Christian Science neighbors, and that they met and studied the Lesson-Sermons, so I began to study with them, receiving much comfort and help. In a few months an attack of bloody flux, an old ailment, was quickly overcome in Christian Science.

In my home the thought was often voiced to me that because the malignant condition had been in my system so long, I could not expect to escape a return of it, and the very name of the disease filled me with terror which only those who have experienced the torture can possibly know. Soon this fear was with me

so much of the time that the old trouble in the breast and the internal difficulty returned. I asked for Christian Science treatment, however, and my fear was at once destroyed. In three weeks the outward evidence disappeared, the internal disorder ceased, and I was healed by the power of God. During this time there was no suffering, anxiety, or loss of strength; in fact I became stronger both physically and spiritually.

I am now in perfect health and have not seen or felt any sign of the old troubles. I can work hard all day long, day after day, without any inconvenience. The peace and trust, and the realization that divine Love is able to meet all my needs, is as dear to me as is the physical healing. I am daily striving to get more wisdom, to grow in grace, and to serve God in every thought, word, and deed, for He is All-in-all. I want to voice my gratitude to Mrs. Eddy and to all who have given me help and encouragement on my way to an understanding of the goodness and allness of God. — *Lucinda C. Breazeale, Glendora, Cal.*

THE story of Paul's conversion as found in Acts has always reminded me of my experience and how I was brought into Christian Science. I married a student of this teaching, and for four months our home was in confusion, because of my bitter hatred toward what I thought Christian Science to be. Then in November, 1911, I awoke one morning about half past four in a critical condition, and my husband advised me to let him call a doctor or a Chris-

tian Science practitioner; but I refused to have a doctor, saying that I had no faith in medicine. After being asked the second time what I preferred to do, I replied, "Call a practitioner, and call her quick." The healing must have been instantaneous, for I fell asleep and slept till about nine o'clock. When I awoke I dressed myself, ate breakfast, and felt a sense of peace and joy which I had never known before. A practitioner was, however, called again during the day, as I had a sense of dizziness. Both calls were made over the telephone. I was afterward told that my trouble was ptomaine poisoning.

Three weeks later my husband asked me to take treatment for chronic bowel disorder and female trouble, with which I had suffered for six years, having found no relief from material means. I accordingly did so, and was relieved after the first treatment and healed in one week; yet the hatred of Science was not removed till shortly after this, when I was induced to attend the Sunday service. I entered the church a skeptic, but during the services I was healed of all hatred, and I have been a constant attendant ever since. Having these beautiful proofs of the healing power of Christian Science, I took up the study of the Bible and Science and Health. This study is healing me daily of sin, and has never failed to meet any and every need. Our home is now full of love and good will. My husband and I have both had the privilege of class instruction. For the spiritual uplift, and all the blessings that have come to me through this study, I feel I owe

endless praise to God for Christian Science.

My healing has been permanent in every way. I am striving to know more each day, and to practise what I gain through the Lesson-Sermons. The physical healing has brought a great moral healing as well, and has meant a deep awakening to our responsibility as members of a Christian Science church. I am indeed grateful for all the good I have received through this truth.—*Leora A. Needles, Wichita, Kan.*

FROM my earliest recollection I was religiously inclined, and I had a standard of pure living to which I tried to attain. As I grew into young womanhood, however, I was influenced to do things of which I did not approve, and found myself in one continuous round of gaiety. I soon grew tired of this, and after drifting about for a while I became, in the orthodox manner of speaking, "converted" and then united with the church. This gave me a field of activity which I most heartily enjoyed, and I soon found myself taking part in all branches of the church work.

In a few years an opportunity presented itself for a deeper consecration; in other words, to leave my home and friends and go into the deaconess work. After taking the Biblical course I entered the hospital and took the complete training for a nurse. When the time for the consecration of deaconesses drew near, the superintendent wanted me to join the class, but I did not feel that I could conscientiously do so, as I was not ready to say that I would dedicate my life to this work. I, however,

continued nursing, until at the end of four years I was a physical and mental wreck; then I obtained a leave of absence and went to my sister's home, as my mother had passed on and the old home was broken up.

At this period, Christian Science was presented to me for the second time, but I could not accept it, as I was positive my own religion was the true one. To strengthen my belief I read the Bible constantly, reading the Old Testament consecutively. About six months of my vacation had elapsed when my eyes were opened by reading a testimony in the *Journal* written by a member of my own church. She had a crippled arm, but was freed from this bondage. She was able also by means of her new-found understanding of God to heal instantaneously her daughter who had been seriously ill. This brought to me a great sense of humility and the conviction that I was not so nearly right as I had thought I was. I sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this, with the Bible, was my daily food. I soon realized that I was healed and had a splendid opportunity to prove it. Friends and neighbors came to me for the truth, until I felt I must increase my own knowledge. I entered the class of one of Mrs. Eddy's students, where I learned that there is no good separate from God.

From that time Truth has never failed me, though it has taken constant watching, prayer, and fasting to keep me in the narrow way. I am glad to have this opportunity of telling the readers of our periodicals how I have found step by step that

this Principle, God, is my Father-Mother, and that with the arms of Love around me the deepest waters separate and the darkest clouds break away. My gratitude for the daily knowledge of our Father's loving care and protection cannot be expressed in words.—*Laura I. Funk, Indianapolis, Ind.*

WITH a heart full of gratitude I want to tell others what Christian Science has done for my family. Two and a half years ago we were living in a small town where there were no Christian Scientists, but a Christian Science practitioner came to visit her sister there. I called on her, and immediately became interested in this truth that makes free from all discordant conditions. I had been a delicate child, and as I grew older was under a physician's care the greater part of the time. Before coming into Science I had been at the hospital four times and had undergone three operations; but with it all I suffered for ten years from nervousness that seemed unbearable. After a week's treatment in Christian Science the nervousness was overcome and many other ailments gave way. Chronic bowel disorder also disappeared.

That God's word is "quick, and powerful, and sharper than any two-edged sword," was proved to me when our son, then eight years old, brought home a card from the school physician, stating he had a nasal obstruction. I went to work for him in Science, and on the evening of the fifth day the obstruction, a piece of flesh, was dislodged. As I had difficulty in overcoming the hemorrhages

that started when he cleared his nostrils, I asked the help of a practitioner, and the healing was complete in a few days. Our older boy, who had had frequent attacks of a throat trouble, from which he suffered from one to three weeks at a time when using material remedies, was given Christian Science treatment during the last attack, and was completely healed in three days. Many other

discordant conditions have been overcome, including severe colds.

For all of these healings, and for the spiritual uplift, I am thankful to God, as well as grateful to Mrs. Eddy and the loving Christian Scientists who have helped me gain a better understanding of this saving truth. I am also deeply grateful for all the Christian Science literature.
—*Sadye Newman, Kansas City, Mo.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*

Office: Suite 550, 236 Huntington Avenue, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

SOMETIMES we hear people who have been only a short while in the way of Christian Science express surprise and even disappointment that it has not proved the rose-bordered path they had pictured. Because Christian Scientists as a rule manifest so much of joy and happiness, the outsider is apt to regard them as singularly free from trouble or care, and to the new-found faith the knowledge that there are still trials to be met comes with something of a shock. He has yet to learn that the joy and happiness are "palms of victory," the reward "to him that overcometh." The followers of Truth are joyous over sin repented and forsaken, over pain banished to the nothingness whence it came, over tears wiped away and the mourner comforted.

Christian Scientists as professed followers of the Master have found the Christ-way one of continuous overcoming of evil either for themselves or others. Jesus said plainly to his disciples, "In the world ye shall have tribulation." He knew that testing-times would come to them, and if they were faithful the cup of bitterness would be pressed upon them. Tribulation would come—yes, without doubt; hence his assurance of victory: "Be of good cheer; I have overcome the world." To them had been given power over the one evil,— "over all the power of the enemy." They were to go their way, serenely confident that even as the Master had "overcome the world," they too would emerge triumphant in the conflict with sin, disease, and death.

This is the conquest upon which Christian Scientists have entered, and they rejoice that in the nearly half-century since Mrs. Eddy's discovery of the divine ever-presence,

unchanging and ever-available good, so much of evil has been cast out, destroyed. These victories have been gained not by resisting evil with evil, but in accordance with the counsel of the apostle, "Be not overcome of evil, but overcome evil with good." It is always a mistake to try to circumvent and defeat evil with its own weapons—to meet craft with craft. There cannot arise any emergency which would justify such practice. On page 571 of *Science and Health* Mrs. Eddy writes: "At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you."

Evil, then, can have no power, unless there is some crevice, some weak place in our armor left unguarded. "Take unto you the whole armor of God," the apostle counsels, "that ye may be able to withstand in the evil day, and having done all, to stand." We must put on the whole armor,—equip ourselves with truth, and righteousness, and peace, and faith, and salvation; then, armed with "the sword of the Spirit, which is the word of God," we may go forth as conquerors, for nothing can withstand the "word" that not only healed the sick but "delivered them from their destructions."

There is practical wisdom in the counsel to stand, for the reason that so many times the day is lost because we fail to hold our ground. We know that Truth overcomes error of every kind. The difficulty is that when it comes to some particular instance where error is more than usually persistent in its claims, we do not know God's allness hard enough and long enough to defeat it for good and all. The victory is all but won,—a little more of assuredness in the justice of our plea, a little more of holding "thought steadfastly to the enduring, the good, and the true" (*Science and Health*, p. 261),—and then a wavering doubt or fear turns the balance! If, when we have gained our ground, have seen the error, whether sickness or sin, for the illusion it is, and taken our stand on the omnipotence of good,—if we would but hold fast to the allness of God, we would never have to acknowledge defeat, for error, like its prototype darkness, must flee before the light of Truth. All that is needed in

any case is the clear recognition of the omnipotence and omnipresence of divine Mind, the one intelligence that governs and guides all right ideas. Then, as Mrs. Eddy triumphantly assures us, "hold your ground with the unshaken understanding of Truth and Love, and you will win" (Science and Health, p. 417).

Fear may whisper that the family and friends are hostile to Christian Science, and that the practitioner is contending against great odds. Then is the time to remember that the battle is not ours, but God's, and that "one with God is a majority." The hosts of evil are many and the followers of the standard of Truth but few, yet "one man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you." One who is standing with Truth for the truth can say with the psalmist, "I will fear no evil: for thou art with me," and win deliverance for the sufferer even in "the valley of the shadow."

Discouragement is another antagonist to be overcome. Sometimes the struggle seems long and there is no apparent gain, but again it is a case of standing fast in the truth of God's allness. The word of God must accomplish that whereto it is sent. Though at times it may seem to be hurled in vain against the adamant walls of error, if we are striving to "overcome evil with good," are bringing to bear the love that is "the fulfilling of the law," sooner or later, in proportion to our faith, they will crumble into dust. There can be no compromise with error, no holding to the truth with one hand and the long cherished belief in some so-called law of *materia medica* with the other. We must launch out boldly into the deep, trust Truth with all our heart, if we would not sink beneath the waves.

Christian Scientists are neither daunted nor disheartened because day by day they are battling with the foe. The joys of victory are sweet, bringing the peace that passeth all human understanding. As one by one the hosts of evil are vanquished, hope heralds the coming of that day when all the earth shall be filled with the glory of the Lord and joy and gladness reign forevermore.

ARCHIBALD McLELLAN.

IN the gospels we are told that on at least two occasions the divine Spirit testified to Jesus' spiritual sonship, the first occasion being at his baptism by John in the Jordan. We are also told that at the transfiguration this again occurred in a way which is most significant. It would seem that Peter, James, and John were advancing spiritually, so that they were able to see for a few brief moments a vision of reality, of eternal being, when Moses and Elias talked with their Master,—when at the midnight hour they were almost dazzled by the light which came not from sun, moon, or stars. We shall be helped to understand this experience better if we ponder these words by our Leader on page 266 of *Science and Health*: "Man is the idea of Spirit; he reflects the beatific presence, illuming the universe with light. Man is deathless, spiritual. . . . He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe."

It is self-evident that only one who was "without sin," and who never accepted "the belief that all must die" (*Science and Health*, p. 75), could have made this vision possible to students whom he was leading in the way of Life. It is little wonder that Peter was emboldened to beg that the experience might remain with them when he proposed that they make "three tabernacles," one for Moses, one for Elias, and one for their Master; but even as he spoke the answer came, and its meaning reaches beyond that hour and speaks to us today. A voice far other than that of mortal said to them: "This is my beloved Son, in whom I am well pleased; hear ye him." Moses had nobly led his people out of Egyptian slavery, and taught them spiritual truths so far as he understood them and so far as they were ready and willing to follow. At a later day, the people rejected Jesus' teachings and were enraged at the healing of a man blind from his birth, saying: "We are Moses' disciples. We know that God spake unto Moses." They seemed to have forgotten that Moses told them of the healing power of divine Truth, and spoke of their fathers as "a stiff-necked people."

In the case of Elias we have one who according to Scripture triumphed over death and taught others how death

should be set aside by the spiritual fact, as in the case of the Shunammite woman's child; but it does not seem that many received the truth at that early day, doubtless for the reason that this great prophet had only a partial view of Truth. His "glorious glimpses" (Science and Health, p. 333) meant much for the human race, however, and helped to make possible a fuller manifestation through the advent of Jesus of Nazareth, also through the coming of Christian Science, the "Comforter" which the Master foretold. With strange inconsistency mortals stone their prophets, and later seek to deify them while disregarding the very things for which they gave their lives. It is quite possible that Peter, James, and John felt the authority of Moses and Elias to be greater than that of their loved Master, but they had to learn that God was speaking to their age through Christ Jesus, who understood as no one had ever done what divine sonship means, and who was therefore best prepared to lift others up to the realization of this spiritual ideal until they could say, in St. John's words, "Now are we the sons of God."

Here let it be noted that the words and works of Christ Jesus did not in any wise blot out those of Moses and Elias. Far from it! On the contrary, these were brought into clearer light because of what Jesus accomplished. This is also true of the teachings of Christian Science, the students of which eagerly read the records of the lives of these prophets, and the moral law takes on for them added force, because they are taught to obey the Principle of all law; and the same applies to "the spirit of prophecy" typified by Elias. It is true that Christian Science deals chiefly with Principle and law rather than with any human personality, but with Mrs. Eddy we say: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully" (Science and Health, p. 26).

Even the erstwhile agnostic accepts all this most fervently when he experiences the Christ-healing and begins to practise it on behalf of others. He also knows that it is only

just for him to pay a tribute of gratitude to the one through whom God has spoken to this age, because multitudes who claim to love and obey Christ Jesus fail to find help in their deepest need from the truth which he taught and which he said would make us free. Mrs. Eddy has however enabled unnumbered thousands to do this through her inspired teachings, and when these are understood and practised there can be no lack of love and reverence for Christ Jesus, or doubt as to his life. Mrs. Eddy never intruded her personality upon any; every moment was needed for her holy mission. Few there are who would not shrink from the tasks which it called for, but they were bravely performed by her, often in the face of bitter opposition and misrepresentation, her sole reward being the ever increasing testimonies to the power of Truth which came to gladden her days.

It cannot be denied that one must be a transparency for Truth in order to let spiritual light shine through, and not otherwise can Mrs. Eddy's discovery of the Science of being be explained. This granted, we gladly accept the wise man's words: "A woman that feareth the Lord, she shall be praised."

ANNIE M. KNOTT.



IN order to project the topography of a given area, the engineer must first of all determine his present elevation by means of a barometer and then establish an accurately measured base-line. With these two reckonings all his future computations and conclusions have immediately to do. So also he who would gain the understanding of life as expressed in the orderliness of Science, must have unquestionable premises to which every venture of thought may be logically made to conform.

Revelation speaks at once and finally respecting cause, and it is to be remembered that this intuitive appearing of divine truth in human consciousness was a fact long before the Scriptures were written. The sages of all times have apprehended spiritual truths in some degree, and so have been the beacon-lights of human history. Further, Mrs. Eddy speaks of reason as "the most active human faculty," and declares that in her own spiritual awakening "reason and rev-

elation were reconciled" (Science and Health, pp. 327, 110). We thus learn in Christian Science that the dicta of these two are to supply the immovable foundation of efficient faith.

If now it be inquired what contribution reason can make to this basis of progressive truth-seeking, it may be remembered that most people are more sure of their own existence than anything else; hence, prior to one's awakening to the authoritative counsel of spiritual intuition, the starting-point of his philosophy is likely to be the assertive "I am." Further, thoughtful people are no less certain that their existence is an effect, a fact that finds explanation only in an antecedent cause. The law of sufficient reason is mandatory here, and we are compelled by it to project a cause that is adequate to the explanation not only of our highest realizations but of our highest ideals and aspirations. One's sense of the meaning of life thus grows apace, for he finds himself identifying man, his own true selfhood, as the manifestation of one who is indeed "excellent in greatness."

Moreover, the wondrous beauty with which one is ensphered and inspired, and which must also be intelligently accounted for, speaks convincingly for the ideality of the nature of this source of being, an ideality which comports only with the kindness of Love, so that the "I am" which brooks no denial comes to be necessarily associated with a "Thou art" who is perfect in nature and altogether glorious. In this way we are impelled by reason to take definite steps toward a rational and satisfying philosophy or interpretation of things, and reach convictions respecting the nature and kingdom of God which are identical with the word of revealed Scripture.

Yet another confirmatory reconciliation between the conclusions reached through inductive reasoning and the revelations of Truth is found in the field of inquiry as to the nature of substance. Subjected to the analytical tests of the laboratory, the atomic stuff which has so long figured as the final fact has now given place to points where wondrous and inscrutable forces are manifest; and since in metaphysics force cannot be thought of apart from active will, it is seen that the deductions of the reason confirm that declaration of revealed Truth respecting the nature of substance which

Mrs. Eddy has phrased in the "scientific statement of being," namely, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

This reconciliation of logical thought with the declarations of spiritually illumined sense is a great aid to faith, and yet today as in the days of the founding of Christianity the verification of right apprehension through the annulment of the asserted laws of sin, disease, and death is imperatively demanded. St. James voices this demand when he says: "Be ye doers of the word, and not hearers only, deceiving your own selves. . . . For as the body without the spirit is dead, so faith without works is dead also." This demand is met today, as it was in the first century by the Master and his disciples, in the healing works of Christian Science, so that by the testimony of these three witnesses, reason, revelation, and demonstration, every questioning mouth may be stopped, every stalking doubt dispelled. Having thought the problem out from the basis of conscious existence, having found the resulting conviction in harmony with the revealed word of the Scriptures, and having proved even in modest degree for himself that the conclusions reached are true and adequate to the human need, every Christian Scientist has gained that mental assurance and spiritual uplift which ought and indeed does make his face to shine.

Theology as a theoretical disquisition did not exist in the early church; the simple, positive statements of truth were continuously verified by the disciples. Faith was then the joyous apprehension of demonstrable truths, and such it must become today. Apart from healing works the spirit of inquiry flounders interminably in the bogs of vain disputation, but reconciled with revelation, and confirmed by practical proofs, the activity of an enlightened reason may contribute continuously to the strengthening of faith, and make that corrective and stimulating appeal to human intelligence which has been so sadly wanting in the address of dogmatism.

Christian Science reconciles reason and revelation in the laboratory of redeemed experience, and this constitutes one of its great contributions to the satisfaction and salvation of men.

JOHN B. WILLIS.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME XXIII

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WISDOM AND FOOLISHNESS

SAMUEL GREENWOOD

THE remarkable discrepancy evident on the part of individuals and nations between their profession and practice of Christianity, indicates a profound ignorance of or indifference to the nature and demands of Christ's teachings, and nowhere is this more apparent than in the general attitude toward what is called evil. The great Teacher said of the devil, the supposed personification of evil, "There is no truth in him;" but some professed Christians of today, assuming to be wiser than their Master, argue that it is folly to denounce evil as a lie, not realizing that by believing it they are joining in the greatest folly of all the ages. The standard of Christianity which its Founder established is plainly not the standard of the schools today, else we would not have the astonishing spectacle of religious teachers and leaders defending the acknowledgment of a power besides God and believing this to be consistent with one's Christian profession.

The human race does not need a savior because it believes in God, but because it believes in something else, for this error of a belief in evil produces all the wrong conditions on earth. Whatever, therefore, prolongs the belief of mortals in evil, not only prolongs the struggle for salvation, but defeats the very purpose of the Christian religion. There is no doubt that the seal of approval set by religious teachers upon the belief that evil is a real power, has served to embed it more firmly in human consciousness and is mainly responsible for the lack of practical godliness among Christian nations. Evil has thus been permitted to carry out its delusions under the very eyes of Christendom, and mankind have gone on agreeing with it and submitting to it, instead of exercising their religious faith toward its overthrow.

Christian Science is sometimes criticized because it stands so uncompromisingly upon the absolute infinity of God, or good, that it denies

the reality of all that is unlike Him; but its critics have not hitherto offered a more Scriptural, scientific, or Christian platform upon which to stand. All thinkers will agree that until human consciousness is purified of its belief in evil, this consciousness will not become permanently harmonious or good; the problem, therefore, revolves around the question as to whether evil will be gotten rid of more quickly by admitting its claims than by rejecting them, that is by accepting the infinitude of good or by denying it. We stand either on the affirmative or on the negative side of this question, and our decision on this point, more than doctrines or theories, decides the genuineness and success of our Christianity. Few stop to reflect that to acknowledge evil as real is equivalent to saying that there are places in the universe where there is no God, a conclusion which the psalmist credits not to the wise man, but to the fool.

The inability of most critics to view this question from the standpoint of Christian Science is no doubt due to their educated concept of God as a circumscribed being, seated on a distant throne, taking little or no part in the affairs of men; whereas in Christian Science God is understood to be omnipresent divine Principle, variously spoken of in Scripture as Spirit, Love, Life, and Truth, and these cannot be considered as limited to a circumscribed being or locality. The dictionary defines Spirit, for instance, as "the principle of life," hence Spirit is not a person in the ordinary sense; and no one thinks of love, life, truth, as so many persons. These words, rightly apprehended,

serve to enlighten the understanding as to the real nature of Deity, whose animating presence is not more in one place than in another, but manifests immortality and goodness in all places alike. At the dedication of the temple Solomon said: "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, . . . behold, the heaven and heaven of heavens cannot contain thee." Can one who thus conceives of God conceive also of evil as existing in this omnipresence?

Where, then, shall evil be found, and where are the bounds of its habitation? If there is evil, it can exist or operate only where God has no power; that is, where good does not exist. Is there such a place? Is there a spot in the whole universe of being in the range of infinite intelligence, where it is not possible to find God? "Do not I fill heaven and earth? saith the Lord." Will those who defend evil as real, name a place where they are willing to admit God has no power? Will they name a place which they believe God does not fill with His divine presence?

The inspired writer said, "The fool hath said in his heart, There is no God," implying that only an utter lack of wisdom declares God's absence. The word fool, as sometimes used in Scripture, does not necessarily signify mental deficiency, but usually refers to a lack of right judgment. In the passage above quoted the word, according to Young's Concordance, means an "empty person," which sustains Mrs. Eddy's position in teaching that evil or error is but a negative sense, non-sense, or an emptiness of good. "Evil," she writes

in *Science and Health* (p. 186), "is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent."

"The wisdom of this world," said Paul, "is foolishness with God,"—and why? Clearly, because the so-called wisdom of this world rests upon the assumption that evil is as real as good. If not this, then what is worldly wisdom, since it denies the allness of God? Nowhere does the Bible indicate that there is more wisdom in believing than in disbelieving evil; while the "wise man" concluded, after long and sorrowful experience, that evil in all its forms is but "vanity;" that is, emptiness, or foolishness. Only an evil sense could acknowledge evil, for the sense of good knows it not. Even human reason will admit that if all mankind refused to obey evil suggestion,—and this is undoubtedly man's right,—evil would have no witness of its existence; in other words, that there would be no evil to see or to know.

One who knows the truth cannot be made to believe in error; a lack of knowing the truth is all that is capable of being deceived. It is folly, not wisdom, that listens to the lure of evil, accepts it, and suffers from it. It is the fool, not the wise man, who turns his back on good and deceived by a shadow calls it an evil man. God made man and the universe to manifest His glory and perfection; do we not, then, deny His omnipotence by believing there are evil men and evil things? What appear as these are but the shadows of

erroneous thought, the false concepts of mortal mind. If those who argue for the reality of evil would open all their thoughts to the light of good, would they still expect to find evil anywhere? God's wisdom consists in knowing good only; and if we would be "wise unto salvation," we should seek this wisdom until nothing but good is real to us.

St. John clearly points out that evil cannot appear where God is, when he says, "God is light, and in him is no darkness at all;" and again, "The light shineth in darkness; and the darkness comprehended it not," showing that evil is but a state of unbelief in Truth, or a truth-empty belief. A world-wise mortal, with eyes closed to God's allness, argues in behalf of evil; while another in the same place, enlightened by divine wisdom, sees only good. The mortal seeing of evil does not make it something, any more than a similar attitude would make darkness appear to be something, since in both cases the coming of the light destroys this false evidence.

Mere academic discussions of this subject are, however, profitable only as they lead to practical betterment. Simply to deny evil does not destroy it; this is accomplished only as good actually enters consciousness and mortals "cease to do evil" and "learn to do well." The important question is, Are we cherishing a place in our thoughts where conscience would say there is no God, no love, no goodness, no divine attribute? Do we watch against the danger of playing the fool by forgetting that nothing is real but God and His manifestation?

TRUE TREATMENT

LOUISE KNIGHT WHEATLEY

A TYPEWRITTEN paper, unsigned, but purporting to be part of the association address of a teacher of Christian Science, was once handed to the writer of this article by a student of the same teacher. As I had always had the utmost respect for the understanding of Christian Science which this teacher possessed, the paper was accepted eagerly. "Why, it is practically a treatment," I cried delightedly, glancing it over; to which the other student agreed. Right then and there I should have known enough to hand the paper back, instead of proceeding to study it at every available moment.

Then the thought came, "How good God is, always giving us just what we need!" I had been praying for more light, and this seemed to come as a direct answer to prayer. The force and vigor of the clear, concise declarations of truth filled me with joy, as they came pounding along, one after another, like the boom of the surf along some windswept beach. They lingered in memory to such an extent that unconsciously they were made use of in my own mental work, for they somehow sounded better than the more simple statements of one's own formulation. It is true that there was no appreciable difference in the results of my work, but I kept persistently on; for how could one afford to neglect this wonderful opportunity to gain new knowledge? When the time came to return the paper, I was so reluctant to give it up that per-

mission was asked to make a copy; and it was not until actually seated at the typewriter ready to begin the work, that a vague, uncomfortable feeling began to take possession of me that there was something wrong in so doing.

Like a mariner in uncertain waters consulting his chart, the Manual was opened. Upon looking over the Table of Contents to see if there was not some counsel which might fit the case, attention was arrested by the words "Formulas Forbidden," and accordingly Article VIII, Section 9, was earnestly read: "No member shall use written formulas, nor permit his patients or pupils to use them, as auxiliaries to teaching Christian Science or for healing the sick. Whatever is requisite for either is contained in the books of the Discoverer and Founder of Christian Science. Sometimes she may strengthen the faith by a written text as no one else can." The dictionary then showed that the word formula was derived from a Latin root meaning "form or model," and that "a set form of words" was one of its definitions. As the paper practically contained the "form or model" of a Christian Science treatment, as before agreed, it therefore constituted a formula, so there was obviously nothing to be done but to hand it back without making a copy of it.

Then the struggle began, for it is often easier to take a position than to hold it, as most of us know. Perhaps the argument hardest to meet was the belief that something had

been lost. Personal sense argued that those clear, beautiful statements of Christian Science had come in direct response to an honest prayer for more light upon the heavenly pathway, so how could it be right that I should have to give them up? Yet all the time, amid the turmoil of these rebellious questionings, there ever dwelt, deep down in the heart, the knowledge that no Christian Scientist could possibly lose anything by being obedient to our Leader's counsel. I knew there was an explanation somewhere, and finally found it in drawing close enough to God to understand His ways a little better. They are surely not as our ways, and although prayer had certainly been answered, it had not been answered in the way at first supposed; for the light had come, not because I had received the paper, but because of my willingness to give it up.

Mrs. Eddy once directed a student to pursue a certain course, although neither one at the time knew why. The student obeyed, and later on the reason was made plain. Then Mrs. Eddy wrote (*Miscellaneous Writings*, p. 158): "Now, after His messenger has obeyed the message of divine Love, comes the interpretation thereof. But you see we both had first to obey, and to do this through faith, not sight." When Jesus healed the man who was born blind, it was not the clay placed upon his eyes which did the work. In fact, after the clay was on, he was bidden to go and wash it off; and we have no record that he received his sight until he obeyed. It was only when, in obedience to the Christ-com-

mand, he went to the pool of Siloam and washed, that he "came seeing."

While the writer of this article does not presume to interpret Mrs. Eddy's expressed judgments for any one else, this experience is chronicled in the hope that it may help some one who may be going through the same testing-time. With this end in view, some of the beautiful lessons are herein given which resulted from continued study of the by-law above mentioned, as well as the two which directly follow it. The first blessing lay in the fact that the study of Science and Health was taken up with greater earnestness than ever before, a deeper appreciation was gained for the marvelous technical ingenuity of the chapter on Christian Science Practice, and for the first time the practical impossibility of turning it into a formula was seen. The next blessing was a clearer realization that it is not what one says, but what he understands of what he says, which constitutes genuine Christian Science treatment.

No two persons would probably give a treatment exactly alike, because no two persons can ever approach a given subject from exactly the same point of view. One person's treatment might sound like a series of well-directed blows from a trip-hammer, while that of another might fall as gently as dew upon some starlit night. Yet both would heal. Why? Because it is Truth that heals; the mode of Truth's expression is largely a matter of temperament and education.

Some one once said that the reason the servant of Elisha lost his axe was that it was not his in the first place.

As soon as he saw the axe-head disappearing in the water, he cried out, "Alas, master! for it was borrowed." A borrowed treatment is a good deal like a borrowed axe; its very unfamiliarity renders it so cumbersome that it soon loses its usefulness. It is realization, and not rhetoric, that heals. Did not our Master once warn his followers against "vain repetitions," such as the heathen use? A Christian Science treatment should be individual, spontaneous, free, and joyous as the song of a bird; for when all is said and done, is not a Christian Science treatment only a glad song of rejoicing because there is nothing in all God's world which is outside of His loving care?

A little girl of five, who had been brought up in Christian Science, once bumped her head so sharply against the edge of a table that the four grown persons in the room with her at the time, stopped talking and looked at her. No one spoke, and for an instant the child herself stood quite still, with her eyes shut; then with a shake of her curls she said, "It doesn't hurt," and went quietly back to her play. Not once did she even put up a hand to feel the injured place or to rub it; so far as she was concerned, the incident was over. A few minutes later she went to one of the company, and putting two little arms around her neck, whispered, "You know God's here." That was her "treatment,"—her very own, and not a borrowed one. Is it any wonder that from the heart of the one who listened there went forth a silent petition that her own mental work might in time approach in simplicity, in purity, in childlike faith, the meas-

ure of that baby prayer which had proved its efficacy by instantaneously healing?

Here it may be asked, What of the teacher who wrote the paper, and the student who passed it along? In the first place, perhaps no teacher of Christian Science ever wrote it. If teachers of Christian Science are like most persons, things are occasionally laid at their door of which they are quite guiltless, and a document such as the one described would not be accepted as reliable evidence by any court of law in the land. As a matter of fact, this teacher actually did deplore the circulation of such papers, because they so largely distorted what he had said and credited him with statements which he had not made.

There should be no slightest tinge of condemnation in the thought of any one for either teacher or student. A teacher cannot be held strictly responsible for everything his student may say or do, and the student who passes along an unidentified paper, usually does it in perfect good faith, only with the purest desire to share his concept of Truth with some one else. "Therefore thou art inexcusable, O man, whosoever thou art that judgest." When Peter once became concerned as to what John was doing, or going to do, Jesus gently inquired, "What is that to thee?"

The great question for Peter to decide is, What is Peter doing? The great question for each one to ask himself is not, What is somebody else doing? but, What am I doing? In the writings of our Leader the world has been given a system of demonstrable, pure, divine metaphysics, a

revelation of the allness of Mind and the nothingness of matter. Clear as some crystal mountain stream, its waters cleanse and heal. Yet that element in the carnal mind which would ever pervert all that is good, seems tireless in its efforts to adulterate this pure stream by ways and means to which even Christian Scientists themselves sometimes unintentionally lend their support.

Floating along with the popular current of the times are often found little so-called "helps" to the acquirement of Christian Science, written by persons who invariably forget to sign their names, or to give other tangible evidence of authorship. We take them in, these innocent looking things, and hide them away in desk-drawers and forgotten pigeon-holes, and make believe that we do not care much about them. Truly, mortal existence is one continuous state of self-deception! Mrs. Eddy once wrote, "It is foolish to declare that you manipulate patients but that you lay no stress on manipulation. If this be so, why manipulate?" (*Science and Health*, p. 181.) In like manner, each one may well ask himself, If I care nothing about these vagrant writings, why keep them?

It is a priceless privilege to be placed in a position where one has to decide which he loves better, the cause of God or himself. "For the Lord your God proveth you, to know

whether ye love the Lord your God with all your heart and with all your soul." If every Christian Scientist in all the world would quietly close his door as these nondescript little craft come floating down the stream, they would soon cease to come.

And the wonderful part of it all is this: when the door is once shut, and the one who for the moment believes, perchance, that he has lost something by so doing, goes back to his place, and with a sigh again picks up the Bible, "our sufficient guide to eternal life" (*Science and Health*, p. 497), he will find that a very strange thing has happened. It suddenly dawns upon him that he now has nothing left to illumine that Book of books, and to make its teachings plain and practical, simple and satisfying, but the demonstrable statements of Christian Science. Here it should be said that even these should never be regarded or used as formulas, for their real purpose is to spiritualize thought, and thus lift the student into "the secret place," there to commune with divine Mind, the source of all real inspiration. As this realization comes, a sense of gratitude so deep takes possession of his consciousness, that as he once more opens those dear familiar pages and begins to read, he quite forgets to feel sad because a little scrap of paper is drifting slowly away and disappearing in the distance.



All is of God that is, and is to be;
And God is good. Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by the ill.

Whittier.

“THE COMING OF THE SON OF MAN”

FRANK H. SPRAGUE

THE vivid description in the twenty-fourth chapter of Matthew, in which “the coming of the Son of man” is linked with an appalling array of tragic events, has given rise to no end of speculation and controversy among theologians. Interpreted materially, the scenes portrayed in this word-picture seem to disclose the avenging hand of a God of wrath. And yet, in the light of our Lord’s teaching concerning the Father, it is inconceivable that the mission of the Son (whom the writer of the epistle to the Hebrews describes as “the brightness of his glory, and the express image of his person”) should be fulfilled in meting out retributive justice to an unregenerate people.

What possible relation could the Master have recognized between scenes of turbulence and disaster and the coming of the Christ, whose earlier advent had been heralded to mankind in the angelic strain, “On earth peace, good will toward men”? Certain it is that the Messiah’s message was one of peace and blessedness, but the harmony his gospel held out was of the kind which comes through realizing the spirituality of creation; and such harmony has no kinship with a materially based sense of peace, comfort, and complacency. “I came not to send peace, but a sword,” he declared to the thought which was seeking happiness and contentment in beliefs which at bottom contradict the Principle of eternal harmony.

The legitimate effect of Truth’s activities must always be to promote

harmony and blessedness; it is only resistance to the truth that causes discord and suffering. The Founder of Christianity taught and proved by his works that evil and discord are not created or supported by any law of God, but are phenomena of the carnal mind, or, as Mrs. Eddy terms it, mortal mind. The logic and demonstration of Christian Science show, moreover, that this carnal type of mentality springs from the fundamentally wrong supposition that there can be such a thing as intelligence and power apart from God, good. From this it follows that the varied manifestations of evil can be radically destroyed only as their metaphysical source in the erroneous belief which supports them is reached and corrected.

The individual mortal mind, or mortal man, is but a specific development of the one fundamentally false sense of being, even as the branches and leaves of a plant grow from a common root-stock. Consequently, when the leaven of Truth, working in the mass of mortal consciousness, begins to disintegrate the lie of belief, its power is felt in some degree by all mankind, regardless of local or personal distinctions. Spiritual sense, the real man, welcomes and responds to the call of Truth; material sense, the suppositional adversary, rejects and resists the divine message. As the “still small voice” of spiritual truth penetrates to the substratum of mortal consciousness, the foundational beliefs of existence on a material basis are shaken with such

violence as to produce the tremor of a general mental and moral earthquake. In *Science and Health*, (p. 224) Mrs. Eddy declares that "the world feels the alterative effect of truth through every pore."

Every practical Christian Scientist has abundant witness that the prophecy of the coming of the Son of man is even now being fulfilled in the reappearance of the Christ, Truth, as the healer and savior of mankind. And as in certain individual cases of healing the regenerating power of Truth is at first attended with an aggravation of symptoms, so today, as the silent appeal of spiritual Truth impels mortal thought to seek a change of base, a commotion of elements is felt on the surface of the world's affairs at large. The demonstration of Christian Science, corroborating the teachings of Jesus, is touching the claim of error in its lowest register; hence the repetition on a larger scale of the phenomena which the Master outlined with reference more specifically to local occurrences then impending.

Mrs. Eddy writes: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. . . . Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding" (*Science and Health*, p. 96). The long-deferred awakening must come as a shock to the unprepared thought. The suicidal madness inherent in mortal mind develops a sudden climax when exposed to the searchlight

of Truth. The coming of the Son of man, the human apprehension and assimilation of the divine idea, is the signal for latent forms of the suppositional claim of evil to come forth and array themselves, in belief, against the real activities of being.

Although heedless of the full spiritual significance of the event, the world at large is already beginning to awaken to the coming of the Son of man. Human concepts are expanding in a phenomenal degree, thought is reaching out toward an apprehension of the spiritual idea, scenes in the drama of mortal existence are shifting with increasing rapidity, limiting conditions are being left behind, and the door of achievement is opening toward undreamed of developments. The unrest, ferment, and clashing of elements in the industrial and political world bear witness to the impelling influence of Truth in forcing a readjustment of human ideals, motives, methods, and issues, from a spiritual basis.

Have we sometimes fancied that, in the final encounter between Truth and error, Christians would be spared the testing experiences of an earlier period, that mortal mind would abandon the modes of materiality and evil without a decisive struggle, that the latent beliefs of carnality, selfishness, depravity, would dissolve without an organized show of resistance? On page 97 of *Science and Health* Mrs. Eddy says, "It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion."

The courage and consecration of apostles and martyrs of former times are a perpetual challenge and inspiration to modern Christians to take their stand boldly for the cause which makes for the understanding of God and His idea. The rapidly multiplying reform movements of the day, in which men and women are ready to surrender comfort, fortune, popular esteem, and even their lives, in the interest of human betterment on a moral or oftentimes a merely material plane, are but harbingers of a yet higher and more permanent

order of society based on spiritual understanding.

What, then, is the watchword of the hour? In the language of the Master, "Let them which be in Judæa flee into the mountains;" let the dwellers in the realm of material self-satisfaction seek refuge in the fastnesses of spiritual demonstration, in the consciousness of Truth which cannot be invaded by suppositional error. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

CONTINUITY OF DEVELOPMENT

MARY I. MESECHRE

ONE of the commonest phases of limitation to which mortals submit unresistingly is the so-called law of arrested development. On the one hand we may behold stunted and imperfect bodies, from whose eyes look out rebellious and imprisoned mortals, groping vainly for a solution to their age-long problem; on the other, we are confronted by those of attractive and well-nigh perfect physique, whose blank, unseeing stare attests mental vacuity. When is superimposed upon these deplorable conditions the resigned acceptance thereof, by the beholders, as the will of God, either by reason of His inscrutable wisdom or as punishment for the sin of "this man, or his parents," one who has gained ever so slight a perception of the "good, and acceptable, and perfect, will of God," marvels that the stones seem to remain silent, and that the universe does not cry out in unceasing protest against such blind sub-

mission to this crowning superstition of the ages.

"The time for thinkers has come," Mrs. Eddy writes in the Preface of *Science and Health* (p. vii), and can any one reasonably doubt that any thinker throughout the history of the world has failed to question the goodness, the justice of the Almighty, even though at the same time bowing despairingly beneath the belief that His will had sorely afflicted the thinker's self, or one of his nearest and dearest? Can any conceive of the hopeless petitions that have been uttered with the longing that in some miraculous way they might be heard and heeded at the throne of the Most High? Is it possible to fathom the depths of darkness into which the unanswered seeker plunged when the heavens remained brass, and the conviction became a certainty that the god upon whom he had called was, like Baal, asleep, or on a journey?

Into the chaotic gloom of the primeval world God uttered the creative word, "Let there be light," and with hushed voices we read that the mandate was obeyed, "and there was light," despite the seeming darkness upon the face of the deep. To the vision of the historian came successive periods of light and obscurity, of longer or shorter duration, until in the prophetic days the light had become so darkened through the false beliefs and unbrotherly acts of mankind that only occasional faint gleams gladdened the weary eyes of those who strained their vision in that twilight of the world.

Almost the light seemed to fail utterly; but since God hath not left Himself without a witness at any time, we find this concept of light fostered and taught by all the many seers of Israel, and in every age did the receptive heart welcome and cherish the teaching. Thus are we brought to the dawning of the sacred star that heralded the advent of the Christ and the humble birth of the babe Jesus, who was to show unto a benighted world the light that lighteth every man therein, and through whom was to be demonstrated that "the light shineth in darkness" and the darkness hath never overpowered it.

Of all the Master's many wondrous utterances, those with respect to light are of most boundless meaning; namely: "Ye are the light of the world,"—how, except as we are reflectors of the luminousness of Him in whom is no darkness? "Let your light so shine,"—become so transparent that naught of self shall remain to hinder your reflection of the divine

light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light." "Take heed . . . that the light which is in thee be not darkness,"—exercise care that you are actuated by right and uplifting motives.

By reason of the world's baneful rejection of the light, a long, weary, and bitter period of darkness ensued, through which the light penetrated so faintly that even the hearts and the faith of the strongest believers were near to failing. Only now and then was vouchsafed some signal proof that God still lived and regarded His eternal covenant with the sons of faithful Abraham. Then there came a time when was fulfilled the prophetic word of Isaiah, that "darkness shall cover the earth, and gross darkness the people,"—when the world and its peoples were enveloped in the hideous night of materialism, and on all sides was echoed the verdict of the fool, "There is no God."

Vainly did those for whom generations of righteous forebears forbade such blasphemy, endeavor to stem the rising tide of doubt, skepticism, and atheism. Their puny efforts seemed but mockery, when all mankind to some degree joined in the repudiation of those hoary doctrines that had been weighed in the balances of earthly justice and found sorely wanting. Inevitably the pendulum of belief swung to the other extreme, and to the age of Puritanical fanaticism succeeded the age of materialistic liberty and license.

But "unto the upright there ariseth light in the darkness," and again was the drama of creation unfolded to a weary world. The mists which hitherto had obscured the face of our heavenly Father were dispelled, revealing to humanity man's right of sonship with its inseparable heritage of all good, with the sole provision that he shall seek "first the kingdom of God, and his righteousness." We are told in *Science and Health* (p. 504) that "the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously." For the past fifty years the world, at first with snail-like slowness, but latterly with greater rapidity, has been emerging into a perception of that light which has never failed since the first daybreak of creation, when "the morning stars sang together, and all the sons of God shouted for joy."

Perhaps the most wide-spreading of the numberless benefits which the teachings of Christian Science have offered to mankind, is emancipation from the shackles of the belief that God is alike the author of good and of evil, that He is equally responsible for blessing and bane,—that belief which impugns the justice of a wise creator and denies the love of a tender Father, and to which is to be attributed the lack of mental and physical development which has thwarted and hindered the earthly progress of mortals. Nor has mankind alone reaped the benefits of this continued breaking of limitation, but the whole world is sharing in the increasing freedom from bondage.

New discoveries in the realm of physical science, the elimination of

waste in manufacture by the utilization in by-production of materials long rejected as valueless, the conservation of energy in countless ways, the enactment of laws for the betterment of wage-earners and labor conditions in general,—all these attest growth in varying degrees. They point to the goal where floats the standard of God's eternal fatherhood and man's eternal brotherhood, so long regarded as a Utopian emblem of something "too good to be true," but which Christian Science, in its reversal of all erroneous beliefs, proves so good that it must be true, since its truth upbears the Master's declaration of the inevitable unity of God and man, to be made manifest as "one fold, and one shepherd."

The vision of man's inalienable heritage was clearly recognized by Mrs. Eddy. This is shown on page 244 of *Science and Health*, where, in contradistinction to the Shakespearian delineation of man as passing inevitably from helpless infancy through an all too brief period of imperfect development to senile decadence, she sounds the death-knell of this too commonly accepted doctrine and heralds a brighter day, by "assigning to man the everlasting grandeur and immortality of development, power, and prestige."

All men have willingly conceded the grandeur of "development, power, and prestige," while in the same breath lamenting their fleeting and evanescent character. The attribute of immortality, however, in connection with any one of the trio had apparently never been considered as even a distant probability. On the other hand, their certain reversal by

reason of changing circumstance was accepted as the irony of fate, and submitted to with more or less grace according to the completeness of the belief that God's ways are inscrutable and not to be questioned.

It is not at all possible to measure, save by their increasing gratitude, the boundless freedom, the limitless possibilities, the wealth of opportunity, which has thus been presented to and is constantly unfolding before the enraptured apprehension and intelligent comprehension of those into whose darkness this word of light hath shined. These are they who had long sat in the prison-house of false belief, or who had wandered hopeless, faithless, despairing, in the land of the shadow of death, at once fearing and longing for its false promise of peace. We are told in the Scripture that "out of the abundance of the heart the mouth speaketh." In the face, however, of the mounting realization of what God hath wrought through the selfless devotion of one gentle woman, the influx of gratitude overpowers speech. Indeed, the abundance of the heart often finds its sole expression in the silent consecration of thought and life to the accomplishment of that immortal development of which all mankind are capable through Christ, and to which we are inspiring summoned and encouraged.

The liberation from bodily ailments and from mental infirmities affords ample reason for gratitude and rejoicing, and many there are from whose hearts ascends the continual incense of prayer and praise to God on this behalf. But there is another class among the beneficiaries

of Christian Science, less readily recognized perhaps, yet none the less sincere in their acknowledgments. The bondage which engulfed them was no less galling because of its intangible nature; the tortures to which they were subjected produced quite as keen suffering, and the ensuing scars were fully as deep, as though literal scourging had torn the throbbing flesh.

"These are they which came out of great tribulation,"—out of the stress of circumstance that long denied the possibility of desired advance along recognized avenues of progress; out of the more subtly enervating influences of personal renunciation of those lofty purposes and high aims which had served to foster hope and to nourish faith, and whose forced abandonment renders the mistaken mortal the unresisting prey of doubt and its more deadly sister despair; out of the paralyzing conviction of irremediable solitude in the midst of the multitude, with its well-nigh intolerable burden of unrecognized ideals, of ignored improvement, of unrequited effort. "These are they which have come" humbly, gratefully, surely, "into the glorious liberty of the children of God," and who, steadfastly refusing to be again entangled "with the yoke of bondage," are daily and hourly more fully conscious of the immeasurable freedom into which they have been ushered through the gracious ministrations of Christian Science.

To this immortality of development no material concept or condition can interpose any hindrance. Every seeming obstacle is transformed into a further opportunity

for the manifestation of the eternal capabilities of man in the image and likeness of his Maker; every suggestion of failure or insufficiency is superseded by the inspiring consciousness of the divine energy fully adequate in every emergency. Thus,

despite the insistence of the limiting beliefs of time and place and circumstance, of heredity and environment, mankind is surely and steadfastly progressing unto "a perfect man, unto the measure of the stature of the fulness of Christ."

SPIRITUAL POWER

JOSEPH W. REYNOLDS

STRANGE as it may seem, Christian people in their thought have always given more or less power to evil. No matter how firmly they may have declared themselves to believe God to be omnipotent, yet their fear of evil has deprived them of man's God-given dominion over error. This dominion Christian Science reinstates today, and so proves to us how true are these words of our Master: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." The Master demonstrated the truth of these words, and taught his students how spiritual power would enable them to overcome the serpentine tendencies of the carnal mind. None knew so well as he the subtle nature of evil, and that only spiritual power could enable him to uncover and destroy it.

Through this same power Mrs. Eddy unmasked evil for our age, and though she tells us that the "metaphysical mystery of error" (Miscellaneous Writings, p. 223) at first defied her, yet in *Science and Health* she summarizes evil in terms which undo its mysteries for all time. In adopting the term animal magnetism as the specific designation for all evil,

Mrs. Eddy gives a new meaning to old words. This term, upon first thought, may arouse a sense of mystery, yet it is a phrase that draws from under cover the hidden nature of error as perhaps no other two words could do. The word animal covers the whole range of mortal thought, and the word magnetism designates its nature. Since animal is that which has to do with fleshly belief, and magnetism that which attracts or influences, we see that whatever obsesses mortal thought with materiality is both animal and magnetic. Animal magnetism stands for all the wilfulness of the carnal mind; for anger, fear, sin, disease, and death; for all that makes for misunderstandings and injustice in political, social, and individual experience; yet because this term is so comprehensive, so simple and definite, a right understanding of it removes both fear of evil and belief in it.

When we learn through the study of Christian Science that it is belief in evil which is both the evil and its asserted power, we have solved for ourselves the supposed mystery of evil and found a sure way to gain dominion over it. From the standpoint that belief is an assent to a proposition, or the acceptance of an

assertion as real or true without positive knowledge or absolute certainty (see Webster's dictionary), evil as a belief has no positive knowledge to sustain it. Shorn of the ignorance and mystery that enshroud its erroneous suppositions with the darkness of fear, has evil anything left with which to secure belief in it? Surely it is not strange that the uncovering of error should destroy our belief in evil, and it is from this belief, and never from the reality of evil, that we need to be saved.

To illustrate: It is a belief in a ghost, and not a ghost, from which the frightened child needs relief, and it is only an understanding of the unreality of the illusion that is required to remove the belief in ghosts and the unnecessary conditions resulting therefrom. So also with the Israelites; it was not the plagues, but the belief in them, from which they needed escape. "Evil thoughts and aims," we read in *Science and Health* (p. 234), "reach no farther and do no more harm than one's belief permits." Thus, to overcome the fear of animal magnetism we must cast out erroneous belief by assenting only to such assertions and accepting only such thoughts as we understand to be true, and let us remember that we understand only what we demonstrate.

If we accept the Scriptural statement that God made everything, and "behold, it was very good," we must also accept the statement that "without him was not any thing made that was made." The nature and supposititious activities of evil can therefore be carefully analyzed and exposed without fear, if we will but

remember the while that we are simply analyzing and exposing baseless beliefs, not facts. We look into all the beliefs of evil only to learn their nothingness and to escape from their deceiving temptations. Because error controls us just so long as we believe in it, we must never carelessly or indifferently ignore any false belief which would claim a place in our consciousness; but, instead, subject it to the analysis of spiritual perception, wherein it is disclosed as mindless, lawless, and harmless. In this way we can courageously and wisely handle animal magnetism, not by looking for evil or giving it power, but by subjecting every false belief to the scrutiny of our knowledge of good.

When evil thinking is indulged for ulterior and diabolical purposes, the injury which the evil thinker would plan for another, harms himself more than it does others, for evil can neither abide in consciousness nor operate in it without poisoning it. Therefore, he who would argue in a certain way with regard to certain persons or situations, believing he could thereby produce certain results which would conform more or less to the arguments employed, would become so self-deceived as to fall into the snares he had laid for others. His wrong intent would not only directly injure his own consciousness, but be projected into his affairs, and he would thus become the victim of his own malicious purposes.

By its very nature every form of animal magnetism is self-excluded from truth and from any activity in a consciousness which is filled with truth. This accounts for the inevi-

table self-destruction of evil, because when it fails to find admittance to consciousness it has nothing to live upon and is destroyed by its own punishment. When, however, we refuse to yield or assent to evil thinking, and instead fill our consciousness with spiritual thoughts, evil has been destroyed within and we are safe from the pressure of universal or specifically directed evil from without. Thus it is that consciousness is freed from the supposed magnetic attraction or influence of animality; freed from the beliefs of sin, sickness, and death.

Because Christian Science uncovers animal magnetism as nothing, even as it exposes every phase of its subtle forms, it is not strange that those who are still bound by evil involuntarily attack the purity and goodness which Christian Science imparts. Not that those same individuals do not desire the good of Christian Science, but the error by which they are governed does not desire it, because Christian Science means its destruction. Animal magnetism is never a person, place, or thing, though it would use these for tools and channels; hence it is never persons or nations that we war against, but the false beliefs that call themselves persons and nations. Erroneous thinking is evil's method of keeping men mortal, as every wrong thought is in itself an element of mortal bondage. A single wrong thought harbored makes one a partner with animal magnetism, and opens the door through which a horde of evils may enter and increase the bondage. When hate is arrayed against hate, or any form of evil

against another form of evil, this is only a combat of false beliefs, which is bound to result in disaster. Only by holding firmly to the opposite of evil can we receive the ideas of Truth, and so gain the spiritual dominion which destroys error.

Manifestly animal magnetism can find no channel except an unguarded consciousness through which to act. With its constructive methods Christian Science industriously guards consciousness by uncovering evil's deceptive nature and putting in its place that which is true. For example: *The Christian Science Monitor*, a newspaper whose "object," as our Leader has said, "is to injure no man, but to bless all mankind" (*The First Church of Christ, Scientist, and Miscellany*, p. 353), is a channel for only wholesome news, and is thus closed to the evils that too often flood the press.

The editor of the average newspaper frequently becomes a channel for and victim of animal magnetism. When he believes in and publishes as true something which is false, he is unconsciously practising animal magnetism, and when wilfully publishing what he knows to be false, he is maliciously practising animal magnetism. The reader is also the channel for and the victim of animal magnetism to the extent that he believes in or assents to whatever falsity he reads. If the press of a certain section, nation, or of the world, either innocently or wilfully, features some form of erroneous thought, it may throw the thought of that section, nation, or of the world, into a convulsion of mortal belief which will be disastrous to great

numbers who ignorantly become victims of that evil; therefore, when we consider the tremendous influence of the press, and how through it the many may become victims of evil, we see the great responsibility of printing only that which will uplift.

Christian Science has come to remove the veil of evil, to uncover its claims to personality and expose its awfulness, even as we are assured in the ninety-first psalm: "The young lion and the dragon shalt thou trample

under feet." There is nothing to fear, no matter how great the mountain, how dark the cloud, or how strong the tempest, for animal magnetism with all its boasts and plottings can never break the spiritual power of God's laws which command, "Thus far and no farther." Today, even as when he talked with the disciples, the Master counsels, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

THE SPIRIT OF GIVING

M. ETHEL WHITCOMB

A CHRISTIAN SCIENTIST once said to one who was bowed by sickness and sorrow, "Gain the spirit of giving, and soon you will say it is sweet to live."

"But I have no money to give away," was the sad reply.

"You misunderstand," answered the Scientist; "there is a giving far higher than that of money. Have you no smiles, no kindly words, no encouragement or love to give away?" Then she repeated these words of a poet:—

One smile can glorify a day,
One word true hope impart,
The least disciple need not say,
I have no alms to give away,
If love dwells in his heart.

The Scientist spoke from her own experience, for when she turned to Christian Science she was bowed with a disease from which *materia medica* offered no release. Added to this weight was the burden of mental depression, and her heart cried out for light. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the textbook of Christian Science, she learned

for the first time that the creator of all is a tender Father-Mother God, who always has bestowed, is now bestowing, and ever will bestow, in ceaseless mercy, all good upon His loved creation. Her part then, she saw, was to open her consciousness to receive the bountiful health and good that God is ever imparting. How can this be done? she prayed; and divine Love gently whispered, Through giving. But, she thought, how can this be the way, for I have always been glad to give everything that I could to help the poor. The answer flashed across her thought in these words from the Scripture: "Though I bestow all my goods to feed the poor, and . . . have not charity [love], it profiteth me nothing."

Here is the giving that acquaints men with the loving heart of Christ,—the reflection of divine Love to every child of God. With this demand in thought, the Bible and Science and Health had a new meaning. Eagerly and joyfully this beginner studied them, to learn the way to heal

and uplift others, while her own heart opened to receive the healing balm of divine Love, and she found herself well without knowing when the healing took place. This transformation had come through the study of these books alone, and thus was fulfilled the Master's promise, "Give, and it shall be given unto you."

Healing is always gained more quickly by those who seek Christian Science because they yearn to find from its teaching how to live more helpful, giving lives; for when thought opens to give, it is in the right attitude to receive the riches which God is forever imparting. Selfish inactivity is the opposite of the spirit of giving; it cannot hope for health, because it is the mental stagnation that leads to disease. Nothing is too small to give, if given in love. How many times, when the way has looked dark to some honest man or woman, have the clouds lifted through a loving word of encouragement, or through cheer received in a letter or by telephone, or perchance by simply a brotherly grasp of the hand given on the street or at church.

The man who has awakened from the dream of self-interest never says "Good morning" to his fellows as mere form, for he desires to impart helpfulness through every word, and this noble desire causes even his simplest greeting to bless. George MacDonald wrote, "If instead of a gem or a flower we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give." He who is giving the angel gifts of good will and loving interest in the welfare of all, who

is never self-centered or indifferent to others' good, is approaching the true standard of giving.

The moment a heart is illumined by the light of Love in Christian Science, it becomes a giving heart, for Love and giving go hand in hand; where one is, the other is sure to dwell. Henry van Dyke beheld this fact and wrote, "Love is not getting but giving." On Wednesday evenings, touched by this spirit of Love, Christian Scientists are everywhere giving testimonies of their healing and of their gratitude to the Father, the infinite giver, that they may inspire the hopeless and the suffering who attend these meetings to seek refuge in the same God of good.

The spontaneity and gladness with which Christian Scientists all over the world give toward the building of churches, further proves that they are learning that giving is living. They do not consider it a sacrifice, but a sweet privilege to give abundantly of their material goods that they may prepare a place for the sick and weary to find health and joy from the outstretched arms of Christian Science. They have heard the call of Truth, "Freely ye have received, freely give," and with conviction they repeat the words of the hymn (Hymnal, p. 134): "True, the heart grows rich in giving." Mrs. Eddy counted it joy to give her all to heal and to uplift tired humanity, and the fondest prayer of her heart was that all Christian Scientists may be willing to do likewise. In her Message to The Mother Church for 1900 (p. 2) she says of the right thinker, "He earns his money and gives it wisely to the world."

Happy indeed is the man who realizes that "of him [God] and through him, and to him, are all things;" that he owns nothing, for of divine Love all comes, and in the service of divine Love all belongs. With David he says, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." The man who thinks that he is a personal giver, that he is generous to give so much of his substance, has not a glimpse of true giving. He who touches the hem of Christlike giving, knows that supply, intelligence, life, wisdom, all are in God, and that man is the radiant transparency through whom Love's bounty shines. The poorest man on earth is he who does not share with others, who has not learned the meaning of the words of Richard Trench:—

For we must share, if we would keep
That blessing from above:
Ceasing to give, we cease to have,
Such is the law of love.

True giving is invigorating, restful, health-giving, uplifting; while withholding is weakening and depressing. "Blessed are the cheer-givers," wrote Henry Ward Beecher, "for they shall be called the sons of the morning." How like a fair morning they are, radiating light and helpfulness to all! The consciousness of the true giver is ever inspired with love and glows with praise; his motto is reflection, not absorption.

The giving heart is never touched by self-pity; it never believes that it is having a hard time; it is never critical or sensitive. How can it be? It knows nothing but to give, and in

humility and joy ever seeks to learn more from the infinite source of good, that it may have more to give, knowing that of its own self it can give nothing. Wherever one meets a giving heart, he feels its warmth; it has something cheerful, something kind to say; there never comes from it a bitter or a depressing word. With Christlike love it rejoices in the good of others more than in its own. Like the bird ever singing its song, the same to the heedless as to the listening ear; like the flower ever exhaling its sweetness to the ungrateful as to the grateful, so the giving heart exhales the perfume of its tenderness and love to all; it never stops when others are not appreciative, but unceasingly gives, because it reflects the giving heart of Love.

To forget one's relation to others is to walk wearily in the lonely, unilluminated path of selfishness; to live in active remembrance of the highest good of others is to walk joyfully in the illuminated and inspired way of God. Of such a one the Master said, "He that followeth me shall not walk in darkness, but shall have the light of life." The man who reflects the spirit of giving never tarries in the valley of depression. Conscious of his unity with divine Love, he greets each morning with a song of gratitude to his Father for the opportunities for giving that await him during the day. He never frets or becomes irritated at his work; drudgery is unknown, for to him work means divine service, and like the Master he declares that he "came not to be ministered unto, but to minister."

What an illustration of true giving was the life of Jesus! He went

to the mountain to commune with his Father, that he might gain more of the bread of heaven with which to feed the hungry and world-weary multitude. Our only record of him from boyhood is one of giving; wherever he went, whatever he did, he was animated by the sublime purpose of giving. To some he gave the tender word of compassion, to some he gave the needed rebuke; only healing words ever fell from the lips of the world's most unselfed giver. To him giving was recreation and rest; it was the song of his life. It is as natural for God's man to give as for the sun to shine. Why? Because divine Love is ever imparting or giving, and man, His forever likeness, reflects his Father's sweetness and love of giving. This is man's rich heritage.

Writing of man identified with universal good, Mrs. Eddy says that he may reply to the inquiry, "What am I?" with "the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing" (The First Church of Christ, Scientist, and Miscellany, p. 165). To impart, or give, then, what Mind is bestowing, is man's reason for existing,—and what a glorious reason it

is! What holy hope thrills the heart of the one who realizes that the man of God's creating is able to perceive, utilize in his own experience, and impart to others the spiritual ideas that are forever passing from Mind to man! Spiritual perception, utilization, and impartation constitute the reality of being, true giving and receiving.

Peter and John set an example for all in spiritual giving, when at the gate of the temple they said to the man who had not walked from birth, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Here we have the highest exemplification of the spirit of giving, for they gave what each man owes his brother,—even the recognition of him as God's own image, for such Christly perception heals and saves. Today at the gate, longing to enter the temple, are millions who are weary of heart and crippled. What holier purpose can animate one's life than the pure desire to abide so in that Mind "which was also in Christ Jesus," that we may be able to impart to them the gift of God, and say in the life-giving words of old, "Rise up and walk."



Let us, then, labor for an inward stillness,—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!

"Christus," *Longfellow*.

HOW?

REV. LEON G. MILES

THERE is something inherently good in human consciousness which craves expression. To finite sense one may appear to rejoice in iniquity, impurity, and untruth, but penetrate the mask of indifference and pretension and you will find one who is weary of his sin and failures. Read his thought, hidden it may be even from his own clear consciousness, and you will find the burden of his desire expressing itself in the words of Job in his longing to appear before God: "Oh that I knew where I might find him! that I might come even to his seat!" Ask the individual why he continues to live in lust or poverty or vice or failure, and he will tell you that his one reason is that he does not know how to live otherwise.

This is true not only of those who live in the "submerged" world, but also of men in every stage of mental and moral development. Multitudes who are living clean, honest Christian lives according to their highest present ability, are craving the fulfillment of lifelong ideals; but the ideals seem ever to elude them, so far as practical demonstration of them is concerned. From sermons and poems, from glimpses of sturdy character, from Bible study, and from meditation, come visions of power and achievement; but after repeated failures in attempting to turn these visions into character, the conviction grows that while the chosen few may dwell in the inner circle, the ordinary man must be contented outside. Nevertheless, they are not contented.

They continue to question how peace and success may be found, and grope on through the darkness of sense and the confusion which surrounds them, ever asking: How can I be good? How can I know that God hears my prayers? How can I distinguish between truth and falsehood? How can I attain unto my ideals? These and similar questions insistently challenge all religious leaders, and too seldom do they receive satisfactory answers. We are convinced that the unanswered "how" is responsible for much of the failure on the part of well meaning men and women. They have many of the ideals of the perfect life and a hearty desire to realize them, but for lack of instruction they try in vain to reach that which satisfies.

Christian Science meets the human need at this point. It not only gives men the highest ideals, it gives them satisfactory instruction as to how to attain them. It supplies their spiritual needs, guides them safely through intricate ways, and proves to them that peace and power and success are not given by divine partiality, but are the legitimate and inevitable reward of the earnest seeker after Truth; that "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). It gives new hope that God's will may be done "in earth, as it is in heaven," and it provides abundance of courage to continue the search for perfect life.

Here for example is a man (and there are many such) who has ac-

tually or practically given up his former habits of prayer. He has reached this prayerless condition reluctantly, for he realizes that a prayerless life is a godless life, and he is secretly ashamed. But what else could he do in honesty? Praying brought no joy within, no spiritual illumination, nor was it productive of outward signs of God's favor. His "Teach me how to pray" was submitted to many, but no one gave the desired instruction. A new day dawned for him when he realized that "desire is prayer," and that "the habitual struggle to be always good is unceasing prayer. . . . The longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mold and fashion us anew, until we awake in His likeness" (Science and Health, pp. 1, 4). To recognize God as ever present good is to pray; and to see in man and the universe only the expression of God, good, is to make the prayer effectual. A study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, makes plain the "how" of prayer, and its students bear glad testimony that prayer is not irksome or useless, but profitable and delightful.

A single other example: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." So Paul admonished his Galatian converts. "Even so," says many a good man, "but what shall I do with the flesh while I am walking in the Spirit?" It is a fair question, and the problem which it presents has proved a knotty one for all of us. Again it is a question of "how," and again it is Christian

Science which gives the answer. It remained for Mrs. Eddy to make clear in these modern times what was evidently known by many of Jesus' disciples in the earlier centuries,—that all "flesh" is but the expression of a false sense of being. Understanding that God is the only cause and that man is the idea of divine Mind, we see that the real man is purely spiritual. Reasoning logically from this starting-point, we find our concept of life becoming increasingly spiritual in our chastened consciousness. Giving attention only to this spiritually real man, the problems concerning the "flesh" disappear and the externalization of all that concerns us becomes harmonious. Christian Science teaches very clearly how to come into this consciousness, how to "walk in the Spirit," how to crucify the flesh.

Men still need to be taught what is good; but to be taught how to live the good that they already recognize as desirable is one of humanity's greatest needs at the present time. Here is the Christian Scientist's opportunity to serve his generation well. Many of his own problems have been solved and others are in process of solution. He is full of gratitude for his enlarging apprehension of the truth that makes men free, and his gratitude takes the form of kindly help to his perplexed friends. Understanding from his own experience that their trouble is due to ignorance of Truth rather than to indifference to good, he patiently bears with their mistakes and failures, at the same time guiding their thought until they too have found the way which is narrow and straight.

“A LITTLE CAKE”

IDA MITCHELL ROFF

IN Christian Science we learn that a condition of thought which seems to separate man from his Maker is indigenous to the material concept of existence and handicaps one at every turn. It makes him subservient to family traditions and associations, to inherited tendencies, to various physical weaknesses, to insufficient wealth or to undesirable abundance, to race, age, history. Where there is comparative freedom from these limitations, the individual may seem to possess unusual development along certain lines,—intellectual brilliancy, ability to accumulate wealth, inventive genius, or distinction in lines of art; but where he is notably bound by these limitations, we find sequent stupidity, sin, disease, and poverty.

Christian Science has come, as its greatest demonstrator proclaimed, to set the captive free, to break every yoke. In defiance of the material law which mankind has imposed upon the race, the Master broke these limitations for all who were willing to be released from their bondage. Nevertheless, it is impossible to leap out of these conditions at a bound; we must advance by progressive steps. The first step, however, is now possible, and the next step can always be taken in its turn without hindrance or delay.

When called upon to solve a problem in arithmetic, the mathematician will tell you first to state your proposition correctly, and then find the solution for it by mathematical rules. Likewise in spiritual healing, or the

right adjustment of any situation by the right adjustment of thought, the first step is to gain a correct estimate of the case, to diagnose the situation. To be able to do this, to uncover the mental ailment which estranges one from his birthright of dominion, may often require great courage, courage that is the result of the discipline which holds one up to a high standard of right thinking. It requires not only the scientific and metaphysical understanding which can discern the difficulty, but the humility which can separate it utterly from the personality concerned, and consider only the necessity of replacing the false with the true. Such humility succeeds in casting out of one's own eye the beam of self-consideration, which manifests itself as timidity, self-exaltation, or depreciation. It is the attainment of this humility, this release from the habit of considering a question from the standpoint either of myself or of thyself, and its study from a purely impersonal basis, which constitutes the healing demanded by the Master when he said, “Physician, heal thyself.”

While the mental practitioner recognizes and does not hesitate to talk plainly of human fetters in most of their specific forms, there is one kind of bondage that has scarcely been recognized for just what it is, and in regard to which a feeling of delicacy often ties one's tongue. This special bondage is the sense of limitation respecting the just expression of gratitude for benefits received through the

spiritual understanding and labor of another.

It is not difficult to trace all in-harmony, whether of the body, business, or family, to the fear of lack,—lack either of material possessions or of health, friends, or happiness; and to heal this fear the thought of both patient and practitioner must be set free. The prophet puts the case plainly: “Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord.” God’s work is the enactment of law; effect follows cause, and the human mind must be receptive to the divine and perfect ruling. When we recognize that the practical acknowledgment of gratitude and appreciation is not personal, but is the bringing of tithes into the storehouse, the contribution of a small part of our possession to the general good, it follows that our mental work and audible explanation should be mindful of this most essential condition in order that “the windows of heaven” may be opened wide to those who bring the tithes.

Elijah realized the practical working of this law when he healed the widow of Zarephath, releasing her from want during the time of famine. “Fear not,” he said, when she told him of the meager store at her command, “an handful of meal in a barrel, and a little oil in a cruse,”—all that stood between her family and starvation,—“but make me thereof a little cake first . . . For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail.” Elijah had the courage to make the demand because he had the conscious faith to make the immediate demonstration. Truth

understood is the only safe basis of requirement.

When we undertake to apply Christian Science that we may bring out a demonstration of its Principle, we know that we cannot heal a lack of health so long as we acknowledge it as a reality. Neither can lack of supply along any other line be healed while we hold to it as true and act upon it as true for ourselves and others. Jesus through his enlightened faith in the limitless resources at his command overcame this sense of lack in every kind of emergency, whether the lack was manifested as want of food or of wine for the marriage feast, or tribute money, or any other necessity; and we, with the understanding we have thus far attained, are called upon to overcome it whenever the opportunity arises.

While the demand is that all, whether rich or poor according to human standards, bring the tithes, yet like Elijah we must use judgment, consider the circumstances and the advancement of the thought that presents itself for healing. Elijah was dealing with a widow who had nothing upon which she could lay her hand but “an handful of meal in a barrel, and a little oil in a cruse.” To have asked her to provide him with a sumptuous repast of meat and corn and wine would have been absurd and presumptuous. Her thought had attained no such proportion of faith; but “a little cake”—that was possible from every point of view, and the woman was asked for no more than was easy of performance. He did, however, ask that she bake this little cake first, and thus make her thought receptive to God’s never-failing sup-

ply. He stated the law of Truth fairly and fearlessly. He knew that only ignorance or fear could blind her to the table in the wilderness which he saw so abundantly spread, and that his work was to turn her thought from this false, poverty-stricken sense, this abject slavery to a sense of limitation.

Scientifically speaking, we are under no law of lack, and to actual being no such law exists. We are living right now in undimensional, limitless freedom. Apart from this dream of poverty into which the belief of physical birth has plunged us, genius, health, wealth, and joy are unquestionably ours. It may be that some have become imbued more than others with materiality, have dipped deeper into the dream of material sense, and closed the thought more tightly against the light of living. In reality one man is not wiser than another, for wisdom belongs alike to all divine ideas. One is not healthier than another, for the inheritance of every one is health,—perfect, normal activity. Neither are some richer than others, for inexhaustible wealth is the common possession of all God's children. As man's birthright is unlimited good, one is not more just, more generous, more honest, more open-hearted than another; he is merely more awake to his ability and right to reflect divine qualities.

Understanding these facts in Science, are we justified in permitting continued darkness on this point, when we are in possession of the scientific demand and explanation which breaks this yoke of bondage? The necessity is that Elijah understand the law himself,—be capable of de-

monstrating its truth and definite in its application. He can trust God to supply the wisdom and the opportunity for making the matter clear to the understanding of those who need this healing at his hands.

It was the faculty for reading aright the human sense which came to him for correction that made Christ Jesus so effective as a healer; but he made no compromise, and he extended no unavailing pity which would admit the false position to be true and difficult to overcome. He blamed no one, accused no one. He took upon himself no responsibility of advising, exacted no promise, assumed no control. Nevertheless he did recognize the aggressive error, called it by name when necessary, and warned his patient against submitting to its false claim of power.

When a man who was having financial difficulties in his family came to him for help, asking that he speak to his brother in regard to dividing the inheritance with him, the Master replied, "Who made me a judge or a divider over you?" And then, refusing to accuse either one of injustice, he merely pointed out the form of the error that was threatening to come between them, although perhaps in different ways. "Take heed," he said, "and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The thoughts of the brothers were evidently centered upon their material property. Jesus knew that all adjustment is a mental process, and that material conditions merely evidence the facts of the mental attitude. To be sure one of these brothers may

have been more at fault than the other. From a human point of view, one may have been imposing, the other imposed upon. We know, however, that both were being imposed upon by the same error, the error of believing that such maladjustment could exist, that injustice is a reality and is powerful to rule out harmony. But whether the fault lay with both or with only one, the fact remains that the error of covetousness was threatening to destroy the peace and harmony of the family. When this error was overcome, when covetousness no longer controlled the thoughts of either, the human mind would be left clear and open, and so could discern the just arrangement. This was what both wanted; it is what every one wants, so that the vision may be opened to perceive the Principle governing the rights of all.

This occurrence illustrated the Master's scientific discernment of impersonal evil, and his method of handling and destroying it; but for an example of the effect of putting into practical operation the law of supply which meets our human necessity, before this supply is evidenced materially, there could be no more pronounced instance than the feeding of the multitude in the wilderness. When Jesus made inquiry as to the provisions available, he did not command the disciples to assure themselves that there was enough for them all on hand, but accepted a little store from a boy,—his "five barley loaves, and two small fishes." With as much confidence as if there had been carloads of provisions before him, he bade the disciples invite the people to make ready to be served.

He accepted God's abundant spiritual supply with never a doubt as to the inevitable recognition of its earthly symbol.

That this same law is applicable to God's abundant supply of health, finds a marked illustration in the cases of the healing of lepers. The old Jewish statutes provided that an offering be made as an acknowledgment of healing, whether for sin, sickness, sorrow, or any kind of discord. When one had recovered, he offered for (in return for) his cleansing whatever his circumstances permitted,—but always something,—always the acknowledgment must be made. So when Jesus healed the leper he sent him, in conformity to this ancient custom, to show himself to the priest, "and offer the gift that Moses commanded." In the case of the ten lepers, "it came to pass, that, as they went, they were cleansed." They however obeyed, and started to the altar with their gift in their hand before there was any sign of the healing.

The question naturally arises as to where these lepers obtained a gift, since they were outcasts from business and society, and none of the usual methods for acquiring such possessions were at their command; but we know that he who reflected divine wisdom and compassion without measure would never have asked of them an impossible thing. He must have acted upon the law implied in the words of Isaiah: "If ye be willing and obedient, ye shall eat the good of the land." It is ever so. It is not material means but willingness and obedience which are lacking, when one is ready to accept from an-

other without making a return. And as we reach the degree of development which enables us to lay down all materiality, we shall find ourselves ready like the Master to take advantage of all spirituality and to recognize its ever present symbol.

It is never the amount, according to material standards, which puts our human conditions under divine law, but the complete mental surrender signified by the gift. The "two mites" which to the woman who gave them were "all her living," brought more of blessing to all concerned than did the combined sum given by those who made merely a material offering "of their abundance." Having no belief in lack, this woman lacked nothing, and her spiritual plenty must, according to law, have brought all that she could possibly need.

The Jewish law, as well as our own sense of the fitness of things, recognizes that the expression of gratitude must be evidenced by what is immediately available; but this does not underrate either the good received or the value of the gift bestowed in exchange. Lifting our thought of both above the material symbol, we cannot estimate the blessing which has been received, nor limit the ability of either donor or recipient to express a full and just appreciation of it. To give or take what is available now, with a fixed expectancy of seeing the whole obligation fully and joyfully met, will enable it to be met over and over again. We keep ourselves and others in poverty by having the poor always with us in thought and in practice.

In the spirit of willing obedience

the woman of Zarephath baked first the little cake for the prophet. This rendered her thought receptive to his understanding of divine law, and opened it to the activity of never failing supply. She was enabled not only to provide an abundance for herself and her son, but she provided for Elijah as long as the famine lasted. She paid her debt in full. We all have the right to do this. Whatever starts the payment and opens the thought to the law of equitable exchange is but the beginning of the final and complete healing. No one is completely healed who has not adequately acknowledged his healing; a thing is not ours until we have paid for it, but it is the starting, the first effort, the initial step, that counts, and then, as a Greek poet has said, "the gods bring threads to a web begun."

The necessity for applying as did Elijah the law of plentiful supply becomes more and more evident as we advance in the study and practice of metaphysics. The professional practice of mental healing, where the process of scientific prayer that heals the sick, and not the time-honored pleading with the Almighty for material blessings, whether we have earned them or not, is very new. While we are accustomed to make an exchange for material remedies and for all material things, to follow the same method in metaphysical treatment is something to which we are not accustomed.

We are intensely practical in our desire for health, and rightly demand that it be made manifest in our bodily conditions; but when we accept physical results as the result

of metaphysical work, and are unwilling to acknowledge it by the compensation which we can make, we surely lack a just sense of proportion, and are transcendental beyond our present stage of growth. While it is Truth itself that does the healing, we have employed a fellow creature to make the declarations of Truth in our behalf, just as we would employ an engineer to plan the construction of a bridge which we had not the understanding to do without his planning.

Mortal mind, reversing everything, holds the false opinion that where labor is bought and sold the money exchanged for the labor is the rarer, the more to be valued, the more to be respected, side of the exchange; that the labor could more easily be dispensed with than the money; that the one who has given labor is under obligation because of the receipt of money, more than is the one who receives the labor for the money. As a matter of fact it is a fair exchange of values.

It may be true in some instances that the one who is devoting his time and thought to mental healing has plenty of means obtained from other sources, and that both he and his patient are right in thinking he can get along without payment for this specific labor of love. Maybe he does not need it as money, but as a symbol he needs it, and his patient needs to pay it. Each needs to put the scientific law of supply into operation, and only thus can he do it. He must take it for granted that the law exists, that he can come under its activity only by practically assuming its existence, and then he must

act accordingly. Only an active move on his part can make this law available for him.

Christ Jesus came healing the sick, casting out sin, and preaching the gospel. What was this gospel, this good news offered specifically to the poor, but the means by which they might be healed of their poverty? And who were the poor? Those who had comparatively little of material possessions? Not necessarily; but those who believed that material possessions constituted wealth, and who hesitated to use what they had, whether much or little, not realizing the infinite supply and believing that they could come to want. This thought leads men to accumulate an overabundance at the expense of their fellow men and hinders their scientific demonstration.

Had the Master's time and attention been given to the accumulation and management of a vast estate, could he have gained through successive steps the spiritual growth which enabled him to realize the presence of money, or wine, or food, or health, or happiness, whenever and wherever they were needed? What Cræsus with an unlimited bank account but without the understanding of ever present plenty could have fed the hungry thousands in the wilderness? Put the biggest moneyed man on earth in such a predicament and he would hold up his hands in the helplessness of poverty. It is the impersonal error of lack which belongs to material-mindedness that we are to take heed and beware of, and not the financial standing of debtor or creditor.

Every demonstration over the

sense of lack has been made on the basis of the law implied in the command of the Master, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" that is, recognize the supply requisite to meet your demand as here in Mind, that it is yours for the mere accepting of it, and the evidence of your mental attitude appears in a human sense of plenty.

Is it not the very simplicity of it that hinders its accomplishment? Like Naaman, do we not expect to be told to do "some great thing," instead of merely rendering obedience to the simplest of laws, a law made practical by its actual acceptance,—“Ask and ye shall receive”? Let us go, then, to the altar with our gift in our hand, prepared to offer for our cleansing. If we put it off until such

time as a great indebtedness may rest upon our shoulders in the hope of an overabundance of material supply with which to meet it, it will not come. A demonstration in this line is not made in this way. Every one has a little meal, a little oil,—it may be a very little, but lovingly put into circulation it is the beginning of abundance, of enough and to spare.

Christian Science is revealing to us the science of giving as inseparable from the science of getting; that even as we give we set in motion the thought that makes it possible for us to receive. On this point Love must finally open the eyes of such as see not, and teach us to heed, humbly, scientifically, selflessly, the confident demand of Truth, voiced by the prophet, "Make me thereof a little cake first."

BLESSINGS RECIPROCAL

MARY A. DAGGETT

IN Science and Health we read that "whatever blesses one blesses all" (p. 206); and what a joy it is to have proof of this truth in one's own experience, to learn that under the government of divine Principle what results in the best good to one also meets the need of another. One may avail himself of Love's unlimited, inexhaustible supply without in any way decreasing another's resources; indeed he rather adds to them by bringing out his own abundance. How different is this from the material sense of getting, which is possible only by taking away from others! Shakespeare had a glimpse of spiritual law when he wrote:—

The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that
takes.

The student of Christian Science knows that spiritual things are more than twice blessed; he learns that they are infinitely blessed, and that this spiritual law is applicable in all directions. A true thought held in consciousness brings happiness and healing to him who holds it. Again, this same thought expressed by the spoken word brings happiness and healing to another, and any one who has experienced it knows that the joy of the healed cannot excel the joy of the healer. The expression of truth

in the testimony meetings benefits a goodly number of individuals, while the written word, published in the Christian Science periodicals, reaches around the world,—and who can tell how great is its work? In every case, too, the giver is more richly blessed than those who receive.

The problem of supply is an important one, and one which every Christian Scientist has to solve sooner or later. The process of solving it certainly educates the human mind out of material ways and means into spiritual methods. We are trained step by step to look direct to God as our Father and constant provider. As God is the source of all supply, it is not material, and it can never be limited or even measured by material terms. There is an interesting distinction between the human sense of earning a living by our usefulness to the world and the spiritual sense of receiving from God day by day as a child from his parent. Both are legitimate, but the human sense is always subordinate to and dependent upon the spiritual sense.

In her Message to The Mother Church for June, 1900, Mrs. Eddy writes: "The right thinker works; . . . he earns his money and gives it wisely to the world . . . to him time is money, and he hoards this capital to distribute gain" (pp. 2, 3). But whence comes our ability and opportunity to work, to find that which God has intended for us? And how can we always be sure of a just remuneration for our work? In "Miscellaneous Writings" Mrs. Eddy says: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow:

it is enough that divine Love is an ever present help; and if you wait, never doubting, you will have all you need every moment" (p. 307).

"Never doubting"! How much has the writer pondered this phrase! What mental discipline and spiritual growth have been required to look away from all material ways and means and up to God, like a little child, knowing that He alone is our Father and Mother, who never suffers His child to lack, who never withholds any good thing. Then unfolds in one's thought the infinity of good, the vastness as well as the nearness of spiritual resources. On every hand, in numerous ways of which we have never dreamed, are God's instruments and channels for immediate relief and unmeasured provision. One is reminded of Paul's boundless benediction "unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

During the writer's early struggles with this problem there came an experience which was very enlightening, and it may be beneficial to others. A bill was due which seemed large and difficult to pay, to one in seemingly straitened circumstances. The creditor was a Christian Scientist, and he knew a little of the writer's difficulties. The thought then came that he might reduce this bill; but he did not. During the payment by instalments, covering a period of several months, thought began to unfold somewhat after this fashion: Why should he reduce his bill for first-class work? He had his expenses to pay, and he certainly earned

the price charged. If he reduced for one, he would have to do the same for others, and perhaps not be paid at all for part of his excellent work. This would not be just. He, being a good Scientist, must know that I, as well as other patients, am able to pay the full price, because I am supplied by our heavenly Father with all I need. How much kinder of him to know this truth about me, than to indicate that he thought of me as poor and limited, by reducing his price! He is seeing me as God sees all His children, and I am therefore abundantly able to pay this bill, and to do everything else in the same proportion. It is needless to say that the bill was paid, and that thereafter progress in proving my supply was more intelligent and rapid. Both debtor and creditor were thus blessed in the transaction, which was surely wrought out in obedience to Principle.

This same view of debtor and creditor is applicable to Christian Science patients and practitioners. Many patients have not yet learned

the lessons of Christian Science on this question, but the practitioner's preparation for spiritual healing has been costly in many ways and perhaps of long duration. His work is of great value to the patient and to the world. What a blessing it is to the patients to be healed of beliefs of poverty and limitation as well as of disease and sin! This can be done by the knowledge on the part of the practitioner that all are abundantly grateful, and able to make fair return, because being God's children they reflect divine Love, and therefore are unselfish and considerate; because also they are conscious of the substance of infinite good and have dominion over all the earth.

Surely all faithful and self-sacrificing workers are entitled to just remuneration, and both those who serve and those who are served are blessed in this practical recognition. According to St. Paul, again, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

THE FOURTH COMMANDMENT

HELEN E. FOWLER

THERE is in the British Museum in London a cast of a basalt stele, discovered in recent times among the ruins of Babylon, inscribed in ancient Babylonian characters, bearing the text of a code of laws drawn up about twenty-two hundred years before Christ, by Khammurabi, king of Babylon. This code of laws was based upon a large number of still more ancient laws and customs which had been in use for centuries. Many of them bear a significant resemblance to those of

the Mosaic decalogue, and thus serve to emphasize the fact revealed in Christian Science that throughout all ages in human affairs, divine revelation, control, direction, has been ever operative. There has been present an impartial and universal, though often forgotten, Principle of good, whose laws have echoed and re-echoed "from everlasting," and will continue to echo whenever human desire for rightness cries out for divine guidance.

This human cry for good found its

answer on Mount Sinai in a fuller revelation of the law of righteousness, revealed this time to Moses, the one man whose denial of the baseless claims of materiality had been sufficient to enable him to perceive and to impart these life-giving precepts, thus guiding the early footsteps of the children of Israel toward the promised goal of national and spiritual independence.

In the fourth commandment of this law we see that divine Mind sought to prevent this budding nation from falling into the sin of oppression, arising from self-indulgence and the desire for material aggrandizement, by which they themselves had been victimized, and the fatal results of which they had witnessed on their oppressors in the plagues of Egypt and at the Red sea. The provision of a regular rest day must therefore have been greatly appreciated by the Israelites after their hard experiences under the taskmasters of Egypt, whose greed, racial jealousy, and fear of the prosperity of the Israelites had imposed upon the latter conditions of labor which made rest days a practical impossibility.

To Jesus also this day of rest represented unmistakably Love's gift to mankind, as is clearly shown by his declaration that "the sabbath was made for man,"—words which directly contradict the false doctrine, resulting from ignorance of God, which tries to pervert a merciful and educational institution into a mere joyless, ritualistic burden. This institution of the Sabbath day, with the command relating to its observance, is indeed a striking instance of the truth so sententiously expressed

by Mrs. Eddy on page 494 of *Science and Health*: "Divine Love always has met and always will meet every human need."

There is no more beautiful example of the single goal of Love demonstrated, toward which the divine precepts always lead, than is expressed in the third clause of this commandment, in which mankind is shown one way at least in which to put into practice the law of man's being, wherein it is natural for him as Love's idea to reflect Love's qualities, by being tenderly considerate for son and daughter, man servant and maid servant, and even for the cattle or the stranger within the gates.

In studying this clause thought instinctively turns to the words on page 140 of *Science and Health*: "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death." Since this is the omnipotent Principle of man's being, the illegitimate laws of environment, education, or temperament possess no inherent power, and are therefore incapable of robbing any one of his ever present capacity of putting into practice his earnest desire to live the golden rule at all times and in all conditions of intercourse with his fellow men. If man is the image and likeness of God, who is Love, it necessarily follows that all his dealings must consistently bear the impress of Love-likeness. David had discovered and proved something of this immutable law of cause and effect, hence his declaration, "Thy gentleness hath made me great,"—hath made me abound. May

we not in true humility and in righteous judgment of ourselves rejoice in and take hold of this our greatness, our abounding love, and so prove by our gentle considerateness toward all our brethren that the divine Spirit is bearing witness with our spirit, that we are indeed the children of God, "heirs of God, and joint-heirs with Christ"?

In order that Love's gift of a Sabbath should meet human need in the fullest possible sense, its institution included the bestowal of special opportunities for learning more of the basic truths of being, of Life. Mankind was thus invited to emerge from the magnetism of belief of life in matter to feed upon the sustaining bread of spiritual instruction, which alone can reveal immortality,—life in Spirit, God. Humanity was given the opportunity of drinking freely of the water of divine illumination, until it should become in each one a well of spiritual perception, of healing knowledge, springing up into the demonstration of eternal life, experienced and proved to be the only real life,—the life in whose substance sin, disease, and death find no place, the life hid from corporeal sense with Christlikeness in God.

From the teaching of Christian Science we gain a more practical and wider sense of Sabbath observance. We learn that we may rise into such a complete and blessed communion with supreme, incorporeal being, that all sense of the separation between Sunday and week-day is blotted out, and there remains only the abiding consciousness of that perfect rest born of perfect thought-activity. This alone imparts a complete and

entirely adequate refreshment, counteracting all the weariness and the heart-burnings which result from absorption in material matters, a refreshment which no mere physical cessation from work can ever give.

That it is possible for humanity to achieve this perfect Sabbath observance, this uninterrupted communion with Christ, the spiritual idea of being, Jesus proved by the manner of his own Sabbath-keeping. In that delightfully natural incident of the gathering of heads of wheat on the Sabbath, against which the pharisaical spirit rose in such shocked rebellion, we learn how thoroughly Jesus understood and trusted the spiritual fact that man, loosed from the unnatural bondage of false education and doctrinal superstition, must manifest that innocent joy which springs spontaneously from a knowledge of his unity with his divine Principle, good.

It was this clear discernment of and unity with the good in his disciples which made it possible for Jesus to be their willing companion in the walk through the fields. His love in this very act of sharing their joy was communing with the Father-Mind, from whence that joy flowed. Thus, the bridegroom of spiritual understanding being with them, fasting became unnecessary and impossible, and joy immutable; as he told them on a later occasion, "Your joy no man," that is, mortal belief, "taketh from you." Joy, welling up from the personal experience of Immanuel, "God with us," is indeed safe from the aggressions and suggestions of a material sense of God, life, or duty.

The love which was large enough

to share without condescension in these little incidents of daily companionship, proved itself just as ready and strong to undo the heavy burden which eighteen years of disease had laid upon the bowed shoulders of "a daughter of Abraham." What a peace that Sabbath must have brought to her, and to the disciples who witnessed the power of the word spoken by one who knew the truth,—that the only laws enjoined by God are laws of love, laws of perfect, unlabored action. If we would bring our Sabbath observance up to the standard set for us by Christ Jesus, we must begin as he did, by having only one business, the Father's business,—by striving to clothe ourselves in the one pure garment of obedience to spiritual sense, "the ornament of a meek and quiet spirit," for this alone can fit us for partaking in ever increasing measure of the feast of scientific demonstration to which Love's Sabbath invites us.

In Isaiah lviii. there is promised a rich reward of delight in Truth, of dominion and sustenance, to those who, desiring that the Father's will alone should be done, can in the words of the prophet "honor him," not doing their own ways, nor finding their own pleasure, nor speaking their own words. Thus the word of God admonishes us to save ourselves from bitter disappointment and a rude awakening, by silencing every suggestion that would delude us into believing that the indulgence of material sense can in any way satisfy the hunger of the human heart, much less provide for the unfoldment of man's divinely bestowed spiritual capacities. Just here the benign pro-

vision of the fourth commandment comes to meet this great need.

If these simple words of the prophet were taken as a rule by which to measure the Christian's Sabbath-keeping, would there remain any instance of selfishness between employer and employed? Would there be any lost opportunities of hearing and learning more of the divine will? Would there be any pursuit of will-o'-the-wisps in place of the abiding joy of Christliness? Would there be any ungenerous talking, any bearing of false witness against God and man? Would there be any reading of contaminating literature? Would not all these enemies of mankind quickly pass away, these instigators of "wars and rumors of wars" between individuals and nations cease, when once the support of human desire was withdrawn from them? Would not the Sabbath of the whole universe be seen to dawn in freedom realized?

Let us remember that it is in the power of each earnest follower of Christ to use his own Sabbath as an instrument of righteousness to hasten this "day of the Lord," by the definite doing of the divine will,—Love's will, which includes whole-hearted, scientific self-immolation,—by letting go of every material sense of life and substance for himself and others, thus praying without ceasing, consequently healing without ceasing, and actively bringing into universal experience the benediction of a life spent in God. Would not this be letting "the peace of God," the unending Sabbath of God, keep our "hearts and minds through Christ Jesus"?

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, STAMFORD, CONN.

THE beginning of public interest in Christian Science in Stamford, Conn., dates back to January, 1902, when six people who had individually gained a measure of understanding of Truth's omnipotence and omnipresence, met in a private house and held the first Christian Science service. The following week a room was rented in the Burlington Arcade, in which the meetings were held for some time.

Interest in the cause of Truth continued to increase, and in June of the same year, when it became necessary to find larger quarters, Music hall, a small auditorium in the same building, was rented, and the society continued to hold services in it until February, 1904. On Feb. 4 of that year the post-office was destroyed by fire, and the authorities wished to rent Music hall for the post-office, as there seemed to be no other centrally located quarters where it could be installed. Accordingly the Christian Scientists very generously agreed to give up their quarters, and moved to Assembly hall, another auditorium on the second floor of the same building.

Through earnest work in demonstration of their understanding of Christian Science, which resulted in several cases of good healing, the membership and attendance at the services markedly increased. A charter was applied for, and the society was incorporated as a church under the laws of the state of Connecticut in March, 1906. The first meeting for

the organization of the new church was held Dec. 5, 1906, when the constitution and by-laws were adopted and officers elected.

When the call came to contribute to the building of the extension of The Mother Church, the Stamford church sent its entire building fund, amounting at that time to one hundred and eighty-two dollars. To this sum the Sunday school added eighteen dollars,—every cent in their treasury,—this making a total contribution of two hundred dollars. When the children were asked how much money they were willing to send to The Mother Church, they quickly replied, "All of it."

A letter was sent to Mrs. Eddy telling what the church had done, and in loving response she sent the following quotation:—

"Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

In 1907 a fine lot on Prospect street, one of the most desirable residential sections of the city, was purchased for the sum of sixty-five hundred dollars. A small amount was paid down to secure the lot, and the balance left on mortgage. Three years later, realizing the need of a more accessible place of worship, it was decided to build a church edifice on the site already purchased. The mortgage was paid off, and on Jan. 13, 1911, work on the foundation was begun. The corner-stone was laid in the early morning of March 28 with a simple service.

The edifice is constructed of hollow tile covered with a soft shade of cream-colored stucco. At the entrance four beautiful Doric columns of the same color support the portico. The auditorium of the church has a seating capacity of four hundred and eighty. The dignity of the

church edifice and the beauty and harmony of its interior decoration have been the subject of much favorable comment and universal admiration. The church is working earnestly to meet its obligations, and there is faithful, loving cooperation on the part of its members.

FIRST CHURCH OF CHRIST, SCIENTIST, GALESBURG, ILL.

CHRISTIAN SCIENCE was first brought to Galesburg in 1885 by one of its leading business men, who had been healed in Chicago of a serious throat trouble, and who brought home with him for further study the city's first copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through this case of healing and the reading of the text-book, several friends became interested in the new teaching and sent for copies for themselves. The following year a student of Mrs. Eddy located in Galesburg. Through the power of Truth a case of consumption which had been given up by the doctors was healed, as well as other maladies, and the interest in Christian Science grew apace.

For some time meetings where the Bible and Science and Health were studied and where cases of healing were talked over, were held in different homes, and finally one of the most interested of these seekers for the truth went to Boston in 1888 and took lessons in the Science of Mind-healing of Mrs. Eddy. Coming back to Galesburg, this student's home was opened to those who had become interested in Christian Science, and for two years meetings for study were held there.

In the summer of 1890 a hall was hired, and a Sunday school for persons of all ages was held on Sunday afternoons. This little school grew rapidly, and prior to its disbandment had some seventy members. By this time several different teachers had taught classes here, or in near-by towns, and in the next few years at least two different attempts were made to organize a church, but for some reason were unsuccessful. Nevertheless, the foundational work had not been without results, as considerable good healing had been done, and finally, in December, 1897, First Church of Christ, Scientist, Galesburg, Ill., was formed with nineteen charter members, at the home where so many had come into an understanding of Christian Science and studied its teachings together for so long. Though the church grew but slowly, a hall was hired for services, and it was also made use of later as a reading-room.

Second Church of Christ, Scientist, was organized in 1905, and met for services in the Universalist church on Sunday afternoons. As time went on it seemed unscientific to have two small organizations instead of one that was really strong and efficient, and in 1908 the members of both churches voted to disor-

ganize. All previous records were destroyed, and the members of the former churches reorganized as First Church of Christ, Scientist.

A building fund was soon started, and on Oct. 8, 1909, the property at the corner of Cedar and South streets, known as the T. J. Hale home, was purchased for seven thousand dollars. Some of this was cash, and the balance was procured from a home loan company. The lot is one of the finest in town, and its location is in the most beautiful part of the city. The house was remodeled, giving an audience-room which will seat one hundred and seventy, two reading-rooms, and rooms at the rear for a caretaker.

During the past three years there has been a steady and much more rapid growth, both in the membership and the outside interest and attendance, so that the seating ca-

capacity is at times taxed beyond its limit. The church is growing in other ways also. Testimonies of healing through the services are often heard at the Wednesday evening meetings. The Sunday school is likewise proving its utility through the good demonstrations made by its members. The distribution committee is active and has met with much encouragement in its work. The contributions of the last Sunday in each month are put into a building fund for the new church which will be needed soon.

The members rejoice in these proofs of progress which have been vouchsafed them, and are trying to realize daily that God's church is "the structure of Truth and Love; . . . that institution, which affords proof of its utility," as our dear Leader has so wonderfully defined it on page 583 of *Science and Health*.

FIRST CHURCH OF CHRIST, SCIENTIST, GOSHEN, IND.

IN the year 1898 a few residents of Goshen who had become interested in Christian Science met together for the purpose of holding Sunday services, these meetings being held in a private residence, with an average attendance of twelve. Services were kept up for about a year, and were then discontinued.

In the spring of 1900, however, the coming of a practitioner to this field whose entire time was given to the work, lent a fresh impetus, and in June, 1900, a Christian Science Society was organized, the first service being held June 27. The Sunday school was organized the following September and a comfortably furnished reading-room was opened to

the public. Much interest in the work was manifested by the members of this small association, all the expenses were promptly met, and in April, 1901, under the auspices of the society, Goshen enjoyed its first Christian Science lecture, which did much to break down the prejudice against and misapprehension of the teachings of Christian Science. This field has had the privilege of giving a lecture every year (excepting one) since its organization.

First Church of Christ, Scientist, was organized in November, 1901, with thirty charter members. The growth in numbers and the healing work continued to increase, and this has necessitated several changes in

location, each time into larger and more suitable quarters. For four years previous to the securing of a home of its own, the church occupied a suite of rooms on the second floor of the Spohn Building. Improvements have also been made in the reading-room, and the public library has been supplied with copies of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, together with subscriptions to the *Sentinel*, the *Journal*, and the *Monitor*, as the demand for these periodicals is continuous.

An advance step was marked when in 1914 the church purchased the residence at 111 North Fifth street, a very desirable location, and at once arranged for remodeling the building sufficiently to meet present needs, the

intention being to build a new structure on this location at some future time. Within a few weeks the necessary changes had been completed, and the first Sunday service in the new home was held on June 7. Although the work was not then quite finished, the Wednesday evening meeting had been held in the auditorium the previous week.

From its inception the church has endeavored to be faithful, even "over a few things," remembering the promise, "I will make thee ruler over many things." Its members, looking with confidence to Him who is their constant supply, rejoice in every progressive step that has been taken, in every lesson learned, and above all in the great sense of spiritual unity and growth in the various activities of the church work at this time.

FIRST CHURCH OF CHRIST, SCIENTIST, ASHEVILLE, N. C.

CHRISTIAN SCIENCE was started in Asheville, N. C., in the summer of 1897 by three people, who held services in their homes, trusting in the Master's promise, "Where two or three are gathered together in my name, there am I in the midst of them." This promise was fulfilled, for later in the same year a society was organized, with regular services, including the Sunday school, and a reading-room was opened. The work continued to grow so that larger quarters in which to hold the services were demanded.

First Church of Christ, Scientist, was organized July 26, 1899, and for the next eleven years a number of further changes in the place for holding services seemed necessary. In November, 1904, the church voted to send

its building fund as a Thanksgiving offering to The Mother Church. As the membership was small, the offering was large only in love, but it brought a clearer realization of infinite, ever present good, and local needs were promptly met. The desire for a home of its own and suited to its requirements was consummated when in March, 1905, the church purchased a desirable and centrally located residence property having a frontage of 120 feet on French Broad avenue, and on account of its elevation commanding a beautiful view. The location is one of the best, being on the crest of the ridge and facing Battery park and Margo terrace.

The house was changed to meet the requirements for services and the

reading-room, and dating from Sunday, Nov. 5, 1905, was used until the summer of 1909, when it was moved to the rear of the lot and work was begun on the new church edifice. In the summer of 1911 work had progressed to the extent that the Sunday school room was used for services.

The building was completed and Thanksgiving services were held in

the main auditorium in November, 1912. It was formally opened to the public at the lecture given Dec. 3, and marked an interesting epoch in the history of Christian Science in Asheville. While the work has seemed to be slow, it is progressing, and the members are trying to let this light set on a hill shine so as to glorify our Father which is in heaven.

FIRST CHURCH OF CHRIST, SCIENTIST, CALGARY, ALBERTA, CANADA

EARLIEST information as to the growth of Christian Science in Calgary, is to the effect that in 1902 a Christian Science Society was holding meetings in a hall in this city, with an attendance of possibly forty persons. In the summer of that year, however, owing to unfortunate circumstances the meetings were entirely discontinued. It was not until the fall of 1905 that meetings were again held in the home of one who had received healing through Christian Science in another city.

In 1906 public meetings were started and continued for a short time, but again circumstances arose which seemed to make discontinuance advisable. In 1907, however, a Christian Science Society was organized and advertised, a hall rented, and public meetings held. About a year later, some of the members of the society, thinking it would better advance the cause of Christian Science, organized as First Church of Christ, Scientist, Calgary, and held meetings in a hall of their own. In 1909 a member of the church erected a building for its use, but on account of the stress of financial circumstances the existence of the church and society in a small place was not found satisfac-

tory, and in June of 1911 amalgamation was effected.

Four lots in the best residential section of the city had been purchased by the society in 1910, and in the fall of 1911, as the building in which services were being held was sold, a portion of the basement of a large structure was erected on the back of the lots, in which meetings have been held ever since, although at the present time the capacity is frequently taxed to its utmost.

The first Christian Science lecture in Calgary was given in 1909, with an attendance of between two hundred and fifty and three hundred. These lectures were continued annually until 1912, when two lectures were given. This has been the annual practice since, with a continually increasing attendance.

In 1907 a reading-room was established, and after several moves has been located in its present quarters in the Canada Life Building. If the amount of literature distributed from this reading-room is any indication of a growth of interest in Christian Science in this city, the church has every reason to be grateful, for the sales this year are approximately double those of the previous year.

TESTIMONIES FROM THE FIELD

I CANNOT adequately express my gratitude for all that Christian Science has done for me, but I must not delay any longer in telling of my healing, as it may encourage others who are struggling with like problems. For eight years after the birth of my second child I had to wear a support on account of uterine trouble. I hardly knew what it was to feel well, because of chronic stomach disorder and excruciating headaches, while the least exertion tired me out. From time to time I tried to get along without the support, but invariably at the end of a few days it had to be resorted to again. After going on in this way for eight years, I had a bad fall on some stone steps, and then the conditions became so aggravated that I was seriously ill and the support was useless. I could not walk even a few yards without collapsing.

At this time I knew a little of Christian Science, but had not thought of trying it for myself. I went up to London to see a doctor who is an authority on women's complaints, and after an examination he told me that I was in a serious state, but there were two alternatives. One was an operation, and the other was to rest for six or eight weeks and have done gradually what would otherwise be done at the operation. He told me candidly that he could not promise that either of these treatments would permanently benefit me. On my return home I talked the matter over with my husband and told him that I had made up my mind to try Christian Science. I ar-

ranged for treatment from a dear friend who is a practitioner, and she took a long, tedious journey once a week to see me, and continued this course for several weeks. My healing was slow but complete, and for the past three years I have been perfectly normal, enjoying better health than ever before. Stomach disorder is a thing of the past, and the severe headaches to which I had been subject since early childhood are now practically unknown.

For the many physical healings I have experienced, and for the harmony and comfort that Christian Science has brought to me, I can never be sufficiently thankful. I am indeed grateful to Mrs. Eddy, who brought to us this priceless truth.—*Dorothy B. Bucknall, Tenterden, England.*

WORDS seem inadequate to express my gratitude for the many blessings received through the understanding of the truth as gained in the study of Christian Science. On Aug. 15, 1913, while I was engaged in helping to move a building down grade on wooden rollers, my right foot was caught under one of the rollers by the building suddenly moving ahead. The roller caught the side of the foot, pinning it to the ground, and passed over the ankle, causing very serious injuries. For a moment sudden fear seized me, for it seemed to mortal sense as if the foot had been torn off. Then the thought came that Christian Science could help me, so I declared the truth as best I knew how and telephoned a practitioner.

The foot was under the roller for eight or ten minutes before it could be released; then with some help I hobbled to the house and waited for the doctor who had been called. When she came, she slipped the ankle back into place, and said that as some of the bones were broken she would take me to the hospital for an X-ray examination and to have the bones set properly. She did not come again, however, until the third day after the accident, and then she took me in an automobile nine miles to the hospital. The bones were set the following day. The doctor at the hospital declared that the ankle would always be stiff and I would suffer a great deal of pain. I kept the Christian Science practitioner informed of my condition, and am happy to say that both of these man-made laws were broken. I did not suffer any pain at all, and that ankle is just as flexible as the other, so that I walk as well as I ever did. There is no lameness whatever.—*George S. Martin, Plainfield, N. J.*

I CAN never be grateful enough for what Christian Science has done for me. I know it is of God, everlasting Truth. This teaching was brought to my notice three years ago, when I was about to undergo an operation. I had always tried to live a Christian life, but found it of little comfort in time of trouble. I went to a Christian Science practitioner, who told me if I would be obedient I could be healed. Two weeks later the practitioner was called at five o'clock in the morning, as conditions were very alarming, and there was every appearance of my passing on

when he arrived. He declared the truth audibly for some time, and about ten o'clock a large fibroid growth came away, also a great amount of pus. In a few days I was as active as ever, attending to household duties.

With faithful study of Science and Health my strength and health returned, and I gained a true knowledge of God. This teaching solves both the physical and the financial problems of each day. I give this testimony with a heart filled with gratitude to our beloved Leader.—*Mrs. I. N. Bard, Cheyenne, Wyo.*

It has come to me frequently of late that I should send a hymn of thanksgiving and praise to the giver of "every good gift and every perfect gift" for the multitude of blessings that have come to me and mine since we first began to investigate Christian Science more than eighteen years ago. Truly it has healed and helped us many times, and has never failed when sought and applied in the way of God's appointing, as our dear Leader has taught us in Science and Health.

From my earliest recollection, the Bible was my dearest treasure, and I studied it assiduously. To be able to help mankind and to make the world just a little better for my passing through it was my constant endeavor. I was quite young when I became a church-member, and although there were some things I could not and did not accept, my dear pastor would simply say that after a while I would see things right. After graduating from one of the finest institutes in the South, I came home to St. Louis

and entered church work in earnest. My husband also was greatly interested in it, and gave to it what time he could spare from business.

I never knew a day's illness before I was married, but soon things began to change, and before long I became a nervous, fretful invalid, a burden to myself and my family. At times I would feel a little better, then drop into a worse state than before. My faith in God, as I then knew Him, began to waver, yet in my heart I felt that He would not forsake me, and I clung to the many helpful promises in the Bible. Had it not been for the tender care of my husband and the devotion of four dear children, I know it would have been easy to pray for death to relieve me.

When a friend one day lovingly spoke of Christian Science and invited me to the services, I frankly told her I did not believe in it but was willing to investigate anything that was Christian. The sweet sense of peace and love that came to me on my first attendance at these services can never be described. I not only recognized that there was health and harmony for me and mine there, but as I told my husband when he met me after service and we went home together, it was what we had been looking for all our lives. He smiled incredulously, but in a couple of weeks he was just as happy as I in this inspiring truth. Before long the children began to attend the Sunday school, and we were a happy family again. I was not healed immediately, but there was hope, and healing in prospect. The physicians had failed to relieve me of the pain and misery, but I knew my prayers

had been answered, and could now strive to attain that Mind "which was also in Christ Jesus."

We have been very happy in this saving truth as taught us in our wonderful text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whose patient, untiring, and devoted life and work we owe such a debt of gratitude as can never be paid. Many times we have been able to prove the truth of this divine Science, and so to live as to let our light shine into the dark places of earth. With David I say, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" My healing has been permanent. Today Christian Science means more to me, if possible, than ever before.—*Lena D. Jaccard, Kansas City, Mo.*

IN 1894 a dear friend told me that I could be healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began to read this book, and was indeed entirely healed. For sixteen years previously I not only had suffered from bone, lung, throat, and stomach diseases, but had been tormented by fear and worry as well. Christian Science delivered me from all these evils. It seemed more difficult to win my freedom from sin, but I am glad to say that through living in obedience to the instructions in our text-book, I can now shut out the sinful sense and allow the divine sense to rule. I am ever striving to learn the Christ-way. My first prayer was: "Lord, I put my hand in Thine. Wherever Thou leadest, I will follow." I am always longing to help others out of

darkness into the understanding of Christian Science, and to tell them of God. I thank God for the revelation of Himself through Christ and Christian Science. — *Emma Newcomer, Nappanee, Ind.*

CHRISTIAN SCIENCE found me in a very wretched condition, for I had suffered a great many years from a weakness which had developed into what is known as tuberculosis of the spine. I wore steel braces for over five years and lived as much as possible according to the physical rules of health. Two years previous to coming into Science I was treated by two different systems, but at the end of that time, all experiments having failed, I was confined almost exclusively to my bed. Breathing was very difficult, so that talking was practically impossible, and I could be up but a very short while at a time, if at all. Knowing of no possible escape from this condition, I indeed felt very miserable, and suffered untold pains unceasingly.

When Christian Science reached me in May, 1911, I was twenty years old. After two weeks' treatment I was able to continue the work for myself, with the understanding that the practitioner could be called whenever other help was needed. There was improvement immediately, and a continued gain right along, so that by the end of the year I could get around the house without the support of the braces. The next year the improvement was so great that in the spring of 1913 I took my first trip into the country on a bicycle, and am now free from all disease, with much to be grateful for.

Words cannot express my thankfulness to God, "without whose assistance we cannot succeed and with whose assistance we cannot fail." I am also grateful for the Science which makes Christianity practical.—*Svend Abel, Seattle, Wash.*

IN numerous ways I have been benefited by Christian Science; so also has my little son, who has never had anything but this truth for medicine. I have been studying Christian Science only about five years, although I have known of it and been helped by it since I was ten years old. For a few years, however, when maturing into womanhood, error urged its claim, and I seemingly turned away from spiritual things, until suffering and "the longing to be good and true" (Hymnal, p. 98) "brought the light again."

Some time ago we had a beautiful demonstration of the power of Truth. My brother, who is living with me, was thrown from a horse, and when discovered was apparently in a dying condition. The physician who was immediately summoned, pronounced his injury a fracture of the skull, and said there was no hope for him. When my husband, who is not a Scientist, informed me of the accident, he also asked me to telephone to a Christian Science practitioner, as he knew from the nature of the injury that *materia medica* could not save my brother. I did so, and the practitioner began work at once.

The accident happened about three miles from home, and before my brother reached us he had become partially conscious. The physician was dismissed, as we knew we

must rely on God alone. To materialistic thinkers this seemed a terrible thing to do, and it caused a great deal of unfavorable comment; nevertheless, the healing work went on steadily, and my brother was out of bed in a few days. This was a surprise to many people, for they thought that he would either pass away or be left insane.

For this healing I am indeed grateful; and I cannot be thankful enough to God for this truth as taught by Mrs. Eddy and put into practical use by so many sincere people. I am positive that as we all live this truth by loving more and becoming more meek and unselfish, all our needs will be met.—*Mrs. Marshall Levy, Beaver City, Utah.*

[Translated from the German]

I AM filled with gratitude for the blessings which have come to me through Christian Science. For years I was afflicted with bronchial catarrh. I consulted several physicians, but failed to find relief; rather did my condition seem to become worse. In June, 1913, when on the verge of despair, Christian Science was brought to my attention by a dear friend. I applied to a practitioner for treatment, and from then on felt relief, and presently was healed of hernia also. Through this teaching I have become a new man, and now feel regenerated both mentally and physically. I am daily striving to assimilate more of the truth, that my life may reflect more and more of harmony. I have already experienced many benefits in the management of my business, and am very willing to serve others in

explaining to them what Christian Science means and what it is doing for mankind.

I thank God from the depths of my heart for having led me to find this truth, and am also very grateful to our beloved Leader, Mrs. Eddy, for having opened for humanity this glorious way of salvation.—*Heinrich Raabe, Engensen, Kr. Burgdorf, Prov. Hannover, Germany.*

It is with a deep sense of gratitude that I send my testimony. Fifteen years ago Christian Science was brought to me while I was an inmate of the children's hospital in San Francisco, where I had been confined for nine years, suffering from hip disease. During these years I had undergone nine operations, some very severe, and I suffered intensely most of the time. Then a loving friend told me of Christian Science and of her healing. I became very much interested, for I had given up all hope of being healed through *materia medica*, having been pronounced incurable by the best surgeons in the state. I was facing another operation, which the doctor said I might not survive.

It was then, although I had expected to spend my life in the hospital, that I decided to leave and try Christian Science. With my friend's help, I removed to a private boarding-house and began the treatment. My first year as a student of Christian Science was very hard in many respects, and I was filled with fear and suffering all the time. The first error to disappear was my intense fear of God. How grateful I was to learn that He is Love, and that He had

never afflicted me with this painful disease. I had been taught that my sufferings were in accordance with the will of God, and were all for some good purpose.

At the end of the year I was so much better that I was able to enjoy many pleasures of which I had been deprived by illness, and was more free from suffering than I had been in years. Then came a period of mental laziness, when I did very little earnest study, and left the work to the practitioner. Five years later I found myself just where I was when I first took up Christian Science, perhaps even worse. My relatives were very kind, and when I became bed-ridden, at my request they called in a doctor, who performed a slight operation and wanted me to wear a splint. Again I had to decide between Christian Science and medicine, and as splints had failed me before, I chose Science.

In 1905 I moved to Berkeley and began earnestly to study Christian Science, but it was uphill work. There were many mental weeds to be rooted out, the outgrowth of my hospital experience, and many things to unlearn; in fact, seven years ago it seemed as if I were passing out. At this critical time I was asked by the Christian Science practitioner if I wanted a doctor, but I said that I did not, for I was sure God could and would heal me; and I was healed, completely though slowly. After twenty years' standing, the abscess disappeared at a time when it seemed to be at its worst. I had lost all fear of it. To me it had become a shadow without any reality or power, for I knew it was no part of God's child. I had

used crutches for twenty years and had never been able to lean the slightest weight on my hip since I had the first operation, three months after I entered the hospital.

Nine years ago one of the surgeons who had previously attended me at the hospital told a friend of mine, who was then under his care, that I was incurable, but it is now five years since my healing. Besides doing all my housework with ease, I assist my husband in his business. I walk about the house with great freedom and without a cane, although I still use one on the street because of a shortness caused by bone removal. The deficiency is, however, growing less all the time. My husband is also a student of Christian Science, and we are daily proving its power to meet the human need.

Does any one wonder that my heart is filled with thankfulness to God, and that I am grateful to our beloved Leader for the joy and freedom that has come to me? Yet this physical healing is not to be compared with the mental healing I have received through the study of Christian Science. Jealousy, resentment, envy, dishonesty, and the like have been shown up and cast out to a great degree. I have learned a little, and my sincere prayer is that I may grow to know more, of God's infinite goodness to His children.—*Camille Muller Williams, Berkeley, Cal.*

It is a joy to say I have had many proofs of the healing power of Christian Science. For about seven years I have been studying the Bible under the guidance of the Christian Science text-book, "Science and Health with

Key to the Scriptures.” During this time I have not been tempted to return to the old method of healing by medicine, or to any other method than that taught and practised by Jesus, and retaught and repractised by Mrs. Eddy. I realize now how insecure and unsettled my idea of God was before I came in touch with our Leader’s teaching and knew of her exemplification of the truth of what she taught. I am deeply grateful for her living ministry. I thought I loved God and the Bible, but the Scripture was not to me what our Leader has shown it to be,—an ever opening treasure of helpful counsel and healing.

I am thankful to God for the ever extending good made manifest in the world through the study and practice of the truth as taught by Mrs. Eddy. I have been healed of rheumatism, liver trouble, and many minor disorders; also of petty imaginings and criticisms. Although there is much to learn and much to overcome, I am grateful for the understanding I have gained of Christian Science. I am thankful to have learned through the study of Science and Health that the way in Christian Science is the way in Christ Jesus, demonstrable if we rely strictly on Principle and consciously “live, and move, and have our being” in God.—*Ida A. Periam, Grand Rapids, Mich.*

About seven years ago Christian Science found me dissatisfied with life, dissatisfied with myself, and attributing to my environment much of my unhappiness and limitation. It also found me struggling under a load of physical ailments. I was suf-

fering from a very painful disease, which kept me confined to my room much of the time. I had been afflicted with an unsightly and distressing eruption on the face for fourteen years, and was also subject to periods of physical and nervous exhaustion. Physicians were repeatedly consulted, as well as a specialist for the facial trouble, but with little temporary and no permanent relief.

Through the power of Christian Science every one of these troubles has now disappeared. Any one of these healings was sufficient to prove absolutely that Christian Science, as taught by Mrs. Eddy in our textbook, “Science and Health with Key to the Scriptures,” heals. My first healings were slow, and many times I wondered at this, knowing that I was earnest and honest in my search for Truth, but now it is clear why the error yielded so slowly. I was a person of strong will and weak physique, so called, and the study of another modern movement, though conscientiously practised, taught me to treat disease through my own will-power, which I now know to be the procuring cause of all discord and disease,—a false sense which ultimately brings about “confusion worse confounded,” as it did in my case. When it could no longer give me relief, I went back to *materia medica*, and after struggling along for some years under this system, in intense suffering I appealed to a Christian Science practitioner.

The first treatment and talk showed me that at last I had a gleam of the true light, as the practitioner patiently and lovingly gave me a clear understanding of Mrs. Eddy’s

great labor of love. I procured a copy of *Science and Health*, and from that time to this Christian Science has been my only physician and guide to happiness. It took patient, persistent work to know the real meaning of "Thy will be done." I know God's will to be the only will, that it is good, that it is omnipotent and supreme; but to live His will instead of the will I had tried so hard to cultivate, and to know the difference between His will and mine, took time and persistent examination of self and motives. On page 326 of *Science and Health*, Mrs. Eddy says, "Working and praying with true motives, your Father will open the way." Many times I have found by weighing my motives whether self-will or the divine will was leading.

I had studied Christian Science four years and had had many beautiful healings, but it was not until I found myself in "the valley of the shadow" that the true meaning of "Thy will be done" dawned upon my consciousness and I felt the "everlasting arms" underneath. It was then that I realized that God's will is life everlasting, and that all that can die is self-will and a false sense of life. As my awakening became apparent to those with me, I remember the practitioner's loving rebuke, "Well, you are still right here, just where God wants you to be."

Since this healing I have been able to demonstrate the truth for myself. Mrs. Eddy says, "Only through radical reliance on Truth can scientific healing power be realized" (*Science and Health*, p. 167), and I find that as I am able to realize one God, infinite divine Mind, one will, ever pres-

ent and active, I am able to prove God's loving-kindness in all ways. As the truth unfolds, bringing a clearer consciousness of the unity of God's creation, my thankfulness to the giver of every good and perfect gift, and my gratitude to our Leader, God's true messenger, goes out more and more in songs of rejoicing.

I have had many proofs of the healing and regenerating power of Christian Science. In every instance where I have been able to realize the ever present activity of spiritual law, the illusion of a material law or effect has been destroyed. I take this opportunity to express my deep gratitude for the Christian Science periodicals. Each has its definite place in our home. The *Sentinel* is much prized on Sunday; the *Journal* fills our leisure time all through the month; and the *Monitor*, since the first published copy, has been in our home silently doing its work, a constant reflector of brotherly love.—*Alice L. Periam, Grand Rapids, Mich.*

[Translated from the German]

FOR the benefit of the many who are seeking help in their need, I would tell of how I found healing in Christian Science. I suffered for many years with an internal trouble, which was diagnosed in various ways by the physicians, none of whom seemed to be able to define the real nature of the disease. The ever recurring pain resulted in a condition of great weakness, and as a consequence my nervous system became affected. Added to this I contracted a cold, whereby the trouble assumed such a serious character that it became necessary for me to put myself under the

care of a physician. My choice this time was a representative of "nature cure," so called, but after trying this treatment faithfully for six months, only my general condition seemed to have improved. Then I became acquainted with the teachings of Christian Science, and thereby gained new hope.

A Christian Science practitioner gave me several treatments, and with the gradual recognition that life and health proceed from God, my condition improved perceptibly. I regained my strength by degrees, and all my troubles were overcome through Christian Science. This wonderful proof of the power of divine Love caused my husband and myself to join the local Christian Science church.

Last year I was taken suddenly ill with an affection of the hip. I had not been watchful enough in the beginning, and presently the attack manifested itself so severely that I had to ask for help repeatedly. The more I tried to protect myself against this evil, the more it seemed to assert itself. The mental and physical disturbance seemed to make me lose my balance; but the thought came that as God never leaves us, we should never leave Him, and this inspired me with new courage. I was again able to think clearly, and to realize that nothing can separate us from God's love. My healing took place within ten days, and there has been no return of the trouble. Although I have gone through dark hours, I would not miss these testing experiences, for they were the very means of strengthening my trust that God turns everything to good.

We all may have experiences every day of the wonderful efficacy of spiritual healing, and in giving this testimony I am simply yielding to a sense of duty in giving honor to whom honor is due,—to God, and also to Mrs. Eddy for the work which she has accomplished in behalf of mankind.—*Frau Pezolt, Kirchenfeld, Bern, Switzerland.*

CHRISTIAN SCIENCE came to me at a time when everything seemed dark, and it brought unspeakable joy and hope. I was bitter and despondent, fighting for courage to go on with life. One by one I had lost several who were near and dear to me, besides being in financial straits and very unhappy. Although I had just fitted myself for a profession, I felt little inclination to use it.

I had heard of Christian Science and its wonderful healings, but it was not until all human help had failed that I turned to it for relief. The day that the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was loaned to me, I went away by myself with an almost breathless eagerness, sure that it had the message for which I had been longing all my life. I read for hours with the same intense joy with which a prisoner might read his pardon, for this book explained God in a way that I had always wanted to believe. I continued to read at every spare moment and began to see the way out of all my trouble. My heart warmed with love for every one, and especially for those who I thought had wronged me; in fact, the first thing I did was to write them to this effect.

Some weeks later I lost the use of my voice because of a severe cold. In my work as a teacher of expression this seemed very trying, but I knew that here was a chance to prove the power of Truth. A physician in the home where I was boarding told me that I would never have the proper use of my voice unless I submitted to an operation; however, I knew that God would heal me. In one treatment from a Christian Science practitioner not only was my voice restored, but it was beautified, and a sense of loss and sorrow vanished which before had seemed unyielding. I shall never forget the peace and assurance that flooded my consciousness when these words were quoted: "Son, thou art ever with me, and all that I have is thine." I came away absolutely sure that I could not lose anything that would not be replaced by good. I was also healed of chronic bowel difficulty, of severe headache, and other ailments, through the reading of Science and Health.

I have been very happy in my work, and old friends think me greatly changed. Then there have been many opportunities to see this saving truth operative in the lives of friends and pupils. I have been entirely healed of a sense of fear and nervousness when appearing in public, and have countless times seen this condition vanish from the thought of others and confidence take its place. I have recently had the privilege of class instruction, which has been an added blessing.

My heart goes out in unbounded thankfulness to God for sending to us in this age one brave and true enough to stand in the face of the

world's scorn and hatred, that she might make clear again to hungering humanity the straight path to peace which Jesus made so plain. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and it is this rest that the world is finding today in Christian Science. My one desire is that I may so live this truth that I may be found worthy to comfort others as I have been comforted. Each day unfolds greater good and larger opportunity. I have found an abiding peace and health.—*Mabel W. Dunham, Madison, Wis.*

My experience in Christian Science dates from June 28, 1913, when my son, then twelve years of age, was run over by an automobile and dragged under the machine for some distance. His injuries included a fractured skull, a gash over one eye, and also bruises on his body. He was rushed to the nearest hospital, where the doctors told us his case was hopeless and we might expect to hear the worst at any moment. We did not give up hope, however, but applied to a Christian Science practitioner, who was in the room only a very short time when the boy fell into a peaceful sleep and upon awakening was found to be improving.

In spite of the fact that the doctors gave us no encouragement, our faithful practitioner worked on, and God's wonderful truth prevailed. In a short time the boy was able to leave the hospital, and the doctors' further predictions that if he lived he would either be blind or his mind would be affected did not come true, for he is as sound as ever and a much

happier boy because he has learned the inspiring truth that God's protecting care and love is with us always and forever.—*Mrs. C. D. Young, Minneapolis, Minn.*

I FEEL impelled to write my testimony, and trust it may be accepted as one more witness to the truth contained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began the study of Christian Science a few years ago, and I can truthfully say I have been healed of severe headaches and rheumatism with the help of a Scientist. I have come into the light of the truth that makes men free. The more I learn of God, good, the more I want to know. I have also learned that in living and loving healing is realized, and in reflecting divine Love we have the "signs following."

For what I know of Christian Science and for what it has done for me I am truly grateful. I am depending on God alone for health and happiness, and know I will not be disappointed. I am trying each day to live the truth. Words cannot express my gratitude to Mrs. Eddy for Christian Science. Only as we endeavor to practise what this religion teaches can we pay our debt to God and to her whom He called to make plain to humanity the life and teachings of Christ Jesus. I am trying to gain the victory over self and to press on to a deeper understanding of the God who is "the same yesterday, and today, and forever."—*Sarah Hooper, Charleston, W. Va.*

WITH thankfulness for even a slight knowledge of Christian Science,

I will tell of benefits received. One Sunday, when returning from church, I was taken with severe pain in the back of the head and neck. I tried to declare the truth, but only grew worse. When I lay down, I could not raise my head without help; but I could go about when I got on my feet, although when I called for help my head was drawn to one side and was getting worse. Treatment was begun at once, and I was relieved. I went to work and studied the Lesson-Sermon for the next Sunday and read as usual. Although the cords did not relax for three days, I was made to feel and know God as all-power, for from the heel of my foot to the crown of my head I was free. In eight days there was no visible sign of the trouble and I am now as straight as ever.

My healing has been permanent, and since then I have been very free from any pain or need of healing. Every day there is that unfoldment which shows the many benefits constantly being bestowed on me, and my wish is that I may reflect God's work so that others may be benefited thereby. We are very thankful for our literature and for all that Mrs. Eddy has done for her followers.—*Oma T. Sproul, Bradentown, Fla.*

IN 1907 I seemed likely to become a hopeless cripple from sciatica and neuritis in their severest forms, but Christian Science healed me. All my life I had been extremely delicate, never able to do things other children did without some suffering. At the age of eleven I had what is called double curvature of the spine and was under medical treatment for

four years. Then followed ailments of all kinds; I was never absolutely well. The next serious illness was appendicitis, for which I was operated on, and that was followed by the ailments already mentioned, which at the end of three years left me practically crippled, with hardly any chance of recovery. There was one extremely painful operation which I tried as a last recourse.

I had just undergone this operation and was very ill indeed, when a friend who had recently been healed in Christian Science came to tell me about it. All she said was, "God does not want you to suffer." She could not have said anything that would have appealed to me more. As material pleasures seemed slipping away from me one by one, I clung more and more to God, and my one desire was to do His will at any cost to myself. I would have continued to suffer, had it been necessary, rather than gain my freedom through means that were not of God.

I could take no definite steps toward having Christian Science treatment then, as I was surrounded by doctors and nurses and was not well enough to study. I knew, however, that if it was God's will that I should not suffer, nothing could make me, so I just prayed daily to be led. Six weeks afterward, when I went away for a change and to try to take up my normal life, I became worse than I had ever been. All the ailments reappeared in their severest forms, and my eyesight failed for a time from a bad structural defect of the eye for which I was expected to have to wear glasses always. One night when the pain was unbearable from an attack

of sciatica, and I felt unable to battle any longer under conditions too strong for me, a sudden light seemed to come to my consciousness, and I knew that Christian Science was God's way and I could be healed by it. From that moment the pain left me and I could walk. For weeks after such an attack, as a rule I was unable to move my limbs.

The next day I went to London to see a Christian Science practitioner. She asked me if I knew anything of Christian Science. I acknowledged that I did not, but added that if God meant me to be well I knew I could be. She then explained to me what Christian Science is, and that through its teaching we could understand how to be free from our bondage to sickness and sin now. So clear was she on the point that I could be perfectly well from all these complaints now, that I removed my glasses and read *Science and Health*. I never put them on again, as I had no need for them. When I left the practitioner's house I had no doubt whatsoever that I could from that moment do all that a normally strong person should be able to do. In a week's time I was at my own home, playing tennis and being otherwise active, with no ill results and no fear of them. There were no backward steps from then onward, and I became perfectly well.

I would like to end my testimony with just this: Let none think their troubles too difficult for God's help, for man's extremity is indeed God's opportunity. My thankfulness to God for Christian Science knows no bounds.—*Margaret Paterson, London, England.*

I AM very grateful for Christian Science. In December, 1913, our baby, then seven months old, was taken suddenly ill. We at once called our family physician, who said the child was suffering from "telescoped bowels," and on the same evening advised an operation. The child could not endure the slightest pressure over the bowels and was having hemorrhages. The following morning we called an osteopath, whose diagnosis was the same as the doctor's, and he said there was no hope of a cure. About two hours later we had three physicians in consultation, and they did not advise an operation, as they said it was too late, for the baby could not live. Still not satisfied, we called two other physicians, one a surgeon, but they too said there was no hope without an operation and it might be too late for that. We took the baby to a hospital at seven in the evening. The physicians made the incision, but stated that it was too late to operate, for adhesion had taken place and the tissue was turning black. They also said that the baby might live two days.

A neighbor who was with us at the hospital then said, "Now that you have tried everything of which you know, why not try Christian Science?" We were willing to do this, and immediately called a practitioner. About two hours after the incision was made, the baby was brought home, and the practitioner arrived at the house about the same time. Her first words were the assurance that "man's extremity is God's opportunity." Treatment was given, with the result that before morning the baby's temperature was normal

and he was being fed regularly with no bad results, for God was taking care of him. From the time he was taken sick until the Christian Science practitioner arrived, he could retain nothing in his stomach and had had twenty-eight hemorrhages from the bowels, but after Christian Science treatment was begun he retained all his food and had no more hemorrhages. The bowels soon acted normally and the child was entirely healed.

Words can never express our thankfulness to God, and our gratitude to Mrs. Eddy for having made possible this understanding of man's relationship to his creator, God.—*Mr. and Mrs. Russell Hiles, Akron, Ohio.*

It is with deep gratitude that I give the following testimony of what Christian Science has done for me. While traveling over the country, going from place to place, I was subject to all the temptations that the world affords, and as a result I found myself in a very bad condition. I tried many remedies, but was unable to get relief, so turned to Christian Science. The practitioner was very kind to me; but I was a spiritualist at that time and would try to argue, even without reading what I was told to read, and at last concluded that Christian Science could do me no good. I then decided to go home, and after riding twenty-four hours without rest, arrived there, and stayed in bed for several days. I again tried *materia medica* for three months without much relief. Finally I wrote to a Christian Science practitioner in a near-by town,

and on receiving an answer, I went to see her and had a long talk. This relieved my mind of so much worry that I placed my case in her hands. I began to improve at once, and in three months' time was able to take a trip on the road.

Many discordant conditions have been overcome in the three years that have passed, and I am indeed thank-

ful to God for the many blessings received, also grateful to Mrs. Eddy, who was pure enough to give us this truth. I realize, as our Leader says in *Science and Health* (p. 3), that "gratitude is much more than a verbal expression of thanks," so will ever strive to keep in the straight and narrow way.—*C. C. Webb, Em-lenton, Pa.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 5, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 13, 1915.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 4, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*

Office: Suite 550, 236 Huntington Avenue, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

"MY little children," counseled the disciple whom Jesus loved, "let us not love in word, neither in tongue; but in deed and in truth." No other of the apostolic writers, in fact, seems to have so clearly discerned as did John the spirit of what Jesus characterized as the summing up of the law and the prophets, namely, to love God supremely and one's neighbor even as one's self. That supreme declaration, "God is love," coupled with the further statement that "he loved us, and sent his Son to be the propitiation for our sins," brings an irresistible conclusion: "If God so loved us, we ought also to love one another."

Had the apostle's counsel been heeded down through the ages, the world would not be confronted today with the deplorable conditions everywhere prevalent. All that there is of crime, misery, and distress of every kind, is the product of mankind's inhumanity one to another, and it can be dissipated only through universal obedience to the Christly command that we love one another even as he loved us. Love is the solution to every problem, whether national, communal, or individual, and there can be no lasting peace, but only palliative measures, except on this basis. When there is but one standard of action, the law of God who is Love, for men and nations, then the brotherhood of man will become an actuality, not a theory.

That this is no impossible ideal is being proved daily in Christian Science, which takes as its fundamental premise the declaration that God is Love and epitomizes its teaching in the golden rule, which is neither more nor less than obedience to the great commandment. If we love God above

all else, there is no room in our hearts for either envy, malice, or hatred of any one, and these are the provoking causes of all human discord. It was because she had overcome these disturbing elements through allegiance to the one God and obedience to His law, that Mrs. Eddy could write as she did in her Message to The Mother Church for 1902 (p. 2): "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal."

Mrs. Eddy saw clearly that the failure to recognize the inalienable rights of the weaker brother was a breeder of inharmony, yet that power rightly directed might work for his uplifting, for she goes on to say (p. 3), "It does not follow that power must mature into oppression; indeed, right is the only real potency; and the only true ambition is to serve God and to help the race." It is only another version of the great commandment; indeed throughout her writings love to God and one's fellow men is the dominant note of all her teaching. This, then, is the individual responsibility of Christian Scientists,—“to live and let live,” to let their every thought and action manifest the love that is of God the Father, who knows no evil and bestows only good on His children. It may seem a hopeless task; what we may each do today to reflect Love to those with whom we come in contact may seem to lessen but an atom the sum total of the world's wretchedness and woe, yet in the aggregate it is a vast amount, and like the "little leaven" working silently, it will in time leaven the mass.

Nothing can excuse the true Christian Scientist from this duty, for he has pledged himself to lessen by every means in his power the manifold workings of evil. He must not lose courage if his proffer of love meets with a rebuff, he must not try to excuse any shortcoming in himself with the plea that "it is done by others in good standing." Right is right under any and all circumstances, and nothing will avail to release us from our individual responsibility to do right and be right. The Master's rebuke to Peter, who was troubling himself as to how John was going to work out his problem, has

lost none of its poignancy or applicability to present-day Christian activity: "What is that to thee? follow thou me." If day by day we are faithfully following in the Master's footsteps, doing good to our brother as the opportunity comes to us, we have fulfilled our obligation, for Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The fact that our neighbor across the way, like the second son in the parable of the vineyard, who promised "I go, sir: and went not," is derelict in his duty, does not bear on our actions: it is his responsibility, not ours, and each must render his own account. Our only concern should be that the close of each day shall find to our credit "something accomplished, something done," toward the uplift of mankind.

There is but one way in which we may be sure of accomplishing our aim, and that is by finding our delight "in the law of the Lord," in the law of Love. Faithful daily study of this law as set forth in the Bible and in Science and Health, and consistent and persistent endeavor to put these teachings into practice in the degree of our understanding, will bless both ourselves and our fellows. "He that dwelleth in the secret place of the most High," the psalmist tells us, need fear none of the assaults of evil, but strong in the power of Truth and Love, shall go forth "conquering, and to conquer," until every last vestige of evil's machinations has been done away with.

Many are asking today, "What can we do? How can we help?" There come times in the history of nations, crises in the lives of men, when the only thing to do is to hearken to the voice which commands, "Be still, and know that I am God;" when the only way to help is to know that, whatever the seeming, God still reigns. No matter how remote we are, how small our part in the world's work, we can at least be obedient to our Leader's counsel (The First Church of Christ, Scientist, and Miscellany, p. 210) to keep our minds "so filled with Truth and Love, that sin, disease, and death cannot enter them;" conscious, as she goes on to say, that thus we shall insure not only our own safety, but that all upon whom our thoughts rest will be benefited thereby.

ARCHIBALD McLELLAN.

THERE are few things more degrading in their influence upon character than mental dishonesty. It is the obsequient handmaid of ignorance and superstition, the subtly lying foe of personal integrity. It leads unnumbered men who are otherwise noble and Christian to dodge fundamental issues, and to say "I know," when in fact they do not, and its indulgence practically interdicts the possibility of progress. Hence the skepticism that arrays itself against sophistry, and that is reserved in accepting any inherited teaching until it is proved to be true, is of the greatest value to civilization, for it is the one thing that saves us all from the deadening dominance of those false beliefs which by virtue of their associations have come to be generally unquestioned if not revered.

Every man therefore is to be valued for his expression of honest doubt, for the questionings that compel us to reconsider whether or not we can give a reason which is satisfying either to ourselves or to others for the hope that is within us. Such a man, a sincere and deeply thoughtful student of Christian Science, was met with recently, and he voiced a query which many honest but less daring truth-seekers have no doubt suppressed to their hurt. He said: "How is it that we can declare the absolute and eternal oppositeness and separation of Spirit and matter, and yet accept the statement that Christ Jesus, whom Mrs. Eddy names 'the highest earthly representative of God' (Science and Health, p. 52) and who declared that his Father was responsible for his works, multiplied the loaves and fishes, that is, created matter to satisfy a fleshly appetite. If he had eliminated or satisfied the physical hunger, dispelled the law of material sense, by his spiritual power, then his 'work' would have been in keeping with the law of Truth's relation to error, of light's relation to darkness; but this bringing of a phase of falsity into helpful relation to Truth seems quite incongruous, and I cannot understand it."

In answer he was reminded that the apparent production of a material effect by a spiritual cause characterized the bulk of the so-called miracles as they are narrated in the gospels. The healing of the withered arm, the restoring of

sight to the blind, etc., were instances in which a perfect organ was made to appear in the place of an imperfect one. This was the sense in all probability both of those who were healed and of those who witnessed the transformation. This too is the interpretation of these healing works which materialistic Christian thought has always given them.

Nevertheless, to Christ Jesus, as to the spiritual metaphysician today, the real event which transpired was the dissipation of error by Truth. To common sense this was expressed in the rule of an improved belief, the appearing of a higher order of human experience,—hunger giving place to satisfaction, a strong muscular arm to a withered one; but all these phenomena pertained wholly to that realm of human sense in which materiality is still largely dominant. To spiritual perception all the facts are summed up in the substitution of a right sense for a wrong one. This may be feebly illustrated by a commercial transaction. The shifting of a quantity of wheat or other produce from farm to warehouse, or from one place of storage to another, would be a physical phenomenon to those who carried the commodity, but to the bank accountant or other register of financial standing the event would be expressed in the substitution of credit for a debit, of integers for zeros, of actuality for its opposite, nonentity.

The one thing that God gives is His ideas; to Him there is nothing else to give. In the Scriptures this divine impartation is often named “grace,” and we are taught in Christian Science that it is adequate to meet “every human need” (Science and Health, p. 494). To the widow of Zarephath this took the form of additional meal and oil, but whatever its materially apprehended and projected aspect, the actual gift is a divine idea, the appearing of Truth to dispel error, and the whole philosophy of human redemption is thus expressed in the psalmist’s statement: “In thy light shall we see light.”

Familiar as we are with the material order, the seeming fixedness and inviolability of its fundamental laws, such as that of gravity, and the vastness of the change and possible sequence involved in their annulment, greatly increase the difficulty upon the part of skeptical sense to accept the truth

of the record of the miracle referred to, together with that of the stilling of the waves and kindred occurrences. Standing recently upon a rocky barrier of the sea, when it had been whipped into thundering violence by a three days storm, the writer was deeply impressed, not only with the wild commotion and destructive momentum of the waters but with the seeming immutability to human sense of the forces governing them. When, however, he reverted to the truth of being as revealed in Christian Science, the truth that all materiality, whatever its extent or condition, is but the projection of a false sense of being, he had no more difficulty in accepting the fact that Christ Jesus, the embodiment of truth, was able to still such a turmoil, regardless of its vastness and seeming actuality, than he would have in conceding that a lighted match could dispel the densest darkness, since in both instances the phenomenon was the expression of the eternal fact that opposites cannot exist together. Permanent and stupendous as the rule of materiality may seem, its hold even upon a partially awakened human sense seemed trifling as compared with the realization that to light there is and can be no darkness at all.

If, as Christian Science declares, all causation is mental, and God is infinite Mind, then every form and so-called law of matter must be subservient to the Christ-consciousness, and the miracles are seen to be evidences of the activity of spiritual law expressed in terms of human sense.

JOHN B. WILLIS.



IT is safe to say that Mrs. Eddy's discovery of Christian Science made its first appeal to people through the basic teaching that Mind is all and does all. In the earlier days of the movement those who had been healed and who were consequently interested in it, did not always discriminate closely between the divine Mind and the mortal counterfeit, named by St. Paul "the carnal mind," or "the mind of the flesh" (Rev. Ver.); but as time went on this was largely remedied by a better acquaintance with Science and Health and Mrs. Eddy's other writings. In some cases, however, the beginner

is puzzled when he attempts to reach at a bound the understanding of spiritual reality as presented in the Bible and in Science and Health. A good many are disposed to overlook the fact that the universal belief in matter and that life is dependent upon it, also the belief in the validity of sense-evidence, is not easily dislodged. It is nevertheless cheering to know, as we are assured on page 502 of our textbook, that "the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear."

It is well for us to remember at any stage of our progress that spiritual reality can never be discerned by material sense, for as we read in the first epistle to the Corinthians, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What we see with the human eye, or cognize through human reasoning, is but a mortal, material concept, a human thought expressed, and it is often very helpful for us to know that we are actually dealing with thoughts, not things, all the time. As we advance spiritually we are able to perceive God's thoughts or ideas, which can only be "spiritually discerned," as St. Paul tells us. He also reminds us that "now we see through a glass, darkly," that we at present know only "in part;" but he cheers us with the promise that we shall see "face to face," that we shall know our Father even as we are known of Him; and this does not mean beyond the grave, but when we have sufficient spiritual understanding.

Even now God's kingdom is the one reality, man is His likeness, and matter is nothing although to mortal sense it seems to be everything. This last statement is greatly simplified when we read carefully Mrs. Eddy's words on page 573 of Science and Health: "What the human mind terms matter and spirit indicates states and stages of consciousness." To illustrate: When called to the death-darkened household of Jairus, Christ Jesus held to the idea of God as the only Life, and because of his purely spiritual consciousness he was able to prove the nothingness of matter, disease, and death. Very different, however, was the mental state of those who laughed

him to scorn and that of the sorrowing parents. It is also evident that his own disciples had not then reached the stage of consciousness where their Master stood; but he was preparing their thought for it, and did he not say, "Every one that is perfect shall be as his master"?

Christian Science shows us that thought is expressed everywhere, not only by the human body but also in the varied aspects of what we call nature. We find in the third chapter of Genesis that after the forbidden fruit of false knowledge had been eaten, the ground brought forth "thorns also and thistles;" and in many other parts of Scripture we find that evil thought was manifest in discords of every kind,—famine and pestilence, storm and tempest. Here it may be asked if the wicked alone are to suffer from these things. In answer it may be said that all who take material evidence as their standard will suffer from their own belief in the reality and power of evil, and even more from the world's belief in it and in the domination of material law, until they obey the unequivocal command of Christ Jesus to "flee to the mountains,"—to take refuge in spiritual understanding. Our heavenly Father is without partiality, and divine law is unvarying in its operation. God sends His rain and sunshine in loving-kindness to the just and the unjust alike, but unless we avail ourselves of the divine goodness we may suffer even more than those who know not the demands of spiritual law.

Christ Jesus said that in the world's great struggle "there should no flesh be saved" except for the elect's sake. If we count ourselves among these, we may well ask what the elect are doing to shorten the evil days, what state and stage of consciousness they have reached. Our revered Leader has assured us that "the letter of Science plentifully reaches humanity today," but she adds that "its spirit comes only in small degrees" (*Science and Health*, p. 113). More than all else at this hour we need purity, that we may "see God" and be prepared to witness the coming of the Son of man, the divine idea, no longer hidden by sin and sensuality but manifesting "power and great glory."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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SPIRITUAL INTERPRETATION

WILLIAM D. MC CRACKAN, M.A.

LONG training in a literal and material interpretation of the Scriptures tends to unfit one to understand them spiritually. A hard and harsh literalness blots out the divine compassion inherent in the Bible and renders the student oblivious of its saving message. Words are interpreters of ideas, but if there is no idealism, there is at best only a barren interpretation of words.

Mrs. Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," found a public but imperfectly trained to understand metaphysical ideas, and therefore experienced difficulty in conveying her meaning through mere words. That she succeeded as well as she did in making healing and saving ideas comprehensible to humanity must be accounted a wonderful achievement. Today all who sincerely desire to follow the spiritual interpretation of the Scriptures can do so by studying the Bible in conjunction with her works.

It cannot be gainsaid that Chris-

tian Science is promoting a veritable revival of Bible study. Never has there been so much systematic searching of the Scriptures, not in the interests of fanciful scholarship or of so-called higher criticism, nor in behalf of mere doctrine or dogma, but with the avowed purpose of extracting practical lessons from such study. The Christian Science Lesson-Sermon, consisting of "scriptural texts, and their correlative passages from our denominational text-book" (*Quarterly*, p. 4), is studied daily by hundreds of thousands of persons who are learning thereby to avail themselves of limitless spiritual treasure. This could not have taken place had they persisted in the hopeless literalness of interpretation which was largely current before the discovery of Christian Science.

Most of these present day students had become discouraged by the inadequate explanations vouchsafed to them concerning the true meaning of such subjects as the atonement, the sacrament, the judgment, punish-

ment, and so on. They felt the need of satisfying heart and mind concerning their relationship to God and to Christ. Some had been driven into the wilderness of negation by the constant reiteration of incredible affirmations. Many had waited patiently in their church affiliations, hoping against hope that some new light would suddenly illumine the darkness which seemed to enshroud them.

This long desired light came from an unexpected quarter, not through the Christian churches already established, nor from the schools of accepted learning, but through a consecrated woman who was ready to receive the revelation of scientific Christianity. It has taken the world many years to recover from its surprise and to look in the right direction for the relief it was so earnestly desiring. Today the teaching and practice of Christian Science is known all over the globe, and the consequent spiritual interpretation of the Scriptures is as widely spread.

Much of the criticism which this spiritual interpretation of the Scriptures encounters, hinges upon a misunderstanding of what Christian Science means by the real and the unreal. Until this is clearly determined by the critic his words are spoken at cross purposes and fall beside the question. It may be stated in general that Christian Science regards only that as real which is godlike, and calls that unreal which does not partake of the divine nature. In this sense evil of every kind is obviously unreal. No one can claim that evil is divine either in quality or power; hence Christian Science does not hesitate to declare that evil

is unreal, that it has neither real origin nor real existence, and therefore can be destroyed. Jesus spoke of the supposed originator of evil as "a liar, and the father of it," proving that according to his conception the supposed origin of evil is falsehood itself.

Now it cannot be said of falsehood that it is real. If falsehood were real, it would be true; and even the most adroit mental gymnastics cannot induce the human consciousness to believe in a true falsehood. Such an attempt would remind one of the experience of a tutor in a certain small principality who had the task of examining the princely heir in his Latin. Having been asked the Latin for "black," the young prince gave as his answer the Latin for "white." The tutor, wishing to be accommodating, ventured the opinion that the white referred to was of a dark tint, more or less verging on the gray; in fact was quite dark gray, and might more properly be called black. No amount of verbal dexterity, however, can make evil appear anything less than black. Calling it white can never hide its nature or cause it to be considered godlike or real.

For similar reasons Christian Science cannot admit the reality of sin, sickness, or death, though conceding at once that these beliefs seem real to human apprehension. But maintaining the metaphysical definition of the real as that which is godlike, and of the unreal as that which is unlike God, no one will wish to maintain that sin, sickness, or death are like God and hence are real; therefore they must inevitably fall under the classification of the unreal.

In the same way, matter must be relegated to the realm of the unreal. Not that matter seems unreal to the physical senses, for it seems indeed so real that it occupies the whole ground as far as physical perception is concerned. But matter is unlike God and therefore comes under the head of the unreal. Jesus said to the Samaritan woman, "God is a Spirit," and He must be worshiped "in spirit and in truth." Since God is Spirit, He cannot be material. Spirit and matter cannot coalesce. One or the other must be real and indestructible, and there can be no question on which side the reality of being rests. God is real, and as matter is unlike God, it is metaphysically unreal.

A step farther along this natural reasoning leads to the conclusion that material or mortal man is not the real man of God's creation. If matter is unlike God, then material man must be so likewise. If in this sense matter is unreal, then material man is equally unreal. This statement does not imply that material man is not real to the physical senses, for he is the only kind of man of whom these senses can take cognizance. But that does not make material man real, for the testimony of these senses can concern itself only with the manifestations of matter, and since matter is unreal their testimony is unreal also. Moreover, these senses themselves, being material, partake of the nature of matter and are themselves unreal along with their own testimony.

What then remains of reality? Everything that has spiritual origin, existence, continuity, activity, power, and goodness. God remains, and

man in God's likeness, spiritual and not material. The infinite universe exists with God's law operative to support, sustain, nourish, and cherish His true creation. Christian Science does not obliterate a single entity or individuality, not a single object in the universe, but its teachings explain the reality of being as spiritual or mental and not material. Proceeding from the original source, the "great First Cause," the whole of creation must partake of the nature of God, must exhibit a likeness to God. Since He is Spirit, His man is spiritual, and this fact is the truth about man. Since God is wholly good, His creation is good likewise, and this likeness to God determines the reality of the universe and man. Mrs. Eddy says (*Science and Health*, p. 208), "Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven,—the reign and rule of universal harmony."

Humanity is therefore learning through the testimony of spiritual sense to recognize the real and to distinguish it from the unreal. This is the only method by which the Bible can be made to unlock its spiritual treasures. With the line of demarcation drawn between the real and the unreal the student of the Scriptures can proceed to extract the glorious message of salvation and regeneration which they contain. Thus only can the imperishable book be made to teach its deepest lessons and yield its truest consolation, saving the sinner and healing the sick. Only through spiritual interpretation can humanity avoid the letter that killeth and gain the understanding of God, divine Love, as real and eternal.

THE READERS' WORK

EUGENIA M. FOSBERY

WHEN the time draws near for the election of new readers in the branch Churches of Christ, Scientist, Section 6 of Article III in the Manual of The Mother Church may well be given careful study by the members. In past years it has been a moot question in some Christian Science churches whether a man or a woman should be elected to the office of first reader, the fact having been overlooked that our Leader definitely covered this point in a short article entitled "Readers in Church" (The First Church of Christ, Scientist, and Miscellany, p. 249).

Readership in a Christian Science church imposes a great responsibility and a solemn obligation, in meeting which much love, loyalty, and lowliness of spirit is needed. Joyously entering upon his labor of love, the reader may some time find that the promised land, where he had expected to find peace, happiness, and spiritual progress, needs first to be cleared of the tribes of the Amorites, the Jebusites, and the Gergashites, which seemingly infest it. Perhaps he discovers thoughts of pride, vainglory, love of domination, or self-will coming to the surface of his consciousness. Or fear of standing before a large congregation may grapple him; weakness and uncertainty try to drag him into the depths of discouragement and doubt. Criticism of his personality, his voice, his reading, may reach his ears; unkind comparison of his work with that of former readers may wound his sensitiveness and burden him with fear of failure.

If in such a seeming hour of darkness the student turns to the first page of Mrs. Eddy's Message for 1901, a shaft of light will illumine his sky when he reads these inspiring words: "Rest assured you can never lack God's outstretched arm so long as you are in His service;" and as one opens his heart to this message, other angels will minister unto him. Error is silenced as consciousness is lifted above the sense of personality, whether his own or that of his hearers, while his gaze is fixed unfalteringly upon the goal of his endeavors, to prove so clear and faithful a mouthpiece for Truth that the sick shall be healed, saddened hearts comforted, and the sin-enslaved find freedom.

Some readers, unused to public work, may feel a lack of confidence in their bearing and distrust their ability to speak so that they can be heard. In such cases a few lessons from a well qualified teacher of expression might prove beneficial; but this instruction should never include practice in reading from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or any part of the church service, since this would infringe upon the readers' individual demonstrations, and nullify the statement that "divine Mind is its own interpreter" (Science and Health, p. 577). It is needless to add that any attempt at rhetorical or dramatic effect would be quite out of place.

Other Christian Scientists with ordinarily clear voices and per-

chance some former experience in public reading or speaking, however small, may deem it best to rely entirely upon their understanding of the one Mind in conquering the beliefs of timidity, self-consciousness, limited voice, or lack of expression. In this way the reader can prove for himself what is clearly set forth in our text-book, that intellectual ability and expression as the result of the reflection of divine Mind is not wholly dependent upon ordinary scholastic training. Oftentimes under this condition the voice of the reader and his ability to express the truth have so improved during his term of office as to occasion general comment, and this was due to individual demonstration of the government of divine intelligence.

Clearness, simplicity, absence of undue emphasis, impersonality, and dignity in reading and conducting the church services should ever be striven for; and above all, the congregation should be impressed with the reader's loving sincerity, without which his demonstration is unsuccessful, incomplete. They should, however, withhold all criticism of the new reader and his work, remembering that it may take weeks and months for him to reach the attainment of the former incumbent at the end of his term of service. It should also be remembered that like any other Christian Scientist he is engaged on his own problem of self-evangelization, and is hoping, praying, and striving for more love, more humility, greater progress in the spiritualization of thought and life. On the other hand no church reader can expect to please or satisfy

every auditor; hence, while listening thoughtfully to loving suggestions or words of encouragement, he must constantly turn for guidance from personality to God, who "giveth the increase."

If the readers are public Christian Science practitioners, they soon realize more clearly than ever, in the progress of their labors for the church, the urgent need of heeding our Leader's admonition in the Manual that sufficient time be given for the preparation of the Lesson-Sermon, on which so much good for the cause depends. This presents an opportunity for working harmoniously together in order to obtain the best results in church work, as well as for mutual helpfulness. Besides conducting the Sunday and Wednesday services, many duties devolve upon the first reader especially, and sometimes he finds he must limit his work as a practitioner in order to prove faithful both to his church obligations and to his patients.

Much time and consecrated thought are required to select fitting hymns and benedictions, and if requested, to assist in the selection of such songs by the soloist as are in keeping with the subject of the Lesson-Sermon each week, and which above all are scientific in their statements. To this end the reader, the soloist, and the organist can lovingly cooperate, since changes in the wording and music are not infrequently requisite. In regard to congregational singing, the reader should occasionally introduce hitherto unfamiliar hymns, and thus aid in overcoming that inertia of mortal sense which would eschew the effort to learn new tunes.

In framing church notices the aim should be to make them comprehensive yet brief. The opening announcement that the church is a branch of The Mother Church gives at once the official standing of the organization, and also informs the stranger of the existence and importance of the vine. The salient point in regard to the announcement of the Wednesday evening meeting is that it includes testimonies of Christian Science healing, which statement will at once attract the attention of the inquirer attending our services. The readers in many branch churches of Christ, Scientist, are also called upon to extend a loving welcome to visitors, and this may be done without giving any appearance of leadership or distinction between the reader and other members. In this ministry graciousness and tact, other names for love, are never amiss.

In most branch organizations the readers, aided sometimes by a committee, are expected to conduct funeral services when called upon, although in some churches the directors favor relieving these officers of such duty entirely. In conducting these services it should be the care of the Scientist to inquire into the facts,—to learn the circumstances of decease, the former religious affiliations of the departed, the name and legitimate standing of the attending practitioner, and such other data as may enable him to determine whether it is proper for him to officiate at the funeral service as requested. These points are important, and consideration for them often protects our cause.

It seems wise in the larger branch churches, where there are many other experienced students of Christian Science, that the readers should not necessarily be placed upon the committee to examine applicants for church-membership; but the importance of the first reader's duty as outlined in the last two sections of Article III in the Manual cannot be minimized. The cases of church discipline, requiring loving counsel and admonition, earnest exhortation or firm rebuke, call for the utmost love, patience, and prayerful wisdom on the part of this officer. He must continually seek the divine guidance, and strive always in his dealing with fellow members to be governed by the golden rule.

To the earnest Scientist the preparation for and conduct of the Wednesday evening meeting will prove a source of ever increasing pleasure and satisfaction, as well as a means for spiritual growth. To his surprise he finds that all of good, all of unselfed love that even along secular lines he had previously endeavored to express in his life, now comes to aid him in this present experience in a hundred unthought of ways. In his desire to present the healing truth most clearly to others, he proves again and again that in giving, he himself receives a thousand-fold. With a good Bible concordance, such as Young's or Cruden's, together with the Concordance to Science and Health, the reader's preparation of subjects for reading at the Wednesday evening meeting becomes a most delightful and inspiring task, opening up wide vistas of thought. In this study, however, he should care-

fully guard against the temptation to use too many different citations from our text-books, the Bible and "Science and Health with Key to the Scriptures," lest such action should infringe upon the province of the Sunday Lesson-Sermon.

This particular branch of work is safeguarded and controlled by the authority of the Manual, which will prove a never failing guide, since its by-laws cover every point that might arise in the conduct of the mid-week service. The custom of adhering strictly to a time limit for speakers is in vogue in some branch Churches of Christ, Scientist. Others have not found this rule entirely satisfactory, and therefore the reader has been authorized by the directors to use his discretion in the matter, taking into consideration the nature, substance, and importance of the testimonies given, as well as the ability of the individuals to express themselves fittingly.

The attitude of the presiding officer is one of dignified but unobtrusive authority, of expectancy, and of loving encouragement to speakers; while on the other hand he is ever mindful of his duty to watch that the testimonies are in strict consonance with the regulations of the Manual in regard to propriety, consistency, and reasonable verification. Above all, the reader must constantly be on the alert that no deviation from the teachings of Christian Science shall appear in a testimony; and he must endeavor to realize, as should all the members, that because divine Love, the one Mind, is ever present and governs the meeting, error cannot voice itself, nor in

thought, word, or act disturb the service and thwart its fundamental purpose, namely, the presentation of proofs that the power of God through Christian Science does heal the sick and the sinning.

If a mistake is made by a speaker, then at the end of the testimony or at the close of the meeting the reader can quietly and lovingly make the proper correction. This is a most important duty, in order that the stranger to Christian Science may not be confused by erroneous presentations of Truth, and the reader need not be troubled by wondering what he shall say to make the necessary correction, for with the realization that Love governs, the faithful Scientist will find the promise, "Open thy mouth . . . and I will fill it," proven in his experience time and again. The wise answer for the occasion will sometimes surprise even himself. In the performance of this duty at the Wednesday evening meeting the reader is assured of the loving mental support of his coworkers in Science, for they realize that such correction of testimonies is not due to any display of arrogant authority or arbitrary ruling on the presiding officer's part, but arises solely from his desire that the meeting shall properly conform to the requirements of the Manual.

Long, rambling testimonies should be checked, either because of their aimless trend or inconsequential details, or because the "remarks" are not "on Christian Science." The reading of a written experience, if not too lengthy, is permissible; but other than slight quotations from the Christian Science periodicals, or

from the works of our Leader, an extended reading from the floor finds no authority in the Manual. These and other instances that might arise in the course of the testimony meeting can always be wisely, lovingly, and justly met by the reader who is humbly devoted to his Father's busi-

ness; and when he lovingly relinquishes his post to another fellow worker in Science, he will not listen for personal applause, but be satisfied if only the "still small voice" shall whisper to consciousness the divine approval, "Well done, good and faithful servant."

DEMANDS OF CHRISTIAN SCIENCE

ROBERT NALL

NOT until we begin to apply Christian Science do we learn what it demands of us, and then for a time perhaps only faintly. On what conditions may men find healing and happiness? "Unto whomsoever much is given, of him shall be much required." This is imperative, and in complete harmony with the law of being and with the divine beneficence, which ever was and ever will be unlimited. What man is there who can say that God has denied him any good when he was willing to comply with the conditions? Mortal thought, it is true, is incapable of knowing what is good, and therefore men too often misjudge God, and hold Him responsible for much that is the product of the carnal mind; but it is as true today as it has been since time began, that our heavenly Father withholdeth no good thing from those who love Him. Furthermore, "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

When thus reminding his hearers in his Sermon on the Mount of the Father's impartial bestowal of blessings, Jesus was unfolding a truth which must have come with startling effect, namely, that if they would

know themselves as God's children, they must do what probably seemed to them an impossible thing, and what is doubtfully accepted even today. They were to love their enemies. That impersonal love, which to the Christian Scientist is the essence of spiritual consciousness or godlikeness, enables every faithful follower of the Man of Nazareth to obey this injunction, and he does this just to the extent that he is willing to subordinate self to the higher law of Love.

Paul had a great vision of the Christian's spiritual wealth. "All things are yours," he told the members of the church in Corinth,—all the things that are needed for vanquishing evil, for growing in spiritual understanding, for building up a stalwart character on the foundation of the rock, Christ, Truth. He had been reminding them of their high and holy calling. He had caught a glimpse of the spiritual man, the reflection of immortal Love; the man who is the "temple of God" and in whom the spirit of God dwells, and he had warned them of the danger of personality, saying, "Let no man glory in men," for it is God, and God alone, that "giveth the increase;" it is He alone who is the source of all

good, and it is He alone who reveals unto His children the things that He has prepared for them.

Now Christian Scientists make no claim to have advanced beyond the spiritual teaching of the New Testament. Divine Love's requirements are there laid down with a clearness that no one acknowledged more frankly than she to whom the world is indebted for the discovery of this Science. And when any one affirms that he knows the text-book "intellectually," but cannot "apply" its teaching, there is evidence of an unwillingness to abandon some mental attitude or to surrender some besetting sin, either of which is a barrier to the understanding and acceptance of the truth. A complete reversal of thought is therefore very necessary.

"Today if ye will hear his voice, harden not your hearts," said the psalmist, and Paul thrice repeated the injunction in his epistle to the Hebrews. Now we cannot hear the divine voice, or discern the way of Life, or even faintly apprehend the things of the Spirit, unless we come with the prayer of humility, "Lord, I believe; help thou mine unbelief." The heart that is thus softened into gracious acknowledgment of divine help, becomes the center and circumference of affection, of that love which reaches out to those spiritual realities which belong to and determine eternal salvation. Proportionate to the love that is animating the seeker for Truth, his purpose is purified from the taint of mere physicality or carnality, and he will then begin to see that because Christian Science is wholly spiritual, resting on fixed Principle, and making its appeal, un-

der all circumstances and in regard to all conditions, to God, infinite Mind, it must be discerned or understood spiritually.

Most people who turn their attention to this Science do so not because they are actuated by mere curiosity, but because they are in distress. This assumes many forms, but they are all akin in that they arouse a desire for health, for freedom from the thralldom of sin, for mental rest and spiritual faith and certitude, with their joyous and buoyant outlook. Humanly speaking, though this forced solicitude betokens a condition entirely out of harmony with man's moral status, it has its uses. Its primary object may be self-satisfaction; but when the suffering produces an awakening, even in a small measure, in the divine likeness, then it brings with it that intelligent understanding of divine Principle which is the foundation-stone of an abiding, practical, and ever increasing reliance upon God.

Mrs. Eddy tells us that "the human footsteps leading to perfection are indispensable" (Science and Health, p. 254). The seeker is not always willing to take these steps, yet they must be taken; for until he comes in perfect sincerity, with an open, receptive mind, placing himself in the attitude of one who is in real need and is willing to abandon any and every human obstacle which may deprive him of his heritage of good, he will find himself still journeying through the wilderness of material beliefs, and still under the bondage of thought-models that never rise higher than dependence upon corporeal sense-testimony. He is thus

barring the door to Love's healing ministrations.

While witnessing to the majesty of his great ministry by the proclamation of the universality of the Father's love for mankind, Christ Jesus laid down certain vital truths that can never be ignored by those who are seeking the kingdom of heaven. These include honesty and obedience. Loving duty toward God and our neighbor are both in the line of Truth, and both are necessary to a full apprehension of Truth. "Render . . . unto Cæsar the things which are Cæsar's," is still an obligation, and when the Science of Christianity is understood in its spiritual sense, as alone it can be understood, then there presents itself a greater obligation, intensified by and expanded into gratitude and love, in the divine injunction to render "unto God the things that are God's."

We expect great things from God, because His name and nature is Love, and we may confidently rely upon His promises, so redolent with encouragement in His Word. But if we are quite honest with Truth, as well as with ourselves, we shall lay our mental emphasis on that which constitutes our rendering or our submission to God. He invites us to do this. There is nothing more winsome than Love's attraction. Who can read the loving invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," without being conscious of the spiritual allurements of the call? It is water to the parched lips; it is bread to the famished wanderers. Beneath the symbolism of the words there is substance,—that Spirit of truth which

unfolds to the heart the divine remedy for all ill, and purifies and enriches every thought that rises above the sordid and the transient things of time and sense.

This feast of fat things, or abundance of spiritual blessings, is only for those who are ready. Its prerequisite is progress from human step to human step in the attainment of spiritual good. There are spiritual facts to be accepted,—facts that remain eternally true to their essential nature, that can never be isolated from their divine relationship, and whose integrity is never affected by the human appearances of sickness or sin. These form part of the spiritual curriculum, as necessary to the acquirement of demonstrable truth as the multiplication table is to the practical use of mathematics. Where are they to be found? In the study of the two most inspiring volumes the world has known,—the Bible, and the commentary upon it known as "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Christian Science text-book. In Christian Science only those things are facts which embrace or contain life-saving truth, and therefore they are only academical to us until they are spiritually discerned. It is the human assent to these facts, so that they are embodied in consciousness, that awakens the mentality to a knowledge of this Science more in consonance with its sublime mission to mankind.

Mortal mind before that, however, takes up the specious plea that the facts do not square with things as they are, and asks how it is possible to prove or even assume the unreality

of phenomena like sin and sickness, when the suffering that they produce is conclusive evidence that they exist and have the powers which they claim. How can the facts meet the dire needs of those who are "afflicted, tossed with tempest, and not comforted"?

To the mind steeped in beliefs that have come like precedent to precedent all down the centuries, it is necessary to submit metaphysical arguments to show that, in this respect as in every other, the reasoning of Christian Science is based upon irrefutably sound premises. These must be arrayed and expounded in all their spiritual vitality, and their inherent destructiveness of human falsities, as a preliminary to the uncovering and overturning of all that counterfeits the truth. They are not to be adduced as human opinions or theories, which are valueless in Christian Science, but as the consensus of revealed truth. Human redemption is the work of the perfect "Spirit of truth." Men cannot know the truth without a perfect teacher, that found in the scientific Christian, Christ Jesus the Wayshower.

The honest seeker will courageously admit that the results of human reasoning have always been fatal to happiness, and that if he would find God and receive His blessing, he must come to God in His way. Not one of us would ever have come unless we believed to a greater or less extent in the redeeming power of the truth, and that this truth must be assimilated, for it is inseparable from the divine consciousness which as spiritual beings we reflect.

As we are educated in the redemptive process, as we wrestle with the

beliefs of the reality of matter, sin, and death, and with the persistent denial by mortal mind of man's spiritual selfhood, we find seeming difficulties and mental darkness vanishing. This is the gradual subjugation of error. It is the wonderful demonstration of evil's illusionary nature which every Christian Scientist prays that he may make to its fullest possible extent. It is at once the upheaval of mortal falsities, the renunciation of sense-testimony, and advancement along the line of pure desire and holy aspiration. Moreover, it is conformity to the Christ-idea, with its unfoldment of absolute perfection and the unchangeableness of Deity, divine Principle; and it is invariably accompanied by the uncovering to spiritual perception of all true causation and of man's divine sonship.

To the unawakened and natural thought this is idealism of the most utopian character, until there comes some striking manifestation of the presence and power of Truth in the restoration to health of one who has been doomed by material sense to die, or in the moral regeneration of some one who has been the victim of a pronounced form of sin. Then we have an illustration of what Prof. William James said, "What holds attention, determines action." Thought is arrested, and in pursuing even the "intellectual" study of Christian Science there often dawns the conviction that it is allegiance to the false laws of matter, rather than assent to and reliance upon spiritual laws of Life and Truth, which bars demonstration.

Whence does this conviction come?

Is it not a harbinger of good? Does it not presage some approaching knowledge of the spiritual man who, unlike the so-called mortal or material man, is privileged to reflect divine thoughts? Blessed is he who gives hospitality to every pure thought, welcoming it as from the loving Father-Mother God. Still more blessed will he be when he translates these thoughts into deeds, rejoicing in sins forgiven because destroyed in a moral uplift which prefigures full redemption from all that is discordant and unideal, and in the royal privilege of witnessing to the fidelity with which divine Love fulfils all its gracious promises. Such are they who make a good confession in daily living and speak the truth in love. Those who do this delight, as our Leader has said in "Christian Healing" (p. 19), in "making our words golden rays in the sunlight of our deeds."

It has been said that "the interest of our life is intensified when we realize that it is a perpetual becoming." What is this but the overcoming and annihilation of everything which seeks to counterfeit that which is lovely and of good report? The treasures of wisdom and love are revealed with every spiritual experience. All mental activity in the line of right thinking is the outgoing of light in finding one's true individuality. The divine word is a lamp unto our feet, set to illumine every single step, to purify every thought, to make practice harmonize with profession, so that we may be guided in the way of peace. It is thus that Christian Science, when demonstrated aright, produces the fruits

of holy living: otherwise it is like "sounding brass, or a tinkling cymbal." It has proved itself to be, as one of our hymns expresses it (Hymnal, p. 136),—

Christlike in its benedictions,
Godlike in its strength sublime;
Conquering every subtle error,
With a meekness all divine.

What encouragement is here for the honest seeker after good! Is he a physical sufferer? Is he still reposing faith in matter and material methods? Does corporeal sense yet dominate him? Does the spiritual seem to be a vague hypothesis and not the reality of all true being? Does the sense of sin and its results seem so acute and formidable as to make life one continuous desire for death? All this is that mortality which Paul declared is "swallowed up of life" when thought becomes responsive to God and the things that belong to God.

Every turbulent element of the human mind, every rebellious disposition, every ignorance and superstition, every temptation in whatever subtle guise it comes, begins to disappear just as soon as mental laziness is overcome and the seeker takes up a positive attitude on the side of Truth and Love. But that can only be done in the spirit of humility, penitence, and an ever ready acknowledgment of God's royal bounty. As Mrs. Eddy has said (Miscellaneous Writings, p. 189), "When, as little children, we are receptive, becoming willing to accept the divine Principle and rule of being, as unfolded in divine Science, the interpretation therein will be found to be the Comforter that leadeth into all truth."

THE SCAPEGOAT

HENRIETTA MARCUS

THE tales that appeal most to a child are those which stir the imagination and, not being enclosed in definite lines of statement, allow a certain play of the fancy. Such stories, from their absence of detail and from their sketchy outline, will generally be found to be precisely those which admit of a wide interpretation; and, provided they are founded on some great, unchanging law of truth, the appreciation of the child for the large variety of interpretations as to conclusions, shadows forth to the adult the probability of the discovery of an equal number of metaphysical meanings.

When I was a little girl I was always considerably puzzled by the offering of the scapegoat as a means of atoning for the sins of the community. The thought of the animal wandering away perhaps to die of hunger in the wilderness, seemed almost a worse fate than that of the fellow goat which was sacrificed on the altar. The goat that was killed and burnt gave no cause for wonderment as to its final end, but the one that was sent out was subject to all sorts of horrid possibilities or chances, and its career could be followed in thought with endless variations as to its ultimate fate. It was a tale that held the attention and excited both fear and pity in the childish mind.

So many explanations have been given of the meaning of the scapegoat that it might seem superfluous to say more; but like so many of the

old ceremonies recorded in the Bible, the vital truth contained in its imagery makes it well worthy of further consideration. In their beginning most ceremonials were a concrete expression of an idea, a symbol of some truth. In time the ceremonial itself began to be regarded as the fact, while the truth which it sought to embody was lost sight of; and it is for this reason that all ceremonials are to be avoided, as they are liable to cloud the spiritual sense and so lose sight of the right idea. To the eastern mind, which delighted in imagery and metaphor, the ceremonial may have conveyed more meaning than can be easily estimated by western thought, but all the same the constant repetition of certain rites is ultimately bound to degenerate into a meaningless performance. Through the understanding gained from our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are enabled in many instances to discern the meaning hidden away in some of the old ceremonials. The germ of truth contained in any observance or legend expands and grows with the progress of time and, rightly interpreted, is able to meet the demands of a higher civilization and a more highly developed sense of intelligence.

In Science and Health (p. 269) we read that "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." This is a remarkable passage because it shows that in the study

of the Bible, as well as in our daily experiences, we are to fix thought steadily on the idea at the back of every phenomenon and not to lose our spiritual apprehension of divine Truth by a consideration of the mere material appearance as fact. The search for the metaphysical cause of any result is of absorbing interest, and gradually opens our eyes to perceive in a measure the spiritual universe in which we dwell.

The interpretation of truth is endless, and can be proved with mathematical certainty, so that the various spiritual meanings deduced from any passage in the Bible necessarily show the correctness of each other by their proof of a certain premise of statement. For instance, taking the parable of the prodigal son, and then the definition of God as given in *Science and Health* (p. 587), how many interpretations could be given of this parable, each one of which would prove the various attributes of the divine Father, thus showing the eternal truth contained in the simple narrative. Of course the difficulty is sometimes very great to discover the real meaning of many symbolic observances as described in the Old Testament, but there are a few examples which can be studied with advantage to help us in solving the problems of today.

Let us consider the possible meaning of the atonement of the scapegoat from the point of view of Christian Science. The Bible relates that the goat was sent out, laden with the sins of the children of Israel, to live or die according to chance, but anyway to be the helpless victim for the sins of others. On the surface

how absurd it seems, how ignorant, and how cruel. But taking the sins of the Israelites as the universal belief in matter, in opposition to the worship of God as Spirit, then the ceremonial of the scapegoat gains a new meaning; for today as of old the helpless and innocent, the diseased and suffering, are still bearing in the flesh the sins of others. The mental poverty which expresses itself in human misery and degradation; the indulgence of the senses shadowed forth in sickness and disease; the lust of conquest and domination with its helpless victims prone under the iron heel of militarism; the thirst of commercial gain with its sweated laborers; the error of selfishness, greed, cruelty, and the host of evils which have their lodgment in mortal mind,—all these demand their scapegoats to wander forth with their burden of sin to live or die as fate ordains. We have grown out of the belief that the material sacrifice of an animal can expiate the sins of humanity, but have we yet grown into the knowledge that we cannot escape the results of wrong thought and action because the results are not immediately perceived or felt?

The whole sum of human misery is the outcome of evil imagination, and we are all suffering more or less from the errors of mortal mind in proportion to the strength of our belief in the claims of matter. As surely as the chief priest laid the sins of the congregation on the head of the goat, so surely do we burden one another with each wrong thought that we consciously or unconsciously send out. Might we not each day pray in the words of the psalmist, "Let

not those that seek thee be confounded for my sake, O God of Israel." It is this truth which is so simply shown to us in the sacrifice of the scapegoat, and whether it was originally intended as a symbol of this sort is of little import in the face of the fact that it is possible to interpret it in this manner. Because truth is eternal it is not limited to the needs of any particular time, but the perception of it grows wider and more profound as moral and mental development improve.

It is helpful to study the simple Bible narratives written in the infancy of the human race, because they contain truth whose source is infinite, whose duration is eternal; and these tales are wells of living water at which we can slake our thirst without diminishing the supply for future generations. The crucifixion of Jesus has been recorded as a final and supreme sacrifice for the sins of humanity, but it would be impossible to prove that the burden of suffering is not still being borne by

the scapegoats of mortal thought. Jesus has indeed shown us the way out of sin and suffering, but until the rule of Truth and Love is demonstrated in human affairs, the scapegoats will continue to go forth into the wilderness as of old.

The sick, the weary, the maimed, the halt, and the blind, the sweatshop toilers, the underpaid, the children that know no childhood, are all the victims of social conditions arising from the belief in evil and the necessity for it. Only through the spiritual understanding and practical demonstration of the teachings of Christ Jesus can the scapegoats be delivered from their cruel burden and led with love into the fold where the sheep have already been guided by the good Shepherd. Then the wilderness, described in Science and Health as "loneliness; doubt; darkness" (p. 597), will be blotted out forever, and in its place will be found the kingdom of heaven, which comes down from God with boundless blessings for all humanity.

TRUTH CURE

HON. CLARENCE A. BUSKIRK

ALL who have precipitated and then analyzed the sediment of that brand of materialistic philosophy which has become impregnated with fatalism, have found it really teaches that human beings are no more than choice aggregations of predestinated protoplasm, and therefore that religion can be nothing better than a solemn hoax. It would be worth while for one to map out before the mind's eye the country, with its roads and byways, into which such a view could introduce him. It is a

country of fogs and darkness, of quicksands and marshes, of pitfalls, traps, serpents, fierce beasts of prey; with no singing birds, no fair and fragrant flowers, no sunshine, no rainbows, no stars above; a country of revolting brutalities, and of no inspiring ideals or incentives whatever. If one's meditations still linger with the theme, he will discover in due time that the foregoing description applies to every phase of materialism, *alias* atheism, and that all its foods are fatal and all its waters poisoned;

for materialism is a falsehood which enslaves, just as Truth is the deliverer from bondage.

Truth comes to the unmanacled consciousness to awaken it from its slumbers, even as the morning sun comes to the gladdened hills to fashion their clouds into golden chariots that sweep through the eastern gates of the sky; while the dewy earth smiles amid her flashing jewels and bursts into rapturous song as myriads of birds in fields and woodlands greet the coming day. In due course the consciousness thus emancipated and rejuvenated, finds that its entire horizon is more and more brightened, broadened, uplifted, purified, and that the darkening clouds are disappearing. It discovers more and more fully that the disenthraling energies of Truth are indeed infinite, all-powerful, all-wise, all-present. How could it be otherwise?

Surely any concept of religious truth is erroneous which would limit or measure the universality of its beneficent power and activity. These have no limiting horizon, no circumference. That is not Truth which is not infinite and eternal, "the same yesterday, and today, and forever." That is not Truth which is not self-energizing, overmastering, and victoriously adaptable to every form, phase, and presentment of falsehood. Men may arbitrarily classify our human discords as sin or sickness, but they are each and all falsehood, and no falsehood is immune from the domination of Truth. On page 208 of "Miscellaneous Writings" Mrs. Eddy has impressively said, "This is the law of Truth to error, 'Thou shalt surely die.'"

Do we sufficiently meditate upon, and thus help to assimilate, the power of Truth to rid us of what are usually esteemed the minor ills and discords of our workaday lives? In these vitally historic years of 1914 and 1915, have we been and are we, as students of Christian Science, sufficiently pondering and seeking to make use of "the way, the truth, and the life," in dealing with the hate, greed, selfish ambition, jealousy, and envy which are flooding human consciousness?

The root-cause of strife, inharmony, may be diagnosed, generally speaking, as selfishness. This has always marked its baleful parasitic growths. But in the last few decades, and in America as well as in Europe, selfishness has apparently been nurtured into forced and unusual manifestations. What can we expect to result when we witness the mad rush for wealth which during the last few decades has swept over our country like a destroying tidal wave? Is it not a presentment of shameful and shameless selfishness, which may mature into the ensanguined fruitage of indescribable conflict just as naturally as into the heartless inanities of social caste and pride of wealth?

Selfishness in all its phases must be confronted by Christian Scientists as the present-day arch-enemy of humanity. It blights and withers everything and everywhere, if it is ignored and neglected. There is no breath so venomous, no sneer so cruel, no personal assertiveness so obdurate. He who nurses selfishness warms a serpent upon his bosom which in time will poison him with its venom. Selfishness is a sword which

a man often forges and sharpens for his own destruction. Selfishness is deceitful as well as deadly. It may succeed in hiding itself and its fatal work from the individual or the nation that affords it lodging; but thrice blessed are they who can grow into the understanding of the truth of the great Wayshower's message to love one's neighbor as one's self.

When the curtain drops across the stage, as sleep approaches with her gentle step, another scene has come to its end in that curious drama called human life. Then, as memory glances backward through the kaleidoscopic day already become a part of the dreams and phantoms of yesterday, it can select kindly deeds and words and smiles from the hours that can return no more, it will garner flowers which will bring joy throughout our days. Often our steps may be taken with multitudes of other weary pilgrims on every hand, and kindnesses, loving words and smiles, gladden us and cheer our way. They

are the morning sunbeams in our lives, which drive the mists away and waken the fields and forests into song. A loving deed, even a loving word, may help on his way some one who is weary, friendless, broken, and despairing. It may be a touch angelic which regenerates, purifies, energizes, and redeems.

Insensate matter knows nothing of us, but we can help one another if we will, as we move forward in countless legions under the banners of Truth and Love.

Courage, O my brothers! Courage, one and all!

Though the dull air smothers your voices when ye call,

Though the impassive mountains hear not when ye wail,

Though unheeding for your sorrows are star and stream and vale!

Legions of immortals freed from bonds of clay,

Through newly-opened portals into the endless day

Are marching, a valiant army, and they know that Love commands,

That Truth illumines their banners and shines upon their bands.

PERFECT IDEA

MAUDE M. GREENE

AN attempt to mix Spirit and matter in religious teaching has marked the religious history of the centuries. The church has formulated as its basic statement one God, one creator or cause, the infinite Spirit. It has then said that matter is an effect of the one cause, and to avoid the illogical deduction of two opposite effects from one cause, it has declared that in some inexplicable and unknowable way Spirit has been expressed through or has developed into its opposite, matter. Many have been willing to concede to matter a

very small arc in the theoretical circle which begins with Spirit, goes into matter, and returns to Spirit, but the admission of this modicum of matter, betraying a failure to apprehend the origin and ultimate which constitute the circle of being, vitiates the circle.

The words "Spirit" and "matter" indicate opposites, and it is generally admitted that force cannot be expressed in its opposite. The belief that this rule has been violated, and that Spirit has developed into or has been expressed in its opposite, mat-

ter, has relegated Spirit and spiritual activities, in belief, to the domain of the mysterious and the supernatural. In the light of a great spiritual illumination Mrs. Eddy perceived that there is no possible divorcement between true science and true religion, and that matter has no place in the circle of being, and she gave to the world the undivided garment, Christian Science. In *Science and Health* (p. 279) she makes this clear-cut statement: "Spirit and matter can neither coexist nor cooperate, and one can no more create the other than Truth can create error."

Christian Science reveals the fact that the statements of the "great First Cause," or God, as one, and as omnipresent, omniscient, omnipotent, are not arbitrary statements or articles of faith, but are scientific necessities. The perception of the omnipresence of Spirit excludes the thought of any entity to what is called matter and reveals it as only a false sense of the effects of an omnipresent cause. The understanding of God as omniscient Mind reveals the fact that the ideas which are the expression of this infinite Mind constitute the real universe, all that is; and that, this Mind remaining one and constant, each individual idea must forever continue one and inviolate. The failure of what is called the human mind to maintain any oneness of idea is the proof of its finiteness; its divisibility is expressed in sin, disease, and death.

There may be as many human concepts as there are human minds, but this human division and divergence can never for one instant touch or violate the integrity of the divine

idea. Mind which is forever expressing itself through its own ideas can be the only possible source for their harmonious activity. The function of the idea is the continuous expression of Mind, and it is impossible to separate the idea from its substance, its activity, its function, or its law. Any sense of such separation obtains only in the false human concept.

The only redeemer from this error is the understanding of the oneness and integrity of all ideas and the one and only source of their activity. This spiritual perception precludes the possibility of one idea becoming discordant or inactive and interfering with the activity and harmonious expression of any other idea. The belief that ideas have become material things is the fundamental lie. What any material thing may seem to be or to do is a lie about eternal facts. What is called a material body can only be a false human concept of a divine idea, a belief that ideas have become material and that man must have life and consciousness through the medium of matter. Mrs. Eddy has said (*Science and Health*, p. 200), "Whoever is incompetent to explain Soul would be wise not to undertake the explanation of body." As Soul is a synonym for God, the conclusion is that as we know God we shall understand His manifestation.

The one and perfect idea, the "lamb without blemish and without spot," as understood in Christian Science is the child of prophecy and promise. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." In order to be savior and redeemer, the gov-

ernment must be kept entirely upon his shoulder; there can be no division in rule or responsibility. The attempt to redeem and heal one imperfect human concept with another perhaps less imperfect, has been the failure of both religion and medicine. This method is a point to be jealously guarded against in the practice of Christian Science.

If any trace of the human material concept gets into the thinking processes of Christian Scientists, at that instant they lose sight of the true Christian Science practice. Any attempt to outline or determine in what way or on what lines the true idea is to redeem and heal the false concept, is only a practice of the old failure of belief. It is impossible to outline the steps in the healing of sin and disease, or to say at just what point the healing is to begin and what particular manifestation or symptom shall be the first to disappear. And it is quite as impossible to decide that these healing processes shall be alike for all individuals. Human will and choice can have no part in determining the human steps resulting from spiritual thinking.

The medical theory as to the nature and cause of disease determines its seemingly curative processes. The healing of Christian Science practice is not subject to such dictation. The attempt to heal by material processes results from the limitation of the human sense of what constitutes health. The theory that the consciousness of health is dependent upon a condition of matter necessitates a change in matter in order to change a sense of disease to a sense of health; the *modus operandi* is to do something to matter with matter and thus change

its conditions, thereby bringing about a change in consciousness. The processes of material belief belong wholly to this method.

Christian Science operates in a directly opposite way; its statement is that health is altogether a question of thought or consciousness and is not dependent upon conditions of matter. Consequently, Christian Science practice has no dealing with matter, but gives its entire attention to thought; its *modus operandi* is to dispel the erroneous beliefs which constitute the sick and sinning man with the true thoughts which belong to the real and perfect man. This kind of healing is awakening, not recovering. A change of consciousness may be in the twinkling of an eye, quicker than light, as quick as perception, and the consequent healing be instantaneous, independent of processes of matter. This fact was demonstrated by Jesus in the immediate healing of leprosy and palsy, diseases believed to be associated with deterioration of material tissue.

Any apparent physical change which results from Christian Science practice is the expression of material belief replaced by the truth of being, and its real value is not what appears to mortal sense but what it indicates. Spiritual law does not work to produce certain results in matter; it has no consciousness of matter. Jesus said, "Ye shall know the truth, and the truth shall make you free." If the knowledge of the truth is to bring freedom from the bondage of sin and disease, we must let divine Truth determine its own activities and not set up any limited, material concepts and processes of harmony and health.

In the practice of Christian Sci-

ence we must resolutely get away from any attempt to outline in our thinking any bodily condition, form, or function. It is impossible to attain the perception of the perfect, the divine idea, through study or research in the material concept; only "by reversal, errors serve as way-marks to the one Mind" (Science and Health, p. 267). Any attempt to heal a diseased material organ or body with the concept or image of a well organ or body, is the same old story of belief on belief, and is nothing but a phase of hypnotism.

The spiritual idea revealed in Christian Science takes no cognizance of material persons, conditions, or things. Christian Science gives

the perception that all which is real exists as idea, and that each idea is perfect and inviolate in its own individuality and oneness; that it is forever performing its function and maintaining its relation and part in the expression of infinite Mind. This knowledge of the truth, through its own inherent activity and law, displaces the erroneous belief of division and deterioration of the spiritual idea into matter; and the erroneous consequent that the idea fails to maintain forever its action, place, and part in Mind, must disappear. Truth's infinite idea is the redeemer, and "the government shall be upon his shoulder," even as it was foretold by the prophet.

"THE HOUSE OF GOD"

RICHARD P. VERRALL

IN the twenty-eighth chapter of Genesis, wherein is told the story of Jacob's vision, the earliest mention of "the house of God" in the Scriptures is found. It will be remembered that Jacob was on his way from Beer-sheba to Padan-aram when he stopped for the night at Luz. Here in the open fields, with a stone for his pillow, he dreamed that he saw a ladder reaching from earth to heaven, upon which the angels of God were ascending and descending. When he awoke, Jacob realized that he had been in the presence of God, and he naturally assumed that the place where he had slept was consecrated ground, for he exclaimed, "This is none other but the house of God, and this is the gate of heaven." Then he "took the stone that he had put for his pillows, and set it up for a pillar. . . . And he called the name

of that place Beth-el." He thereupon made a vow that if his expedition proved successful, and if he returned again to his "father's house in peace," then the stone which he had set for a pillar should be "God's house."

This primitive conception of a place of worship, considered spiritually, contains all the essentials of the true temple or church, for it was a place where man had talked face to face with the true God, and where he had received a promise of spiritual protection. The ladder which Jacob saw in his dream was a figure representing the ascending gradations of human thought as they rise by stages from earth to heaven. The angels ascending the ladder are typical of human aspirations striving after righteousness, and the angels or messengers coming down from God rep-

resent spiritual ideas encouraging mankind on their upward journey. In this lonely spot, without any of the paraphernalia of ecclesiastical worship, Jacob became so conscious that God was in that place, and so sure of having received His blessing, that he confidently declared, "Of all that thou shalt give me I will surely give the tenth unto thee."

Jacob's spontaneous desire to express gratitude to God implies a recognition of the divine Principle of all true giving and receiving. His tithe-giving was a prototype of the "thank-offering" afterward instituted by Moses in the wilderness, by means of which the Levitical hierarchy was maintained. It was not, therefore, a gift in the old propitiatory sense of the term, but a self-offering designed to remind him of the invisible Giver. (See definition of Abel, *Science and Health*, p. 579.) Some twenty years later, when Jacob had become rich in flocks and herds and his name had been changed to Israel, he was reminded of his vow and came back to fulfil it. Here God appeared to him the second time and confirmed His former promises concerning the future of the children of Israel. Jacob then marked the spot where God had twice talked to him by setting up an altar of stone, and pouring out a drink-offering upon it, he dedicated the place to "El-Beth-el," which means "God of the house of God."

No further reference is found in the Scriptures to the subject of religious worship until the period of the Exodus. The descendants of Jacob had lived in the land of Goshen for four hundred and thirty years when God appeared to Moses in the burn-

ing bush and commissioned him to lead the Israelites out of Egypt to sacrifice in the wilderness. One of the stated objections of Moses to the undertaking of this mission was that the people would not believe that God had appeared to him. He even anticipated that they would ask, "What is his name?" The awakening of the spiritual consciousness of Israel required many signs and wonders, and it was not until after much murmuring, and many overwhelming proofs had been shown, that they acknowledged Jehovah as their God and Moses as their leader. It was at Mount Sinai, three months after the crossing of the Red sea, that the actual founding of the Hebrew theocracy took place. Here the law was proclaimed by Moses, and the people unanimously declared, "All that the Lord hath spoken we will do."

From this point we witness the gradual development of the Levitical hierarchy and the constant encroachments of Egyptian materialism. The essential idea of the "house of God," as seen in Jacob's vision, never seems to have been fully realized by the Levitical priesthood. Samuel, possibly more than all others, caught the true spirit of Immanuel, but the psalmist in speaking for the next generation exclaimed, "The zeal of thine house hath eaten me up."

In process of time, when the seed of Jacob had grown into a great and powerful nation, so that Israel dwelt at peace with all the earth, then the dream of King David was realized, and the magnificent temple, which he so much desired to build was completed by his son Solomon in the city of Jerusalem. When the ark was

installed on the memorable day of dedication, Solomon, standing in the midst of the temple surrounded by a vast concourse of singers and priests and the elders of Israel, offered the prayer of consecration, saying, "I have built an house of habitation for thee, and a place for thy dwelling forever." Then, as if realizing the inadequacy of any earthly house to domicile the infinite, the king exclaimed: "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"

Jesus found it necessary to purge the temple at Jerusalem of its money-changers and merchants. He found that his Father's house had been turned into a den of thieves instead of being used as a house of prayer. He pointed out to the Samaritan woman that true worship was not dependent upon any particular place, but consisted of worshiping the Father "in spirit and in truth." It is precisely this idea of spiritual worship which Mrs. Eddy has revived in *The Church of Christ, Scientist*.

In her dedicatory message to First Church of Christ, Scientist, Concord, N. H., Mrs. Eddy announced the true purpose of church building, when she said, "Our proper reason for church edifices is, that in them Christians may worship God,—not that Christians may worship church edifices!" (*The First Church of Christ, Scientist, and Miscellany*, p. 162.) Individualizing one's sense of church and service as implied in this statement involves the placing of an equal emphasis on precept and practice. The degree in which God's presence is

made manifest in the church must therefore depend upon the spirituality of its worshipers. When many individuals are thus gathered together with one accord in one place, with a common desire to know more of God, the devotional atmosphere becomes mutually helpful and inspiring.

The magnitude of the task set before each one in Christian Science of erecting an individual structure of right ideas in which the angels of God can be entertained continually, seems at first overwhelming. Here, however, our beloved Leader reassures us by saying: "The kingdom of God is within you." This spiritual consciousness is therefore a present possibility" (*Science and Health*, p. 573). Every time a false belief is overcome by a right idea, a stone is built into the true temple of character. Each mental battle fought and won elevates the thought one round higher on the ladder of spiritual progress and reveals clearer views of the kingdom of heaven both without and within.

The revelator, "in the Spirit on the Lord's day," described his impressions of the "new Jerusalem, coming down from God out of heaven." He saw no ecclesiastical structure therein, for the glory of God was the temple of it. This revelation of St. John bears a striking resemblance to Jacob's vision at Beth-el, though it transcends it in glory. Jacob doubtless saw a material earth separated by space from a spiritual heaven, but St. John discerned the unity of the real earth and heaven, the former sense of earth and heaven having passed away.

CHRISTIAN LIBERTY

WILLIAM B. HARRISON

WHAT have not men sacrificed to forward human freedom! From earliest recorded times few appeals have awakened a warmer response in the human breast or stirred men to more eager action than the plea for liberty. Thrilled by the centuries of accumulated sentiment with which that word is charged, men have gladly forsaken all to follow phantoms that promised freedom. In defense of liberty intellectual swords have clashed in far-famed forums, tribes and peoples have struggled in motley masses, sabers have gleamed and cannon thundered on countless fields of battle, and when the storm was over men have found they had but exchanged one fetter for another, which in turn galled its wearer into renewed revolt.

As the concept of liberty has varied from basest license to purest idealism, the ark of humanity has risen and fallen on the waves that indicated the changing moods of men. Gazing backward across the centuries of ceaseless struggle, confident that from earliest time the goal sought has been the same, remembering with what vigor victory has been pursued, with what sacrifice and sorrow defeat has been endured, and yet how through all the woof of human experience has run the golden thread of hope, one marvels not that now and then some puzzled ponderer of the past has cried out in despair, Is there a goal—a God? Why has not the goal been won? Why have so many centuries of recorded struggle failed to vanquish human misery? Is

God fighting a losing battle in defence of humanity, or is He deaf to the appeals which have been poured forth? Surely age-long effort merits better reward than can be pointed to by champions of changing creeds and puzzled phalanxes of philosophers!

There is a goal, there is a God, and Christian Science gladdens the pathway toward the one and disperses the mists which have concealed the shining countenance of the other. Refusing to tread the paths of fetish and dogma that have led only through endless mazes of mystery and misery, this Science reverts to the simple teachings of the master Christian and points to the same fruits that follow now as then the application of those teachings. Through nineteen centuries a large portion of the world has admitted that what Jesus taught and practised would, if universally accepted, redeem mankind from every ill; but the great majority of those who admitted the merit of the Saviour's teachings have denied the practical availability of his doctrines.

To be a Christian has meant in large measure to harbor a theoretical belief in the truths taught by the man of Galilee, yet at the same time to be an infidel as to their practical value. This inconsistent position inevitably made a mockery of much religious profession, exchanged the enriching activities of true Christianity for the cold forms of creedal compliance, and cast humanity adrift on a sea of uncertainty, with the distant glow of the early Christian era as the only light by which to discern the

treacherous shoals of material darkness. Though oftentimes dim and seemingly obscure, that glow never became extinct; and at last, after sixteen centuries of mingled doubt and promise, it shines full and clear across the portals of awakening humanity.

On page 174 of *Science and Health* Mrs. Eddy says: "Truth is revealed. It needs only to be practised." That which the world so long has sought is now within its grasp. Through the faithfulness of a human life this revelation has come. To those who understand it even in a degree its import is infinite, for it means the lifting of every burden, the dispersing of every sorrow, the supplying of every need, the correcting of every ill. If it were less than this it would not be an expression of absolute Truth, and to be more were impossible. When it is fully understood, slavery of every kind will have been abolished, and the liberty which men so long have sought, though a thousand times greater and better than the human imagination has ever dreamed, will have been attained.

But how, asks some incredulous one, can Christian Science do all this? No mystery enshrouds the answer. So simple and plain is the way that men often miss it because of their expectation of something difficult, unaware that their long habit of wandering through labyrinths of material philosophy has rendered it hard for them to pursue the straight and easy road of truth. If one finds Christian Science difficult to comprehend, the fault is not in what he is attempting to learn, but in the tenacity with which his false beliefs cling to him.

If he is patient and persistent, he will look back after a while and wonder how he ever could have adhered to the opinions he once regarded as unquestionable truths; and those cherished concepts to which he could not make Christian Science conform will become clear to him as only the fabrications of a false mentality, unworthy of belief.

To understand Christian Science we must begin with its premise, and then the rest will be found to be but a series of logical, consistent, and inevitable deductions from that premise. "For right reasoning there should be but one fact before the thought, namely, spiritual existence" (*Science and Health*, p. 492). All Christian Science philosophy revolves around this pivotal point. Human doctrines never begin at this point. Based on material hypotheses, they start with matter and inevitably end with matter, hence never approach the goal. Relying on such doctrines, which regard existence either as wholly material or as a mixture of the material and spiritual, the world has been endeavoring through long ages of struggle and defeat to lift itself in its own crude way, to escape from the ills of material life by material means—an utterly impossible task.

It should be noted that Mrs. Eddy did not say there should be but one belief before the thought, but "one fact." From the Christian Science view-point material existence is not a fact but a belief, while spiritual existence is a fact. As this proposition meets with opposition from those unfamiliar with its meaning, let us consider it briefly. What constitutes

a fact? Does a fact ever change into a not-a-fact? Who would so contend? But materiality does change; material things become non-existent, cease to be, hence they are not facts, but only beliefs. Again, is a fact in any way related to or dependent on time? Certainly not. That which was a fact or true a thousand years ago will be equally true a thousand years hence, since facts know nothing of time. Materiality, however, is indissolubly associated with the temporal. Hence, materiality cannot be associated with Truth, which is eternal and unchanging.

Necessarily, if we are seeking to learn the truth about being, we must confine our investigation strictly to that which is true; therefore we must not accept any premise based on material existence. The moment we take account of material existence as a part of the real universe, we adulterate our thinking and open the way to false conclusions. Matter appears real to the five material senses, but not to eternal Truth. The material senses being themselves the organs and expression of matter, it is evident that matter bases its claim to existence on the evidence of matter, and Jesus said that such testimony is not true.

All the ills from which mankind suffer, or ever have suffered, have been associated with the belief in material existence. For illustration, it is well known that numerous social and industrial ills can be traced to avarice and greed. Greed is the natural product of a belief that substance is material and limited, that happiness is gained by the accumulation of material substance, and

therefore that to be happy one should strive to gain the greatest amount of such substance, admittedly at the expense of others, who would thereby have less. To remonstrate against greed without destroying its foundations is as futile as it would be to attempt to purify a stream without protecting it from the source of its impurities. But when the person afflicted of greed learns in Christian Science that substance is neither material nor limited, that it is spiritual, abundant, unlimited, and illimitable, as impossible of exclusive ownership as the sunshine or air, and that a loving heavenly Father supplies all our needs, permitting none to lack, he loses his sense of greed, and the chain of evils that false sense had inflicted upon others is broken and destroyed. Such a man is thus redeemed by learning a little of the fact of spiritual existence, and he becomes a much happier and better man.

Poverty yields to much the same treatment, because poverty is also a belief in limited substance and lack of understanding of God's rich resources always available to mankind. In either case the one who has had his false belief destroyed begins to understand what Jesus meant when he warned against worrying about the body and its needs, and pointed to the care-free lilies as tokens of life lived naturally. The lesson of feeding the multitude with five loaves and two little fishes becomes comprehensible. Had Jesus looked upon substance as material, he could have increased the food supply only in a material way, but with his perfect understanding of spiritual existence he was free from every material law.

Only in the measure that we gain the same understanding can we emerge from under the dominion of the laws of matter and enjoy true freedom.

Sickness is perhaps more directly associated with material belief than greed or poverty. To think of sickness as existent in the spiritual realm is impossible, for its every manifestation is material. Based on a belief in intelligent matter, it disappears when matter is found to be itself a belief, possessing no intelligence, life, or real being. When we become conscious of the great fact of harmonious spiritual existence, sickness loses its hold and ceases to be manifested. Thousands upon thousands of unquestionable experiences testify to this fact.

Similarly sin is overcome and cast out. Who would seek to kill his fellow man if he knew that life is spiritual and cannot be destroyed? So long as the belief of life in matter remains, just so long will the belief obtain that life can be ended by the destruction of the body. Christian Science puts the axe at the root of the tree, and annuls the desire to kill by proving to the demented mortal the falsity of the belief by which he is actuated and the grand fact of life eternal and indestructible. Then the corrected thought begins to understand that while Jesus and his apostles seemed to be restoring life to a material body, they were really proving that life never had been in the body, and therefore could not be taken from it or made dependent on it, for life is spiritual, ever present, and eternal.

Can it be fairly questioned that a religion which produced such results

through more than two centuries, or approximately six generations, would, if rightly understood and practised, produce the same results in this or any other age? Recalling Jesus' statement that those who understood his teachings would perform the same healing and redeeming works which he did, should we wonder that in spite of our myriads of creeds and churches the promised liberation of mankind has not come when the works which were to prove the correctness of those teachings have been lacking?

We can never repeat the deeds of the Master while working from a material basis. If being were material, it would be true that both pleasure and pain are derived from material sources, and this is the customary view. The slave of sensualism and the victim of drink would then be following the natural order with no hope of rescue. But real joy and happiness are not derived from material sources. Paul enumerated these qualities among the fruits of the Spirit, separate and distinct from the beliefs of material life. And by realizing the fact of spiritual life the Christian Scientist is enabled to help his fallen brother to rise out of the mire of materiality, and place his feet on the solid rock of real existence. Even without such assistance the troubled one can reach the same goal of liberty by sincere study and application of the truth.

So with every evil—political, social, industrial, moral, or physical—Christian Science offers a practical solution. Not at once do its adherents emerge from the miasma of material environment into a full

realization of the glorious fact of spiritual existence, but a little understanding of this wondrous truth is sufficient to silence the voice of error and bring harmony and peace into one's immediate environment. Thus he is enabled to be "in the world but not of the world," to wrestle successfully with problems which overcome others, to enjoy in some degree, here and now, the peace and happiness which false theology would postpone to an unknowable future.

Only thus is true liberty obtained. When the framers of the Declaration of Independence boldly declared that all men are equally entitled to "life, liberty, and the pursuit of happiness," they had in mind a splendid ideal of political freedom which has only in part been realized. They founded a government intended to give expression to this ideal, and that they performed a great service to mankind none will deny; but history plainly records that the goal they sought cannot be reached by governmental decree alone. Only as the individuals comprising a nation live the spirit of the decalogue on which all true law is founded, can the hope of political or social freedom be realized. Every injustice or evil of community, state, or nation has its tap-root in the heart of one or more individuals. Reform *en masse* is impossible; the solution must be approached from the individual side. It

is just here that men have refused to follow their own best reason and have wandered into innumerable by-paths until better instructed by Christian Science. Then the task ceases to be irksome and the road becomes clearer. Consciousness of the right way brings joy and certainty of triumph.

As the glad tidings of salvation for all mankind, joyously heralded to the world nineteen centuries ago, with its accompanying proofs of healing and redemption, was carried by irresistible enthusiasm throughout Asia Minor and the provinces of imperial Rome, startling the world with its onward sweep, so in our own age the same truth, discovered and practised with the same proofs attending, has girdled the globe like a rainbow of promise and is focusing attention on the beauty and power of applied Christianity.

High above the darkness and din of material existence is heard the clarion call of our Leader: "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right" (Science and Health, p. 227). That call is echoed in every leaf of Christian Science literature, in every Sunday service and weekly testimony meeting, in every good thought and deed of those who have enlisted under Truth's banner. A long fettered race hears the welcome call and turns toward the dawn of Christian liberty.



We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Philip James Bailey.

WORKING AND WATCHING

LUCY H. MC DONALD

NEHEMIAH'S history can but furnish a helpful lesson in building up the consciousness in Truth, for we read that his desire became strong to restore the walls of Jerusalem, the city of his fathers, and to honor the one God, and that he accomplished his noble purpose by knowing how to work. First and always he knew that it was God's work he was doing, so there was no faltering in him, nor were there any backward glances or mistakes. Fear of the authorities in the land of his captivity was overcome by clinging to God and keeping Him clearly in view as he set out alone to return to his native land and start the work.

Accomplishing the journey to Jerusalem, the prophet found many ready and willing to follow his leadership and work earnestly by his side. Enemies, however, arose, who directed their efforts against the success of Nehemiah and his band; but the workers pressed on day and night with their loving task. The enemies first scoffed at the undertaking as absurd, then raised a force against them to prevent the accomplishment of the work, some of those within the decayed walls joining with those without. "Nevertheless," writes the prophet, "we made our prayer unto our God, and set a watch against them day and night."

At one time Nehemiah was compelled to use only half this volunteer force for the actual building up of the walls, while the other half was set to watch against Sanballat and Tobiah. Whole families were ap-

pointed to keep guard. Day and night they stood on the lookout for the treacherous foe, who but for these sentinels would have torn down as fast as the workmen could build up. We are reminded that "they also serve who only stand and wait." Nehemiah placed the activity of watching as equal in value with that of lifting and carrying stones and putting them in position. Thus he and his faithful brethren succeeded in repairing the walls of the beloved city of their forefathers, in rebuilding their homes, and in establishing again the worship of God among the remnant left whose hearts were ready. It is worthy of note that busy as they all were, Nehemiah "appointed two great companies of them that gave thanks," and great were the rejoicings which resulted from such faithfulness.

These words of the Master, "What I say unto you I say unto all, Watch," are fraught with such loving counsel and such superior knowledge of how to work in divine metaphysics to restore in the individual the consciousness of God, the All-in-all, and man in His likeness, that we do well to ponder them for clearer understanding. During his ministry Jesus' words were few. He taught simply, and every word he is recorded as saying is full of meaning. He was terse, emphatic, to the point. He often used objects about him, familiar customs, or simple, well known facts, to make clear his meaning. The old custom of having watchmen on the walls of the cities and on

the streets at night was used here to make his hearers see and feel the force of his words, "What I say unto you I say unto all, Watch." A watchman must be wakeful, alert, not sleepy headed or wine besotted; he must be trustworthy and realize fully the nature of the responsibility placed on him; he must be fearless when on duty, and ever ready to defend the object he is guarding; while at the least sign of danger he must be ready to act.

The Master knew that those to whom he spoke, and all others as they take hold to build up the Christ-consciousness within, need to watch that mortal erroneous sense, beliefs, and fears do not creep in to make themselves seem real; that no suggestions of sin, disease, or death are conceded presence or power. In an article in "Miscellaneous Writings" on "Love Your Enemies" (p. 8), Mrs. Eddy makes clear that our only enemies are the false concepts of life as dwelling in matter apart from God. These thoughts, with their attendant sickness, ill temper, malice, and hatred, make up the mortal mind, so called, which is inherently opposed to Truth and good.

The individual consciousness is the place for sentinel duty, and each must learn to watch against his enemies, both within and without. No one knew better than did Jesus the nature of these enemies, and how they come in the guise of reason or pleasure, or gain in power and possessions. He gave his whole time and attention to guarding against erroneous suggestions and working for the upbuilding of Truth's cause. From the time he was a young boy he realized that

he must be about his Father's business. He was "tempted like as we are," and knew the need for all to be on guard so as to meet each erroneous belief with truth, in order to prove its powerlessness and nothingness.

In the light of Christian Science the words of Christ Jesus come to us with new force, for they bring assurance that we may indeed so understand the mental problem as to separate true thinking from that which claims to be true but which would tear down the structure of true consciousness. On page 392 of Science and Health Mrs. Eddy warns us to "stand porter at the door of thought," and we cannot do this by yielding to the inharmonious as real or to the false as true. Christian Science teaches us what to stand for and how to stand. It shows that when this sentinel work is done faithfully, firmly, and patiently, the natural result is harmony.

Moreover, to take our stand for truth and righteousness, even with a slight knowledge of God as revealed through Christian Science; strengthens consciousness to stand with greater firmness at the next assault, until the city of right desire is established in Truth. Let us try each day to guard especially what James calls that "little member" the tongue. David's prayer, "Set a watch, O Lord, before my mouth," may well be ours, and so praying we may profitably ponder these lines from page 63 of the Christian Science Hymnal:—

Speak gently: 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy which it may bring,
Eternity can tell.

REVERENCE

PETER B. BIGGINS

REVERENCE is a comely grace. When in the presence of some one whom we love and respect, we are naturally courteous, considerate, reverent, and it is well for us to remember that divine Love, surpassing all in wisdom, beauty, and grandeur, is ever present. The more clearly we perceive this truth, the more reverent we shall become. The word *revere* is derived from the Latin word *revereri*, to feel awe of, to fear. While fear, as it is used in the expression "to fear God," has been commonly taken to mean dread of divine displeasure, the word *revere* has retained its original spiritual meaning, implying affection as well as respect. Cruden says: "The filial fear of God is a holy affection, or gracious habit wrought in the soul by God, whereby it is inclined and enabled to obey all God's commandments." It is plain that what is termed in the Scriptures "the fear of God" is really love for God. This love is properly expressed in obedience and reverence.

Among the many valuable guides to human conduct which our revered Leader has given to humanity through the Manual of The Mother Church, Section 3 of Article VIII stands preeminent. The first two sentences read as follows: "He who dated the Christian era is the Example in Christian Science. Careless comparison or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited." This requirement is far-reaching in its effect.

A young student of Christian Sci-

ence, who in spite of a deep regard for the Scriptures had been long accustomed to hear, and moreover to repeat, jests based on Scripture passages, was on one occasion awakened to the wrongness of this habit in the light of this by-law. The jest in this instance was based on certain of the words of the great Master, words uttered in the garden of Gethsemane at the most crucial point of his sacred career. The thought came quickly: If "irreverent reference to Christ Jesus is abnormal in a Christian Scientist," then surely it is wrong for one who is endeavoring to become a Christian Scientist to refer irreverently to his words.

This thought was like a reveille, awakening the student from a life-long sleep to do battle with many subtle falsities slumbering in mortal mind. A motley troop of jests based upon the sacred Scriptures then flitted through consciousness. Once considered innocent and highly humorous, they were now seen to be wholly condemnable. Then came the assurance which Moses gave to the children of Israel after their escape from Egypt (material sense), and just before the destruction of their pursuers (the false concepts of mortal mind): "The Egyptians whom ye have seen today, ye shall see them again no more forever." "Let us hope so," was the fervent prayer which then ascended to the heart of divine Love.

Christ Jesus came to tell us what man really is. He taught that man is the perfect child of a perfect

Father, and that man has dominion over all evil, sin, disease, and death. His entire life-work was designed to show that we can and must demonstrate the power of Truth over evil. His works prove the real man's ability, and his words reveal how this ability is won. For this reason he was continually drawing attention to the importance of his words. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Again, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free . . . but ye seek to kill me, because my word hath no place in you. . . . Why do ye not understand my speech? even because ye cannot hear my word."

Thus it is plain that if we would do the works the Master did, we must first understand his words. We cannot understand these words if we treat them irreverently, and we shall not treat them irreverently if we understand them. We are not hearing (that is, spiritually understanding) the word of Truth, far less are we continuing in it, if we make or repeat a foolish, idle jest regarding it. This is obviously seeking to kill the true idea. No one who desires to understand the words of the Master and their vital relation to healing, can deal so lightly with them. We need to keep awake, therefore, and be attentive to those precious words of Truth, because thus we are raised from living death in material sense into the scientific understanding of eternal life in divine Love.

It is plain also that the entire Scriptures are included in this provision of the Manual, since Christ Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This was forcibly brought home by the following instance. There was a favorite jest regarding Jonah and the straitened circumstances in which upon one occasion he found himself. This student of Christian Science remembered that Jesus referred to this incident as a type of his own experience—the seeming burial of the Christ-idea previous to his resurrection and ascension above material sense: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." This is but one of the many references which Christ Jesus made to the Old Testament. If all his words had been preserved, we should doubtless find unnumbered references to the older Scriptures, because he was constantly expounding them to show that he had been spoken of by patriarch, prophet, and poet. What further evidence, then, can be needed to prove that the entire Scriptures should be exempt from jesting on our part?

That Jesus' immediate disciples eventually understood the import of the words of Truth uttered by the Master, and saw the necessity of holding them in reverence, is plain, both by their frequent reference to them and by the fact that they did the works which Christ Jesus came to teach all mankind to do. This is apparent in the words of the revelator when recording Truth's message to

the church in Philadelphia (brotherly love): "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." If then the relation between reverence for the words of Truth, and the doing of the works of Truth, was so clearly seen by the early followers of the Master, it is plain that his present-day followers must also revere these words if they would repeat these works.

This reverence for the word of Truth dignifies existence and lifts human consciousness above the mean and sordid to the beautiful and divine. Its reverence fosters spirituality. Jesus said, "What I say unto you I say unto all, Watch." He has left us many lessons to show us what we need to watch, and it rests with each one to apply these in individual experience and practice. The ancient maxim, "From one ex-

ample you may learn all the rest," is fully proved herein.

Mrs. Eddy wisely foresaw the needs of present-day followers of Truth, and in the Manual of The Mother Church has provided by-laws which help us to be watchful, and so to increase in spirituality. With our present imperfect understanding we may not see the reason why we should thoughtfully regard these by-laws, but nothing is more certain than this: that when for the sake of obedience we comply with their demands, the reason for their existence becomes more abundantly clear. This shows our great privilege in having the wise and loving counsels of our revered Leader to help us in our effort to follow the example of the great Master. It is also fitting that we should revere her who, throughout her writings, has so faithfully taught us to hold in reverence all that relates to God and His idea, to Mind and its manifestation.

SUPPLY A CONDITION OF CONSCIOUSNESS

WARWICK A. TYLER

THERE have recently appeared in the Christian Science periodicals several articles dealing with the subject of man's supply and referring to the story of Elisha and the widow who came for help in overcoming a great sense of lack. The problem of limitation, and particularly financial limitation, is one that may be said to come to all, so the experience of one student of Christian Science and the line of reasoning which led to the beginning of the solution of this problem may be of help to others.

This student had come to Chris-

tian Science some years before, not for physical healing for himself, but through the healing of his wife, and he had an earnest desire to know and do the will of God. He had occupied a good position as officer in a corporation, but shortly after being elected reader in a branch church the control of the corporation passed to other interests and the position was lost. Since first becoming interested in Christian Science he had wanted to take up the practice of it in a public way, and having a little money, he now determined to devote all his time to this work. Things

went along more or less moderately well for a while, but it seemed that though possibly he might be willing to encounter the difficulties and uncertainties of an irregular income, perhaps he was asking his family, all of whom were Christian Scientists, to make the greater sacrifice. After thinking this over carefully and prayerfully for some time, he determined to reenter business life.

Upon consulting some influential friends it was arranged that at the expiration of his term as reader, a few months later, he should take charge of the office and purchasing department of a large land and irrigation company. In the meantime, having been an expert accountant, he was engaged to reorganize and take charge of the accounts of another company, giving part of his time, with the prospect of becoming more widely interested in it at a later date. Matters went on in this way until his term as reader came to an end,—he had always felt that this service called for his first consideration,—when the officers of the land company were notified that he was ready to enter upon his duties. With great astonishment it was then learned that the affairs of the company were practically at an end and the position he was to have occupied had ceased to be. Immediately afterward, the company whose accounts he had reorganized became so heavily involved that he had to sever his connection with it. Thus he was left without any income, but with plenty of courage and hope, and he proceeded to hunt for work.

Try as he would, no success was achieved, as all avenues seemed to be

closed, and the temptation to be discouraged was very great. Experience in Christian Science had however taught him the necessity for mental work,—work to realize the government of infinite Mind in all things,—and apart from treating the few patients who applied for help, all the waking hours not utilized in interviewing people in his search for employment were spent in the effort to realize God's government, His tender love for His children, and His infinite ability and willingness to meet every human need. Gradually the conviction dawned upon him that the proper thing to do was to turn for all time away from expecting to gain sustenance through active connection with the business world and to look only to the work of a Christian Science practitioner for a livelihood. Then began days of renewed study and mental work, and oh, how long and discouraging the way seemed, and how infinitesimal the daily supply! But through implicit reliance upon God the need was always met.

One dark and dreary winter day, just when things appeared at their worst, in endeavoring to gain some light from the article "Angels," on page 306 of "Miscellaneous Writings," particularly in trying to understand what was meant by the words, "God gives you His spiritual ideas," the story of Elisha and the widow came to him. This story was referred to in the Bible and a close examination was made of the wording of it. It was discovered that the prophet did not give the woman anything or promise her anything. He simply asked her, "What hast thou in the house?"

The student began to apply the whole story to himself. What have I in the house? he asked himself. It was reasoned that since God is giving "His spiritual ideas," and being spiritual they could not be in a material thing or a material place, the expression "house" must mean something other than a material structure—it must be something mental or metaphysical. Then he remembered that Mrs. Eddy explains the word "house" as meaning "consciousness" (*Science and Health*, p. 578); and the question was changed to, What have I in consciousness? The "oil" found there was a small understanding of Christian Science, one which, it is true, had helped to heal others of false beliefs, but the argument and the evidence were very strong that few thought enough of it to apply for help.

Finding only discouragement in this thought, reference was again made to the story, and it was found that the next behests were to "borrow . . . vessels abroad" and "pour out." Applying this again, it was reasoned: Does this mean it is necessary to go out into the highways and seek those to whom a word of love and cheer might be voiced; that the "oil" must be poured out somewhere besides in my own home; in other words, that I must go forth with the deliberate intention of talking Christian Science to some one less acquainted with it than myself? Pondering over this, in a short time he reached the conclusion that it was the thing to do; therefore with a longing to be shown this right thing to do and how to do it, also the right place or places to go, he started out, not

knowing where to go, but trusting to be led where the "oil" would be of service.

Before half a mile had been covered one was met who, with tears of loving gratitude for freedom realized from some dreaded trouble, paid him a small sum for services. This was the very evidence the Scientist needed of the rightness of his action, and he went on with a song in his heart and a confident feeling of being led where the "oil" would be welcomed, with the result that some half-dozen "vessels" were found already prepared,—some had even been hoping to see him,—and the word was spoken which lifted the brother's sense of burden.

From that moment the student never doubted what his activity was to be or that the affluence of God's love would be sufficient to meet the needs of his family. Little by little his consciousness of this became clearer and his circumstances improved. Since then the temptation to be fearful has come many times and discouragement has knocked at the door of consciousness more than once, but the assurance gained from this experience has never for a moment been lost. Temptation and discouragement have been overcome by the realization that the question, "What hast thou in the house?" is already and perpetually answered in *Science and Health* (Pref., p. xi) by the "divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

"To preach deliverance to the captives [of sense],

And recovering of sight to the blind,

To set at liberty them that are bruised."

PROGRESS OF CHRISTIAN SCIENCE

CHRISTIAN SCIENCE SOCIETY, BRAUNSCHWEIG, GERMANY

AT the dedication of the church edifice of the Christian Science Society of Braunschweig, Germany, May 17, 1914, mention was made that two years and a half had elapsed since Christian Science was officially introduced in Braunschweig and a field of activity established,—a period replete with blessings. As a matter of fact the first indication of the revival of this new-old truth may be traced many years back, when a few found the truth they had long sought for, and which brought them healing of mind and body.

About the year 1907 a Christian Science practitioner visited a patient in this city whose condition precluded transportation, and this practitioner induced another Scientist to come to Braunschweig. Some time after, two others were added who had found Christian Science at an earlier date, and meetings were held once in six months, consisting of readings from *Der Herold der Christian Science* and from "Science and Health with Key to the Scriptures" by Mrs. Eddy. It took years for the little circle to grow, but when the seed finally bore fruit and the room became too small, the Good Templars kindly put their quarters at its disposal. The desire for more truth and more frequent meetings soon became manifest, and services were instituted monthly.

In October, 1911, two Christian Science practitioners came to Braunschweig, and from then on regular services and meetings were held to which the public was admitted. The

majority of adherents were country people, and the attendance at the first meeting did not exceed twenty persons; but soon a board was elected, by-laws adopted, and everything done required by state law. A reading-room, as primitive in appearance as the hall, was established. Although attacks increased on all sides, the more violent they were and the harder the struggle to be faced, the more did courage increase, for there was a feeling of safety under the protecting power of the Almighty. Before long it was necessary to look for another hall, but all efforts seemed unavailing, as there was very little offering that seemed adapted to their use and in most instances Christian Scientists were not deemed desirable tenants. As a result, property was quietly looked up, where the society might establish itself or build, even though in the most modest fashion.

In a very unexpected way a property was found which included a house and garden, and it was decided to erect a very small house of worship there. New difficulties presented themselves, however, one of them being that the society had to take also a neighboring lot of land. About this time its quarters were closed as a result of a lawsuit, and it became necessary to rent a store in order to hold services. During this period a lecture was given, and the attendance at the services increased to such an extent that the quarters again became too small.

All these seeming delays, however,

proved to be for good, for as the cause expanded it became apparent that the church and lot which had been first considered were too small. An architect was finally entrusted with getting up plans for an edifice, and the question of the location of the structure was satisfactorily settled by utilizing the sexangle in the middle of both lots. Divine Love opened new channels in all directions, and thus the edifice was shaped into its present form. The first sod was cut in the middle of July, 1913, and the laying of the corner-stone took place in the beginning of October.

Only one who has looked below the surface of things can appreciate what took place before the present church edifice was realized. Most sincere thanks are tendered to all who have used their efforts in behalf of and have shown their love by furthering the cause. The dear Sunday school has learned how and where

to begin in building a church, and the children have been a help in the true sense of the term, having brought together through their own efforts many a building stone.

The dedication of the church home was a fitting occasion for special honor to the noble woman who humbly took up the cross to meet the struggle against the world in behalf of her great discovery. Mary Baker Eddy, our great Leader, discovered the Principle of healing through which the Master's mighty works were wrought, and through her the truth was once more given to humanity, for which the world owes her a debt of gratitude.

It is well to hold in remembrance in whose honor this edifice is built, and to give God the glory. It is the endeavor of this society so to watch and pray that it may be ever ready to receive more of the Christ, Truth, and be known by its fruits.

FIRST CHURCH OF CHRIST, SCIENTIST, ALBION, MICH.

It was about 1893 that a group of earnest students of Christian Science, all of whom had experienced its healing power, began to hold services at a private residence on alternate Sunday afternoons, the sermon being delivered by a student from another city. The "little leaven" began to work, and increase in interest and attendance soon compelled a change to larger quarters in a more central location. Accordingly a society was formed, and for the next two years meetings were held in the W. R. C. Hall every Sunday morning and Friday evening, and a Sunday school was opened for the children.

When our revered Leader, Mrs.

Eddy, so wisely provided the *Quarterly* with its Lesson-Sermons, it seemed that loyalty and gratitude for blessings received demanded the organization of a branch Church of Christ, Scientist, and a charter was granted to sixteen members under the laws of the state of Michigan, Feb. 21, 1896. Unfortunately this step was taken without perfect unanimity of opinion, and the society continued as such, holding services each Sunday, while the services of First Church of Christ, Scientist, were being held in another hall. This division in thought seemed to act as a check on the growth of the work for a time; but one after another the

attendants at the society services came into the church, and the former was disbanded because of lack of interest. A free public lecture on Christian Science was provided in 1901, and another two years later. Since then a lecture has been given to the Albion public each year.

In March, 1900, in response to the growing need for a church home, one of the most beautiful residence sites in Albion was purchased, a double lot on a corner one block from the business section. The residence thereon was remodeled to accommodate the church services, the Sunday school, and the reading-room. While paying for the property this church gladly joined with others in the field in sending its collections on the first Sunday of each month to the building fund of The Mother Church and also for the publishing house, besides joyfully responding to every call for relief to those who were in distress by reason of earthquake, flood, war, and legal persecution.

It is hoped the time is not far dis-

tant when the church may realize its long cherished plan to erect a fitting church home. Growth in numbers has not been great, owing to the somewhat transient nature of the population of this city,—a college town,—and the strong sense of denominationalism which the church has had to meet.

Nevertheless this band of workers has been faithful and loyal to The Mother Church, ever grateful for the duties it has been its privilege to perform, for the many proofs of the healing and saving grace of the truth as taught in Christian Science, and for the opportunities to reach suffering humanity with the valued literature which is being provided by The Christian Science Publishing Society. Daily its members are striving to know that in proportion as they watch and pray it is the Father's good pleasure to give them the kingdom,—“power . . . over all the power of the enemy,” until sin and sorrow shall be no more and good shall reign triumphant.

FIRST CHURCH OF CHRIST, SCIENTIST, DALLAS, TEXAS

A VIEW in retrospect shows the progress of the cause of Christian Science in Dallas (as elsewhere) to have been steady and sure. The history of the local church is a story of a work of love and of that mutual helpfulness which is expressed in the Hymnal (p. 89),—

For we must share, if we would keep
That blessing from above:
Ceasing to give, we cease to have,
Such is the law of love.

About 1890 a few persons interested in Christian Science met in the home of one of their number to read the literature and endeavor to learn

something of its teachings. Later a practitioner came from another state and two rooms were secured on the second floor of what was then known as the Linskie Building, corner of Main and Harwood streets, and a reading-room (or dispensary as it was then called) was opened. A Sunday service was conducted by those present reading selections from the Bible and Science and Health. Later the practitioner removed and the rooms were vacated, and until 1893 a few Christian Scientists, perhaps a dozen, again met each Sunday at the

home of one of their number to read the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. In that year, their number having grown to about twenty, a room was secured on the second floor of the old Cockrell Building, corner Commerce and Field streets.

This room was small and uninviting and the hall-way approach dark and devious, but loving hands helped to render the place more attractive, and the uncomfortable folding chairs were each Sunday occupied by some fifteen earnest ones who were seeking light, health, and peace through a better understanding of God and His Word. Each one present would read a selection from the Bible or from the text-book; there was a silent prayer, a hymn without accompaniment, and then a quiet dispersal with a renewed sense of sweetness and peace, for even then the abiding love and healing power of Christian Science were being made manifest, and this beginning, modest though it was, proved to be the forerunner of the present beautiful church building.

In due time a Christian Science society was organized, and a cheap little organ was acquired which was most helpful for the singing. Attendance at these services increased, and it was apparent that soon larger quarters would be needed. In the mean while a practitioner had come to Dallas from a northern state. First Church of Christ, Scientist, Dallas, Texas, was organized under charter from the state, and ere long more commodious quarters were secured on Main street, on the third floor of the Shumard Building, just above Akard street. Two long flights of stairs were cheerfully climbed for

the service on each Sunday morning and for the testimony meeting, at that time held on Friday night. When through increased interest the time came that the congregation outgrew these quarters, the Knights of Pythias on the same floor kindly permitted the use of their lodge-room for the Sunday services.

About this time came the change from Friday to Wednesday night for the testimony meeting, and then the new order of doing away with personality in the pastorate and ordaining the Bible and "Science and Health with Key to the Scriptures" as the pastor of all Christian Science churches. It was freely predicted that a service so conducted would not bring a corporal's guard into any church, but the result has simply been an added proof of the inspired leadership of Mrs. Eddy, for she was right, and time has justified her every act and proven her wisdom and abiding love for all the world, for truly she did walk with God.

Later came that which might appear disastrous except that the outcome proves that they who are earnestly and honestly seeking the truth, no matter what the physical evidence may be, will indeed be of one mind and will work in loving unity. A portion of the membership of First Church resigned and organized Second Church of Christ, Scientist. A lot was purchased on Ervay street between Young and Marilla streets, and the one-story dwelling thereon remodeled, adapting it to the use of the church, including a Sunday school room and a reading-room. First Church then removed to rooms on the north side of Elm street between Griffin and Akard streets.

The two churches continued their separate activities until, guided by Truth and influenced by the desire to work in loving unity for the advancement of the cause of Christian Science, so near to the hearts of all, both organizations surrendered their charters and identities and jointly organized one new church, incorporated as Dallas First Church of Christ, Scientist. To this newly organized church passed the ownership of the property on Ervay street, in which the reunited congregations worshiped until 1909, during which period the name of the church was amended to First Church of Christ, Scientist, of Dallas.

At this time the property was sold and arrangements made through a building committee to build a new church. The Jewish congregation of Temple Emanu-el lovingly offered the use of their temple on the corner of Ervay and St. Louis streets, free of all rental, until such time as the church should be completed, First Church paying its proportion of the expense for light, fuel, and janitor service. Much gratitude was expressed for this evidence of loving brotherhood, and their hospitality was enjoyed for some nineteen months.

It was determined to have a downtown reading-room, so attractive rooms were secured in the handsome Wilson Building, and a librarian was placed in charge. Ever since the organization of the board of lectureship of The Mother Church, the Dallas church has had from one to three lectures each year. For a number of years a booth has been maintained at the Texas State Fair in Dallas (which exposition now has an attendance of more than eight hundred

thousand persons during the sixteen days it continues), with great resultant good. Besides an active committee for the systematic distribution of Christian Science literature, which has accomplished a wonderful work, this church has maintained a *Christian Science Monitor* cooperative committee, than which no single activity of the church has done a work of greater value to the cause of Christian Science and the upbuilding of the *Monitor*.

In 1910 a member of the church gave a valuable lot in an attractive residential neighborhood just a few blocks from the business district, and preparations were made to build at once. With joyful hearts the members held the first service in their new church home on communion Sunday, Jan. 21, 1912. The congregation has grown until the seating capacity of nine hundred and ninety is taxed to the utmost, and this despite the fact that a Sunday school of more than two hundred and fifty children is held at the same hour as the morning church service.

Throughout all its vicissitudes and trials the Dallas church has ever been loyal to our beloved Leader, Mrs. Eddy; quick in obedience to her every request, and grateful beyond measure for the Christian Science literature which she established and directed; faithful to and thankful for the unselfish and devoted workers in Boston in The Mother Church and in the publishing house, and has implicitly followed the rules for guidance laid down in the Manual of The Mother Church. The church holds it an inestimable blessing that it has been enabled to help others to find and understand this life-giving truth.

TESTIMONIES FROM THE FIELD

IN Isaiah we read, "In his love and in his pity he . . . carried them all the days of old." Always on looking back at the time before I knew of Christian Science, this passage stands out in my thought. The light which has come since has shown very clearly how through years of illness and unhappiness I always longed to know God and reached out in search of Him, yet was never able to find any knowledge that was satisfying. At last, when to human sense the waves and tumult of mortal discord seemed to be almost overwhelming, I was led to Christian Science, though then I thought of it only as the most beautiful religion of which I had ever heard.

About that time I had illness upon illness, one attack being diagnosed as appendicitis with abscess. An operation was ordered at once. I had been through so much that though always able to brace myself to meet what seemed inevitable, there was an inward conviction that this was the end of what it was possible to bear, and in that hour of desperate need I inwardly cried out to God for help. I then asked that a Christian Science friend be called up and told of my condition. Through a mistake I did not know that help was being given, nor did I understand what Christian Science treatment is, but Truth answered my cry. When the doctors made an examination on my arrival at the home where they were waiting, to their great astonishment there was no sign of abscess. After some discussion the operation was abandoned

for the time being, although they said it would have to take place some time.

Later I was again helpless with illness and was led to ask a Christian Science practitioner for help. At the first treatment I was instantaneously and completely healed of an internal trouble which had caused almost constant and sometimes very intense pain for eight or nine years. Many doctors had been consulted, but they said nothing could be done; that I must walk very little, and lie down a great deal. When Christian Science treatment was requested, the conditions of my work necessitated my standing nearly all day, and I was rarely out of pain. It can be imagined what it meant to have that burden lifted. At the second treatment neuritis, for which all the usual remedies had been tried in vain, was completely healed; also severe headaches that usually lasted three days, and colds that meant days in bed, entirely disappeared.

Just a year after the first appearance of appendicitis there was to human sense a second attack of seemingly much greater severity. This was entirely healed in a week, when I was back at my work, standing for five hours, and only once did fear make it necessary to rest for a few minutes. There were no after effects and there was no convalescence. One other ailment, called gout in the ankles, did not disappear so quickly. It meant a good many battles with fear and discouragement, and struggles to overcome many faults and sins, till at last all sense of that diffi-

culty also vanished forever, and I was free.

I now rejoice in perfect health and activity. For these great blessings I am indeed most deeply grateful, but far more so for the glorious hope set before us, for the revelation of the truth about God and man, for having been given the vision of the real instead of the emptiness of the unreal things of material sense which pass away. I am a better as well as a much happier woman than when Christian Science found me. It has given me such peace and harmony and joy in living as I thought could never be possible for me. To say my heart is full of thankfulness to God and gratitude to our Leader, Mrs. Eddy, for all she did to enable us to understand God aright, what Truth and Love really mean, is to express my meaning very feebly. God has indeed brought me into a large place, "set my feet upon a rock, and established my goings." I do earnestly and humbly long to consecrate all I am and have been given to the helping of others to know the great truth that has given so much to me.—*Cecily Jean Barthorp, Hurlingham, London, England.*

I HEARD of Christian Science for the first time in 1910. After having several attacks of illness said by the doctors to be appendicitis, I was told that the next one would surely mean an operation. I was a freight conductor on a railroad in northern Minnesota, and as I was called to go on my run one morning the pains returned. As business was pressing, however, I went out as usual, but by the time the station was reached, a

few miles away, my distress was such that work was impossible.

I got off the train to wire to headquarters for relief, but the station agent's wife, a Christian Science practitioner, asked if I would not like to be helped out of my condition without submitting to an operation. On being told that I would, she advised me to go back into the caboose, keep still, let my brakeman handle the train for a while, and say nothing about the treatment. I did so, and in a few minutes felt easier, while in two hours I was helping with my work as usual. By the time the end of the division was reached, my healing was complete. I did not miss a run that year, and have not had a touch of the ailment since. Knowing very little of God or the Bible, however, I gave no time to the study of either, and did not read the literature provided by this kind practitioner.

In June, 1912, I was in a wreck, and working very hard was overcome by the heat. I was picked up unconscious by the side of the train and carried into the nearest town. The doctor could give but little hope, so I was put on a cot and sent to the company's hospital. Although allowed to return home at the end of three months, I went on crutches, as the left side was entirely paralyzed. I was also said to have a clot of blood on the brain which would render me unfit for business of any kind. Life certainly held a dreary outlook.

My wife, who had been greatly benefited by Christian Science during the two years following my first healing, now begged me again to turn to Science for help. I therefore went to the practitioner who had helped

me before, and she said she would gladly take up the work for me, but that I must stretch forth my hand for the spiritual healing. I began at once to study the Lesson-Sermons under her guidance. In a few months the crutches were laid aside; then the leg and arm resumed their normal action. Dizzy spells continued to annoy me, and the examining surgeon for our railroad said they were caused by the clot of blood; but study of the Bible was continued, and the assurance that God's word is "quick and powerful" was proven true. In chopping wood one day I had what seemed to be a severe attack of bleeding at the nose, and when it stopped, my head felt clear and normal.

I knew then that I was a well man. Before long I obtained a position in a large general store near my home and in a short time was filling a responsible position, doing all the buying for the firm, and have been doing so ever since. The tobacco habit has also disappeared. I am filled with thankfulness to God for what Christian Science has done and is doing for me and mine.—*L. C. Cole, Nymore, Minn.*

I gladly attest the truth of my husband's statement, and would like to add a few words of my own. When Christian Science first came to me, I was in a very sad condition, mentally and physically. Several operations had left me unable to work or care for my family. The doctor had said I could not live through another childbirth or have a living child, but with the health and strength that came to me through the understand-

ing of God's promises as we are taught in Christian Science, I gave birth to a fine boy without even the attendance of a physician, and have been well ever since. Christian Science has met every need for my children and myself, and I thank God for this blessed truth.—*Mrs. L. C. Cole.*

It is over twenty-five years since I first heard of Christian Science. Then I bought a copy of Science and Health, but did not understand it, though I felt positive that Christian Science was the truth, and upheld it at every opportunity. About eight years later I decided to study the book and rely on Christian Science for healing. Soon afterward my youngest daughter, seven years old, came home from school with high fever, which the doctor said was scarlatina. I telegraphed at once to my brother-in-law, a Christian Science practitioner, and the child got along finely with absent treatment and was well in a short while. That was our first experience with Christian Science healing, and since then we all have been students of its teachings. We know that God heals all our sicknesses, when we trust Him fully.

Several years ago, in stepping from the door, I fell and injured my ankle. I was alone and the pain was intense. It seemed for a moment as if I would have to lie there until help came; then the thought came, God is here and able to help me, and I was instantly healed. I rose and went into the house, and cried for very joy that God had healed me so quickly. A few days later I noticed that the ankle and foot were discolored, but there had been no pain any

of the time. I know from experience that God is able to heal at all times and in all places, if we but trust Him.

I feel deeply grateful to Mrs. Eddy, who with her love for mankind and obedience to God was able to show us the way out of darkness into everlasting light.—*Jennie E. Riggs, Elmdale, Kan.*

WHEN I think of all the blessings received through the study and application of Christian Science, there comes a great desire to express my gratitude so that others may read of it. During the year 1911 I suffered from rheumatism, and tried many so-called cures without gaining relief. My joints were all swollen many times their natural size. At last I tried electrical treatment twice a week for eight months, but the pain was constant and almost unbearable. Finally, in desperation, all medicine was thrown away and I determined to try Christian Science. I did not know it was a religion, but somehow knew it healed people.

One day a lady in passing bowed to a friend who was with me, and I immediately said she had the sweetest face I ever saw. When told she was a Christian Scientist, I asked to be taken to her, but then learned that she was not a practitioner. Nevertheless I was invited to call at her home, and the next Wednesday, with a great deal of pain and suffering, I managed to get to her house, and told her how I had prayed to get well, then prayed to die, and at last stopped praying altogether. She softly answered, "My dear, you did not know how to pray." I was indignant, and told her my parents

were strict Christian people and always were devout worshipers at the church to which I belonged. "But," she replied, "if you knew how to pray, why wasn't your prayer answered?" That was enough for me. She then lovingly explained that prayer in Christian Science is one of affirmation, not supplication, as I had believed. For an hour she talked to me of God as revealed in the Christian Science text-book, "Science and Health with Key to the Scriptures," and I was healed.

Friday I was able to get down on my knees, something I had not done for over a year, and the next week my husband remarked that no one would suppose I had ever had rheumatism. I immediately became an earnest student of Christian Science. Now, every morning before starting my work I study the Lesson-Sermon, for I believe implicitly in this verse: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In one of our periodicals I read an article which said that no matter how little we know of Christian Science we should be willing to pass it on, and one of the ways to do this was to speak in a Wednesday evening meeting. At first it seemed as if I could not speak before so many people, until I recalled Mrs. Eddy's words, "If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost" (Science and Health, p. 323). Then came the realization that I was only a channel for God's work. The next Wednesday evening I tried to express my gratitude, and while speaking, my eyes were instan-

taneously healed. Glasses were laid aside that evening, although I had been wearing two kinds and as a child had spent weeks at a time in a dark room. The following day I was able to do the finest of needlework without discomfort.

Our every need has been met with the little understanding I have gained, but to me Christian Science is not only a curative but a preventive. If we honestly commune with God each morning, nothing ill can happen. Our Leader says in *Science and Health* (p. 494), "Divine Love always has met and always will meet every human need." My gratitude knows no bounds, and my greatest joy and peace is the understanding I gain daily by faithful study of the Lesson-Sermon and the Christian Science literature.—*Wilhelmina Ecker, Providence, R. I.*

I gladly attest the truth of every statement as given by my wife, and sincerely express my thankfulness to God; also my gratitude to Mrs. Eddy for setting forth the healing grace of God, which is always with us, but was not recognized until discovered by our Leader and given to the world in such a manner that all mankind may claim it as their birthright.—*Harry W. Ecker.*

I WISH to give expression to my gratitude for what Christian Science has done for me. In the spring of 1904 I was slowly recovering from a long illness. I felt very much discouraged over the number of years given to various methods the doctors had tried in order to relieve the spinal trouble, which was caused by a fall upon the ice when I was twelve years

of age. I finally resolved to dismiss the doctors and try Christian Science, and as soon as possible attend the Christian Science church. Both doctors tried to make me see how unwise such a course would be, but I was determined to seek healing in this way. Very soon, with the help of a practitioner, I was relieved of the constant backache that I had endured for years, and slowly the spine straightened, so that in about five years it was perfectly normal.

The doctors had said I would never be able to eat without distress, but in a short time I was eating and enjoying food in a normal way. The past seven years have been full of health and activity. For several years I had worn steel supports in my shoes because of fallen arches; indeed I was unable to keep on my feet without the supports, and suffered much with them. About four years ago I came to understand that in God is my strength. I accordingly removed the supports, and with treatment from a practitioner for a week, was entirely healed.

The lesson I am daily learning from Christian Science is this: that one's loyalty must be undivided, or mortal mind makes its claim and we have many battles to fight. My earnest desire is that I may grow in understanding. My gratitude for the helps we have in our literature is without measure; and I am realizing in a small way the great blessing it is to us in this age to be able to know even a little of this new-old truth which our Leader has made practically available to those who seek for it.—*E. Jennie Allen, Boston, Mass.*

I DID not come to Christian Science for healing, and indeed my first reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy was accompanied by a great deal of prejudice against the author; but glimpses of light revealed the truth of being and led me to continue the study, especially as I had long felt that duty instead of joy in the service was the main incentive in the religion I had hitherto known.

In less than a year after beginning to read the text-book, I had occasion to put its theories into practice, and was satisfied with and grateful for the results. This was at the birth of our first boy. The preceding month we wrote to a Christian Science practitioner, and telephoned to him at the time of the birth. From then on there was no fear, nor were there any drugs or instruments used. The delivery was very quick and everything normal.

About a month before the birth of a baby girl, some of the disagreeable feelings outlined in most medical books on this subject were manifested. We telephoned the Christian Science practitioner whom we had engaged, simply asking that treatment be given, and that was the last of the misery, for I had entire relief. The words written me by the practitioner helped me in my hour of trial: "Be of good cheer. God reigns. Divine Mind governs His own ideas."

We are glad to find that Christian Science meets every need for every day. Attacks of cold in the head, throat, and lungs have been overcome. It was through treatment of our boy of three that I saw "the importance of Christian Science, from

which we learn of the one Mind and of the availability of good as the remedy for every woe" (Science and Health, p. 236), and was led to seek class instruction that I might have a better understanding. The boy was screaming from the pain of a broken shoulder-blade when we called a practitioner. He quieted at once and experienced no more pain. In ten days he was using the arm as usual. Instead of being irritable as predicted, he was cheery, helpful, and loving.

Since learning more of the truth as applied to little children, I have been most grateful for its blessings. In play, instead of crying over bumps or cuts the children are calling on Love and bidding error go away, or affirming that as God's children they cannot be hurt. These words of Mrs. Eddy are helpful here: "Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness" (Science and Health, p. 237).

These Bible verses are now practical and comforting to me: "There is no fear in love; but perfect love casteth out fear." "Where the Spirit of the Lord is, there is liberty." "He sent his word, and healed them." "They shall obtain joy and gladness, and sorrow and sighing shall flee away."—*Margaret L. Crook Albery, Covington, Ohio.*

[Translated from the German]

I WISH to express my gratitude for benefits received through Christian Science. In former years I suffered greatly with anemia, and this condition resulted in a serious nerve

cool and moist, and next day I was well with the exception of swollen glands, which were a day or two longer in disappearing.

For these and many other demonstrations of the power of divine Love I am very grateful. I know there is not a mental or physical discord that cannot be destroyed by an understanding of Christian Science. I thank God also for our dear Leader's consecrated and beautiful life, which made the discovery of this wonderful truth possible.—*Mary Elizabeth Bell, Hingham, Mass.*

SINCE my healing of appendicitis in the summer of 1913 through the power of divine Love as understood in Christian Science, my earnest desire has been to help others as I have been helped by reading the testimonies given in the *Sentinel* and at our Wednesday evening meetings.

On the afternoon of June 13, I was taken suddenly ill with acute pain in one side, but as these attacks had occurred before, I thought relief would come as usual. The pain continued, however, and it grew so much worse that I had to ask for Christian Science treatment. As I seemed to get no relief, a physician was called to administer an opiate to relieve the intense suffering, and he pronounced the trouble peritonitis from an unknown cause. He was then dismissed and Christian Science treatment was resumed.

The case progressed very favorably, but several days later alarming symptoms presented themselves and caused my husband great anxiety. Not being a Christian Scientist, he insisted that a physician be

called for further diagnosis, and this time the malady was pronounced "ruptured gangrene appendicitis," and was said to have been the cause of the many extreme attacks to which I had been subject for the past three years. He said that if he had been called sooner, my life might have been saved by a surgical operation, but that it was now too late. Then again divine Love proved that all things are possible with God. The abscess broke internally and was discharged naturally. The case was so acute that the practitioner remained with me, and lovingly guided me in the footsteps of love and truth back to health. The healing has been complete and permanent, not the slightest symptom of the trouble having presented itself since.

I am sincerely grateful to our dear Leader, Mrs. Eddy, who in her statements of Christian Science has shown suffering humanity how to follow in the footsteps of the Master, by healing the sick and casting out evil.—*Madge Brasell Simoneaux, Houston, Texas.*

EIGHT years and a half ago I took up the study of Christian Science and commenced treatment for bronchial trouble and catarrh. Like the woman of old, I had "suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse."

For six months absent treatment was given me. About the time I stopped having treatment a great sorrow came into my life and I was left the guardian of two boys and the trustee of my husband's estate. In July of that year, 1906, I again

asked for treatment, which I received every day for two years, mostly absent. There had been great improvement since first taking up Christian Science, but having been treated so long I felt my problem must be worked out alone; yet I was still manifesting great bodily inharmony. I tried to help myself for a year and a half, and my third practitioner found me standing alone for Christian Science in a southern mountain town. Treatment was continued off and on for three years.

And what have been the results of so much treatment? My healing both spiritually and physically has been so complete that scarcely a trace of the catarrh or bronchial cough remains. My grandmother became a Christian Scientist through reading the *Sentinel* and *Journal*, and the improvement in her health, sight, and hearing has been wonderful. She and her son and two daughters, with their families, have been united after a separation of thirty-five years, the children not even knowing their mother's whereabouts.

One day in the summer of 1913, my eight year old son's eyes began to hurt. The swelling and inflammation on the face and over one eye, so that it was entirely out of sight, was alarming. A practitioner began treatment, but the case was stubborn and there was no improvement even after four days' work. One friend, much interested in Science, said that it must take a stout heart not to call in a physician when one's child looks as this boy looked; but the child was fully recovered in ten days, and we know it was not a stout heart but trust in God that healed him.

Business problems have been solved by Christian Science treatment, when legal advice failed. Where my life was one of constant suffering, I am now well and comfortable most of the time, and though the healing has been slow, I know the power of Truth. My prayer is that my life may be one of constant praise. Since my acquaintance with Christian Science I have ever had the deepest love and gratitude for that wonderful woman, Mrs. Eddy.—*Denta Campbell Whitsett, Middlesboro, Ky.*

I SEND this testimony with deep thankfulness to God and gratitude to Mrs. Eddy for the many blessings Christian Science has brought me. For about fourteen years I suffered from an illness which doctors could not diagnose. After ten years one doctor announced that it was kidney trouble, but tried without avail to help me. He told me in my wife's presence that there was nothing known to the medical profession to cure me. Other doctors were consulted, but they were all of the same opinion. I went to two seaside resorts and obtained relief for a very short time. Life was a great burden to me, for not only did I suffer from kidney trouble, but from a weak heart and acute stomach disorder, often having to walk the room at night on account of the pain. I was in addition suffering intensely from nervous breakdown. My eyes were a great trouble to me, also deafness in one ear; while my sleep was very irregular. There did not seem a spark of joy or happiness left in this world for me. I struggled hard to get about my business, but felt I should drop beneath it very soon.

One day a friend said there was one more chance for me, and it was in Christian Science. I had thought I had been living a Christian life for some time, for I had continually prayed to God for relief, but it seemed He would not answer my prayer. My friend was not a Scientist, but knew of a case where Christian Science had been a great help. He gave me the address of a Christian Scientist, to whom I wrote, receiving a very kind letter which said that Christian Science is simply the true knowledge of God and man, the truth whereof Jesus spoke when he said, "Ye shall know the truth, and the truth shall make you free."

I went to see this Scientist, and asked several questions regarding the spiritual meaning of the Bible, which were answered very readily and to my entire satisfaction. I then began reading the *Sentinel*, which proved very helpful, and also Science and Health, which was a great help, although there were many things I could not understand. By continually reading, however, these things came more clearly to me. I asked for treatment and received much help. Though the healing did not come quickly, still I was sure that Christian Science had given me more relief than anything else.

The Scientist no doubt saw that I was tangled up with a lot of medical beliefs, for he mentioned in conversation a doctor who had given up his practice and become a Christian Science practitioner. I then went to see this practitioner, who told me that Christian Science would heal me. I received great benefit from his treatment, but as the old trouble did not

disappear, at last I thought I must do the work myself. The struggle seemed hard, but with the Bible and Science and Health as my daily guides I have found that peace "which passeth all understanding."

I often think of these words in "The First Church of Christ, Scientist, and Miscellany" (p. 210): "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." And I have proven without doubt that the practical healing of Christ our Wayshower can be demonstrated today. My healing is now complete and I feel that God's work is perfect. My life is full of joy and happiness, and home is now all I can wish. No day seems too long and no night's rest too short. Christian Science has destroyed many faults for me, such as bad temper and the use of profane language, also of being very high-minded. It has made me know how to treat my cattle with kindness. It has taught me to know God as Love, who will hear when I call.

In November, 1914, while attending a cattle fair, I was picked up by a wild bullock and thrown over some rails eight feet high. I fell violently on a concrete floor and my head was badly cut, so that the blood flowed very freely. I was supported by many friends, who wished me to be taken to a doctor, but I firmly refused, knowing that God is All-in-all and that I needed no other support. I had my head bathed and then went on with my business in the usual way. The experience proved beneficial, for when I first heard of Science I commended it to many who laughed at my statements. Now I have op-

portunity to show them that its teachings when put into practice are practical and can be relied upon. I felt no ill effects from this accident.

I am grateful to all who have helped me on my journey from sense to Soul, and also for all our literature.—*T. Moore, Stockland, Honiton, England.*

I wish to testify that all my husband says is true, for whereas he was a great sufferer, now he is always well and happy. I have received many blessings and much help in Christian Science, as have also our four little children, and I am deeply thankful to God. —*Mrs. M. Moore.*

It is several years since I gave up medicine and decided to try Christian Science, as I had come to the conclusion that there was nothing else that could help me even temporarily. My health had been poor for years, getting gradually worse each winter until the fall of 1910, when I had a severe attack of bronchial trouble from which it seemed as if I would never recover. I had been having these attacks every year, and would be confined to my bed or the house for several weeks and then would cough all winter. I also had had asthma since early childhood, and always had to take the greatest care of myself. I did not gain any strength after I was taken with this last bronchial attack and was having hemorrhages of the lungs. Our family physician did not give us any encouragement but told my husband that I had serious lung trouble.

My husband then proposed that we try Christian Science, and I consented

rather reluctantly, as I had not much faith in it and knew nothing about it. I was trying to be resigned to leaving my precious babies in the care of God, when I had not been trusting Him with my own life but was depending on material remedies instead. We telephoned to a Christian Science practitioner and treatment was begun. There was improvement at once, but as my healing seemed slow we thought it best to have another practitioner. The bowel trouble soon yielded to the truth. My health is better now than it ever was, and I do not have to wear extra clothing in order to be comfortable; besides I can eat anything I want and work every day in the week. I have been doing the washing for the family for over two years, something I never could do before. I can now thank God that my healing was not accomplished at once, as the delay caused me to strive for and to gain a better understanding of God than I had ever hoped to have. I also learned that we must not follow the Master just for the loaves and fishes.

For the physical benefits received,—and they are many, as every member of the family has been helped,—I am grateful, but words fail to express my thankfulness to God for the understanding I have gained of Him through the spiritual interpretation of the Bible as taught in “Science and Health with Key to the Scriptures” by our beloved Leader, Mrs. Eddy.—*Julia W. Thompson, Crowell, Texas.*

I wish to say that at the time my wife applied to a Christian Science practitioner for help, we had exhausted all material remedies and

could not get any permanent benefit, so we decided as a last resort to try Christian Science. The doctors said she had lung trouble, and as her sister had passed on a few years before from the same illness, we felt that she would go like her sister if something was not done at once. The physical benefits derived from the study of Christian Science have been great, but they do not mean so much to me as the spiritual uplift. Whereas the Bible was only a mystery, it is now a new book altogether; and the promises which we thought were for the future we find are meant for the present.

During an epidemic of measles our four children were taken ill, but we were able to overcome this without the assistance of a doctor. Our friends see my wife almost daily and wonder at the change in her physical condition, for she has gained much in weight since her healing. If they would only investigate for themselves, they would understand why there is such a change in her.—*J. C. Thompson.*

CHRISTIAN SCIENCE has indeed been a great help to me. I had felt for years that the promises of Christ Jesus should be fulfilled at the present time, but I knew of no one who could help me to realize them, and did not know how to apply them to my needs. For many years I had suffered from a severe stomach and bowel trouble for which I had medical treatment and tried so-called health foods, exercises, and so forth, but all to no avail. In 1905, upon the advice of a friend, I turned to Christian Science and received much

benefit. Besides taking treatment I read and studied earnestly, with the result that soon I could eat and sleep better than in years, and continued to gain as long as I listened to the "still small voice" which kept whispering to me, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." After a while I neglected to follow the leadings of this voice and so drifted away for several years, but always turned to Christian Science when I was sick.

At length I had a very bad attack and was obliged to give up work, as I was able to stand only a few moments at a time, owing to extreme weakness. Then I sent for a Christian Science practitioner, who immediately began treatment and started me on the right track again,—studying the Lesson-Sermons and reading the Bible and Science and Health. It seemed at times for the first few days that I would certainly pass on, but with the loving, faithful work of the practitioner, and her understanding of man's oneness with God, good, as taught by Christ Jesus and scientifically explained to us by our beloved Leader, Mrs. Eddy, I was healed. In two weeks I went to work, and in four weeks had no further need of treatment. I now make it my business to seek "first the kingdom of God," for I have found by experience that it does not pay to neglect duty in that direction.

In our family of four we have had many proofs of God's power and willingness to heal and help in times of trouble. None of us has taken a drop of medicine in eight years. I desire to thank God, and am grate-

ful to all the good Christian Scientists who have helped us to get an understanding of the truth by which we know that our heavenly Father heals disease as well as cleanses from sin.—*F. H. Kellogg, Tulare, Cal.*

[Translated from the German]

It is with profound gratitude to God and with a sense of great indebtedness to our revered Leader that I wish to tell of my healing in Christian Science. Until four years ago, the time when I became acquainted with this teaching, I was afflicted with near-sightedness and weak eyesight, said to have been caused by pressure at birth. This verdict was confirmed by the physicians who examined me with regard to my fitness for military service, from which I was then exempted owing to the above-mentioned defect. Anybody will appreciate how grateful I feel in testifying herewith to

the fact that for several years now I have been able to do my work without glasses and without experiencing any strain on my eyes. One Christian Science treatment inspired me with so much faith in God's goodness that I at once discarded the glasses which I had formerly needed.

My endeavor is to thank God, our universal parent, by searching diligently for the truth contained in our literature, by putting forth a sincere effort and thinking and acting aright. I have learned by experience that through being faithful over small things and grateful for benefits received we become fitted to receive more, and I clearly recognize the fact that the Christ who was before Abraham, is with us alway. My most sincere desire is that my brethren may be led to recognize the love and goodness which our heavenly Father bestows upon us every hour.—*Max Krause, Lüdenscheid, Germany.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

INAUGURATED by the Pilgrim Fathers in gratitude for divine protection and bounty, the custom of setting apart one day in the year for a special service of prayer and thanksgiving to God is one that may well be perpetuated. To be reminded even for a few brief hours that "every good gift and every perfect gift is from above" is surely better than utterly to ignore one's obligations, and to listen to the Thanksgiving service can but quicken every thoughtful man and woman to a keener and more lasting appreciation of their daily and hourly indebtedness to the great Giver for all that they have and are, and likewise to the necessity and fitness of continuous gratitude therefor.

Christian Scientists are more and more coming to recognize and appropriate for themselves the broader concept of gratitude as an expression of thanksgiving which has been opened up for them in the teachings of Christian Science. As Mrs. Eddy significantly says, "Action expresses more gratitude than speech" (Science and Health, p. 3). He who is truly grateful for blessings received may not say very much about it in public, but we find him making a practical exemplification of the Master's teaching, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Who indeed could bring himself to accept daily benefactions from one whom he could not possibly repay in kind, did he not embrace every opportunity to pass the kindness along to one more needy than himself! And yet there is many a one whose existence is that of the barren fig-tree because he has not learned to be truly grateful.

The chief obstacle to gratitude seems to be an inability to perceive that one really has anything to be grateful for. There is no life so poor, so barren, or so filled with sorrow and suffering, that patient research will not bring to light some token of the Father's care for His little ones. Self-pity may urge that no one else was ever so afflicted, yet always there is some one to whom our burden would seem light, always some one in whose woes we can forget our own. The swiftest and surest cure for a grievous hurt, whether to mind, body, or estate, is to minister to another's need and discover thereby with how much we are still blessed.

It is the lesson of the talents over again. If we do not esteem the blessings we have received at their proper value, and turn them to account, we are depriving ourselves of their rightful increase. To avail ourselves of the bounty already at hand is to fit ourselves for greater opportunities,—to be made "ruler over many things." It is the unprofitable servant, he who, instead of putting what he has to diligent service, wastes his time in vain longings and regrets because he has not been given ten talents, that finally laments the loss of "even that which he hath."

There are perhaps none who find it so difficult to count their blessings as those who for a more or less lengthy period have been under the sense of hopeless suffering or limitation of any kind. Nevertheless the blessings are there, rays of sunshine to mitigate the darkness, and the weak hands stretching out to grasp them are warmed and strengthened to take a firmer hold on the truth of being, that God, good, is the only power. This is the blessed ministry to which every follower of him who "went about doing good" is called. He on whom the light has shined has the inestimable privilege of shedding that light abroad in his own life. To him it is given to bring to the suffering and despairing the gospel of the Christ-healing again revealed to mankind in the discovery of Christian Science. Like the apostles he is empowered to "speak the truth to every form of error . . . waking dream-shadows, dark images of mortal thought, which flee before the light of Truth" (Science and Health, p. 418), and in no other way can he better prove his gratitude.

Still another obstacle that may stand in the way of a complete realization that our Father "giveth us richly all things to enjoy," is the cherishing of a sense of resentment or of injustice that tends to choke the channels which should open wide and free for the inpouring of Love's illimitable bounty. It is mockery to turn to Truth expecting to receive a blessing either for one's self or for another, clinging all the while to a belief in the power of evil as manifested by a brother. How clearly the Master divined the possibilities of such a conflict and provided the remedy! "If thou bring thy gift to the altar," he admonished, "and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

There is no higher mission than is afforded by obedience to the Master's command to heal the sick, and no truer, purer gratitude than wells from the heart of one who is permitted to speak the healing word. To heal the sick as the Master healed them, to be ever ready to loose them that are bound, is the acme of Christian Science, the goal set for us by our Leader when she wrote: "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (Science and Health, p. 365). To attain means self-denial and consecration, but the reward is commensurate.

The grateful heart is the loving heart, always reaching out with eager longing to share the warmth and light of our Father's presence with them that sit in darkness. It was Mrs. Eddy's one desire, in gratitude for her own deliverance from "the valley of the shadow," to share with the world the priceless boon of the Christ-healing, God's willingness to heal the sick now even as in the time of the Master. It is the same spirit of ministry that animates her followers today, and in ever widening circles is gathering in the sick and the sinning of every land,—an unnumbered throng from whom arises a never ending paean of thanksgiving and praise.

ARCHIBALD McLELLAN.

AS their Thanksgiving day draws near, citizens of the United States are wont to think a good deal about their national existence, and to discover if possible fresh reasons for thankfulness. In so doing the founders of the nation are never forgotten, their toils and sacrifices, their dauntless courage in clinging to their ideals when oftentimes it seemed as if these would suffer shipwreck on the rough rocks of divided opinions or on the treacherous sands of the lust of personal gain. That there were those noble enough to cling through good and ill report to lofty ideals of liberty and of righteous government, even when these seemed impossible of realization, may well call forth our gratitude today and inspire us to do our part bravely for the sake of the present hour as well as the advancing centuries. Often should we remind ourselves that national vanity is a cheap counterfeit of love of country, and that true citizenship demands of all men such true living as will make their country worthy of the reverence of all mankind. In his poem "The Ladder of St. Augustine," Longfellow warns us against the low aims and evil deeds which would impede our progress, and says:—

All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain.

There was one who loved his country so well that he wept over its great city, foreseeing the downfall of Jerusalem because it had failed to know the things which belong to peace, but not an hour of Jesus' earthly experience was wasted in vain regrets for prevailing conditions or in condemnation of those who might have done much to remedy these conditions. From his earliest years he was preparing himself for a career which would make the whole world better, and this was to be realized through the uplift of the individual. Men were to learn what God is and then prove what is possible to man as His likeness.

Christian Scientists are fully agreed that salvation, either for men or nations, can never be attained in any other way than that taught and demonstrated by Christ Jesus, and happily for the hopes of humanity this is being more widely

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Christian Scientists are fully agreed that salvation, either for men or nations, can never be attained in any other way than that taught and demonstrated by Christ Jesus, and happily for the hopes of humanity this is being more widely

recognized. Truly does Mrs. Eddy say, "Every step of progress is a step more spiritual" (The People's Idea of God, p. 1). To this she adds (p. 6), "Periods and peoples are characterized by their highest or their lowest ideals, by their God and their devil." Whatever of failure has marred either past or present is undoubtedly due to imperfect views of God and man, even where some may have been actuated by a sincere desire to better human conditions. If, however, one's concepts of progress are fundamentally wrong, his methods cannot be right. The founders of this nation sought to establish more just, hence more spiritual, conditions than those they had left behind them. Though they might not have expressed it in this way, they clung to the Bible and strove to embody its teachings in their ideals of government, and in so far as they actually did so, results were greater than could possibly have been foreseen at that early date.

At this hour as never before the world is looking toward the American nation with a larger hope of what it has to offer. Since the earliest days of its history it has been a place of refuge for the oppressed, a place of vast opportunity for mental and moral unfoldment. It is nevertheless doubtful whether many of those who seek its shores think of their outlook in this way. Rather do they make the too common mistake of seeking first, last, and all the time the things which "perish with the using," quite oblivious of the fact that the possessions which follow the acquisition of spiritual gain bring no sorrow with them. Needless to say, all who disregard the spiritual law which gives priority to spiritual things find disappointment even if they gather up riches, and so they think they have small occasion for thankfulness. Just here we shall do well to recall that the Pilgrim Fathers gave thanks for a breath of spiritual freedom even while they were seemingly encompassed by dangers innumerable, and this thankfulness for spiritual blessings is a rich heritage of the nation.

This kind of thankfulness is always recognized in the Thanksgiving proclamation of its Chief Executive, but the vital question is, How much does it mean to the citizenship as a whole? In counting the blessings of the year, whatever our

nationality, do we reckon as our richest gain the establishment of a broader and deeper sense of righteousness in ourselves, also in the national consciousness of which we are units? If we desire this at any cost, we shall work wisely toward its realization, and so effectively that other nations will gladly join with us in proclaiming and proving that God reigns. On page 10 of "Pulpit and Press" our revered Leader says of the Pilgrim Fathers: "On shores of solitude, at Plymouth Rock, they planted a nation's heart,—the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose." Then she admonishes Christian Scientists: "If you are as devout as they, and more scientific, as progress certainly demands, your plant is immortal." Let our thankfulness for what we know of Truth go forth heavily laden with the purpose to prove it for the glory of God, which truly means the uplift of humanity.

ANNIE M. KNOTT.



ALL men recognize the contrast between the efficiency of Christ Jesus and that of even his most spiritual and exalted followers today. How shall this contrast be explained in our concept and scheme of things? Shall we link his strength to our weakness, his doing to our non-doing, by a contracting process, by insisting that his power was unique, possessed and to be possessed by none save the selected few upon whom he conferred a special endowment, so that our inefficiency may not seem to be out of keeping and ignoble? Or shall we think of his order as our standard, of his life as our pattern, of his work as ours, and thus be brought face to face with the grievousness of our delinquency?

The first mental attitude is practically universal outside of Christian Science, and the direct and incidental effects of its assumption are momentous. It does not trespass upon the domain of habit or demand the sacrifice of pleasures. It precipitates no great issue or decision. We can continue to live along as in the past without any troubling compunctions or discomfort, by reminding ourselves that it is certainly not to our discredit if we do not possess a spiritual equipment and capacity which heaven has not designed us to have. Self-

condemnation is thus uncalled for and we can jog on and be happy. The *laissez-faire* state of thought thus encouraged explains the fact that the great body of religious people have never expected large results from their living, and never, perchance, even thought of the healing of the sick as a normal sequence of Christian faith.

Christian Science reveals the illogic and ill results of this unfaith. It rebukes this order of thought and the incapacity which attends it. It declares that sickness is out of keeping as well as uncomfortable, and that Christians are not at liberty to live barren fig-tree lives, but that it is both the privilege and business of every disciple to do the Master's works. This is all as it should be, and the glory of such an ideal of overcoming has appealed to many,—but how about the asserted proofs of its practicability? What is our explanation of the very noticeable contrast between Christ Jesus' healing work, the instantaneous cures he and his immediate disciples wrought, together with the not infrequent raising of the dead, and the long delayed recovery or the passing of some who have been under Christian Science treatment? This is the leading question, and you and I are called upon to answer it. As Christian Scientists the content of our asserted belief renders any consent to inefficiency and any apologetic attitude simply impossible. We must frankly recognize the fact that we are not Christian Scientists in any worthy sense, or we must be true to the fundamental teaching of our faith. There is no other alternative.

The professed Christian Scientist who evidenced practical disbelief in the essential truths for which he stands, would be guilty of Peter's unspeakable offense and invite an experience of the bitterness of his contrition. He, however, who nobly accepts his responsibility and honestly tries to meet it, the man who is faithful and true, who is conscious of no delinquency, no reserve of consecration,—what shall be said in explanation or extenuation of a partial and altogether unsatisfactory demonstration or an apparent failure on his part?

The critics of Christian Science are wont to say that our failures prove Christian Science to be other than it claims, and in this they are equally unfair, unjust, and unscientific.

To insist that a student who has correctly worked out many problems knows nothing of mathematics because he has not succeeded in given instances in getting a correct answer, would be discredibly illogical. Such a situation would simply indicate that the student's understanding was yet imperfect, his thought clear at one time and confused at another; that he had overlooked some of the facts involved, or had blundered in his figuring. As all know, the correctness of his touch with the basis and rule would be proved by his successes, and not be disproved by his failures.

In demonstrating Christian Science, as in most other undertakings, lack of efficiency usually means lack of consecration. It is certainly true, as explained on page 102 of *Science and Health*, that the forms of error with which we have to deal are more aggressive and subtle than ever before. The world-mentality is more self-satisfiedly unresponsive to spiritual appeal, and the momentum of centuries of this schooled materialism is to be reckoned with. Nevertheless, Truth and its idea, the Principle and rule of Science, are, as we know, absolutely indifferent to the apparent size of any problem. There has never been any tremor in the "yea and amen" of Truth, and because of this, when we remember the unreserved devotion of the early disciples, the wondrous works they performed are seen to be entirely in keeping, and the contrast between their consecration and ours fully explains the contrast between their achievements and ours.

We Christian Scientists surely have great occasion for rejoicing that "truth is revealed" (*Science and Health*, p. 174),—the truth of the omnipresence and omnipotence of good, and that divine law is both immutable and available; but it is incumbent that we read on,—“it needs only to be demonstrated,”—so that in the inspiration of life's most exalted privilege we may gain that efficiency in Christ which will be creditable to our profession and transform this statement of fact so that it shall read “and it is being fully demonstrated.” The call of the hour was voiced by Isaiah, and it is addressed to every Christian Scientist: “Awake, awake; put on thy strength.”

JOHN B. WILLIS.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME XXXIII

DECEMBER, 1915

NUMBER 9

ECONOMY AN ASSURANCE OF PLENTY

ALFRED FARLOW

THERE are few portions of any country which are entirely level. For this reason a journey from one place to another usually necessitates going up-hill and down-hill; but in spite of these ups and downs the traveler is moving onward. So it is in the journey from sense to Soul. Few have demonstrated a continuously smooth course. Most of us find ourselves making our way over hills and through valleys. Few nations have gone to war, even on the right side, which have not met with some defeats as well as victories until the question was finally settled; hence the need of a goodly stock of courage and perseverance in the right.

It requires no stretch of the imagination to note that the task of overcoming all evil, of conquering all fleshly propensities in one's own consciousness, is a righteous course, and therefore it should be settled at the outset that whatever obstructions we may encounter we must fight the battle through, whether our success be continuous or intermittent, "be it slow or fast," to use our Leader's

words in the prayer given for the "big children" (see Poems, p. 69).

It is always right to prophesy good and never evil, but it is also wise to be awake to the apparent uncertainty of affairs at this particular stage in human development, and thus guard against being surprised and overwhelmed when confronted with adversity. All are familiar with the interesting Bible story concerning the seven fat kine and the seven lean kine of Pharaoh's dream, and how the inhabitants of Egypt were saved from starvation by providing sufficient during seven years of plenty to supplement the shortage of seven years of famine. The common sense lesson which is taught in this story gives the impression that a whole livelihood includes not only enough to eat in the prosperous present, but also enough for the probable or possible dull season or day when human necessities draw with unusual heaviness upon the purse.

One may ask if in the light of Christian Science it would be proper to anticipate a possible day of ad-

versity. Our answer is, that since the general public has not demonstrated its absolute surety against hard times, he who is wise will take note of this fact and deport himself accordingly. He will not consider that he is at perfect liberty to spend all of today's earnings today, but that as a rule wisdom demands that he should save a part of it as security against the possible shortage of tomorrow, whether his income be large or small. Hence the wisdom of frugality and economy.

The common sense view of this question which provides against the possible evil day does not need to be accompanied with fear and unrighteous forebodings or discordant anticipations. We take this precaution simply as a "suffer it to be so now," while in our prayers we cling as firmly as our present degree of realization will permit to the spiritual fact of being,—that man lives because God lives, that "in him we live, and move, and have our being," and that in this divine home the utmost peace and plenty prevail.

In keeping with the foregoing proposition one should also exercise wisdom regarding his spiritual nourishment. He must be faithful in the exercise of his understanding in the present. He must cherish and maintain this understanding. To use St. Paul's words, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," and then when greater obstacles surprise us we shall not be found wanting.

The wise man advised, "Remember now thy Creator in the days of thy youth, while the evil days come not,

nor the years draw nigh, when thou shalt say, I have no pleasure in them." If in the days of strength and vigor, in the days of spiritual clearness, we improve the time, we shall thus eliminate the possibility of the days of unhappiness.

Golden opportunities come to everybody, but they pass without fruitage if not heeded and utilized. Happy is the man who is awake to his advantages and who improves them as the days go by. Such a one will never come to want. If one is careless and indifferent as to his spiritual necessities during the days of ease and apparent plenty, and he neglects the duties which are calculated to keep his lamp trimmed and burning, he has no excuse for discouragement, disappointment, and remorse when the thieves of error would seek to break through and steal. There is more truth than one might think in the admonition, "Cheer up, for the worst is yet to come," which may be interpreted to mean, Keep your consciousness of truth, which is essential to the overcoming of evil and the maintenance of good cheer, in order that you may be prepared for the greater battles in advance.

The fact that the biggest things remain yet to be overcome does not, however, mean that greater distress awaits us. Every student of mathematics knows that to him the most difficult task was the solution of the simple problems in addition. The demonstration of the stupendous propositions which constitute the climax of his achievement was the easiest of all, simply because he had been preparing himself by the eco-

nomical use of preceding school-days. He had been faithful over the simple things, and was thereby qualified for more difficult demonstrations.

In consideration of the exalted teaching of Christian Science we are compelled to admit that if we make the best possible and most economical use of what we have today, the day of famine will never come, since the bountiful quantity in the storehouse is quite equal to an abundant crop in the field. With plenty always on hand, how can any one truthfully cry famine, however alarming prospects of the future may be? Regarding material things, we would not mar the childlike faith of those who are

willing to venture in the dark, if perchance they find themselves in the dark; but we hold that continuous normal conduct will keep one always in the light,—always with sufficient provision, both spiritual and material, for their needs.

We should often ponder our Leader's words as found in Section 5 of Article XXIV of the Manual: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church." Guided by this thought we shall be spared much needless anxiety. The Bible tells us that "the thoughts of the diligent tend only to plenteousness."

OFFICE AND OFFICER

NELLIE B. MACE

IT is interesting in the midst of the many different church organizations to recall that the Master neither established an organization nor appointed any officers in the modern sense of the word. "Jesus established his church," our Leader writes, "and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning" (*Science and Health*, p. 136). The only officers appointed by the Master, if they may be so termed, were the twelve and the seventy whom he sent out severally yet unitedly to demonstrate this divine Principle to a suffering and needy world. For this mighty undertaking the great Teacher instructed them how to heal the sick through Mind without resort to matter. Furthermore, he dis-

tinctly stated that all others who should accept the truth he taught would be thereby elected to this supreme office of demonstrating the Christ, Truth, to humanity.

The existence today of such an organization as the Christian Science church, which offers as its reason for being its unequivocal determination to demonstrate divine Principle, Love, is proof of the immortality of the spiritual ideal of church as presented by the Master. Further, it witnesses to the recognition, by the Founder of this movement, of present human requirements. Our complex civilization seems to demand organization in order effectually to promulgate any cause. Mrs. Eddy saw this human need with respect to spreading the spiritual idea of Christ-healing, and devised through inspiration a form of church organization and government designed fully to satisfy every

legitimate demand so long as organization shall be needed. Among the many who ally themselves with the cause of Christian Science, those most help to promote its benign influence in human affairs who best bear in mind that "church" in its true sense is a spiritual ideal which must be established primarily to operate within the individual consciousness.

For the purpose of cumulative demonstration, organization binds together innumerable individuals, whose perception and reflection of the spiritual idea gain thereby an otherwise impossible momentum. The government of such a church obviously rests in the recognition of one Mind. On this fundamental point Christian Scientists are agreed. Therefore the annual church election is one point in the year's circle when the members should meet with special unity in thanksgiving to God for the spiritual government of the spiritual idea, the church. This season is rightly recorded as the happy time of legitimate expectation, and should never be clouded with petty dissension over non-essentials, for this would betray an imperfect sense of the application of the divine Principle of spiritual government.

If we would remember what we too often forget in practice, that metaphysics has to do with qualities of thought, not persons, and that our cause founded upon metaphysical truths must find its expression through right thought-activity, then we should see that the offices through which the functioning of the entire body of the church is performed can in reality never be filled by persons but only by qualities of thought.

Isaiah voiced the will of Truth with respect to the administration of the church-idea among men when he declared, "I will also make thy officers peace, and thine exactors righteousness."

Individual activity of proper qualities of thought can alone assure the harmonious activity of the whole. The more our individual thinking is officered by peace and righteousness, the more certainly will the collective officering of right thought be projected upon the organization. At each recurring election individuals who reflect the true ideals of peace, spiritual strength, and purity should be the ones elected to office; and so it will always be when the work of the church is the cumulated expression of individual right work. If it should come about that beliefs of self-will, pride of place, love of prominence and personal domination, or of undue officiousness, are virtually invited by our misdirected votes to fill offices, is not this very failure in harmonious officering made possible because the units, the individual thinkers, have been inwardly officered by self-will, human outlining, personal preference, and that abortive activity known as electioneering, which is nothing but personal influencing? The Church Manual plainly enumerates some of the evils from which it directs Christian Scientists daily to pray for deliverance.

Our individual problem as members of the church is essentially the cultivation of the spiritual qualities of thought which shall not only officer our own consciousness in peace and harmony but shall also furnish the insight which enables us to rec-

ognize desirable qualities in those who are otherwise qualified for office. Thus shall each and all assist in forbidding to wrong and error any authority. In his epistle to Timothy Paul summarized the qualities and qualifications which seemed to him essential in an officer. He should be "blameless, . . . vigilant, sober, of good behavior, . . . apt to teach;" "patient;" "not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must be of good report of them which are without;" "grave, not double tongued;" "holding the mystery of the faith in a pure conscience." In the midst of his discourse Paul pertinently asks, "For if a man know not how to rule his own house [consciousness], how shall he take care of the church of God?"

This perception of spiritual qualities cannot be developed by depending upon one's own or another's human opinion. Thoughts rightly guided by peace and righteousness enable us spiritually to recognize in others corresponding qualities. The spiritual animus of the church should be regarded more from this standpoint of the individual duty of members. Then we see that the spiritual officering or the mob rule, as the case may be, of the individual thinking is unfailingly objectified in the harmony or the disharmony of the organization.

If for example those in office for any given period seem to be incompetent or immature, criticism should not engage our thought, but rather a humble and thorough strengthening of the spiritual qualities we ourselves need in order to prevent a repetition of an unwise or unsatisfactory elec-

tion. If on the other hand true and loyal qualities are really at work through our officers, and we fail of appreciation, how should we strive to outgrow the defective vision which sees not, because of its own lack of purity, where it should see Spirit's own reflection! Those in office should not of course assume their election to be proof of the metaphysically selective power of the members. Happy is that church whose members do so elect their officers; but humanly speaking, while as yet we have so much to learn of the real church, the election to office of any given person might be due to just the lack in the electorate of this spiritual selectiveness which is an important factor in ideal church government.

All this may simply remind us that office is not synonymous with officer. Officers come and go, but the offices through which the government of the divine Mind is expressed in human affairs remain forever the same. He whose consciousness is most luminous with spiritual peace and righteousness will be least likely to forget this fact. The best officer is that individual who remembers that his work is not to express his own will or pleasure, but who in all times and conditions with the most single-minded endeavor exalts spiritual good. He will not forget that officers are representatives of, not controllers of or dictators to, the aggregate consciousness of the church.

Officers in our churches may always reasonably proceed on the assumption that they are called to represent the highest spiritual desire of the aggregate consciousness. As representatives merely they cannot of course

represent a higher animus than the organization has developed. As individual units, however, they may by their own progress spiritualize by that much the consciousness of the whole.

He whose inward thought has been habitually officered with spiritual truth will be strong to withstand the onslaught of error when it seeks to obstruct church work. Error can have no power to rule in individual or collective affairs unless we elect it to leadership in the polling places of mental consent. We need to remember that every mode of activity which assumes to reflect the divine to the human is true and therefore useful only so far as it holds strictly to the divine essence of the spiritual idea it essays to express. Paul brought home the inwardness of the church-idea when he demanded, "Know ye not that ye are the temple of God . . . ?"

Our revered Leader says (Miscellaneous Writings, p. 130), "Love is not puffed up; and the meek and loving, God anoints and appoints to lead the line of mankind's triumphal march out of the wilderness, out of darkness into light." When we realize that the officers in this spiritual temple can never be other than God's ideas, we shall also grasp the force of the psalmist's words: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." To exalt Principle rather than person in every direction, beginning with our own innermost thought, is our great and constantly recurring lesson. Our church will thus fill its high office of spiritual healing and of human redemption, which our Master made so great a sacrifice to teach and our Leader to restate.

CHRISTIAN SCIENCE AGAINST SUGGESTION

JUDGE CLIFFORD P. SMITH

IT is a common misconception among people who ought to know better, that Christian Science involves the use of suggestion. In a recent magazine article a doctor of divinity credited Christian Science with beneficent results, but accounted for them in this way. He said, "Mrs. Eddy's practical end is the inculcation of a special form of immediate knowledge of God."

Again, the doctor writes: "The knowledge of God becomes a diffused glow radiating to all corners of the mind. . . . It is not a wrought-up emotional sense of God's presence; it is not a rapt exaltation of one's personality; it has nothing of the ec-

static, need have nothing of the emotional; it is strictly an organization of the body of consciousness so that all radiates from the center 'God' in full, rich content of that supreme concept. In the light of the fact God, thus conceived and made to dominate consciousness, the ills and discords of the body—but now insistent as centers of consciousness, clamoring for exclusive recognition, forcing themselves on the mind—become indifferent, impertinent, impossible."

This is what the author of the article in question called suggestion; that is, the knowledge of God by which ills and discords of the body become impossible. Surely the reverend gentle-

man has proposed a novel definition for this term.

This word suggestion is often used vaguely, and the writers on this subject for encyclopedias and the like are not agreed as to its meaning. One thing, however, can be said definitely,—in the practice of suggestion a proposition is formulated and accepted by mental processes that do not constitute absolute knowing. The person who formulates the proposition does not need to know it is true, or even believe it to be true. The expected effect of the suggestion is an assent without actual knowledge, a belief without the presence of true consciousness. To such a practice Christian Science is opposed. The basis of its practice is the truth of being; that is, the truth concerning God, man, and the law which is the means of divine government. It requires spiritual understanding instead of human belief, and one of its effects is to annul the possibility of suggestion. (See "Rudimental Divine Science" by Mrs. Eddy, pp. 8-13, and "Science and Health with Key to the Scriptures" by the same author, pp. 14, 104, 144, 145, 297, 375, 460, and elsewhere.)

Superficially there is a resemblance between suggestion and the practice of Christian Science because they are mental, as distinguished from operations which are physical or mechanical. Essentially, however, they are different, and even contrary, because one of these practices is only falsely mental and is material, while the other is at once truly mental and spiritual. Suggestion begins and ends with a mental act or concept which is merely human. True conscious-

ness, real understanding, or absolute knowledge, is an effect of divine causation; it springs solely from the infinite Principle, the only real Mind, of which man is the expression.

All that is true or genuine in the realm of thought has its source and substance in divine Spirit, the infinite God by whom we live, in whom we have our real being. This is the only mentality or thought which enters into the practice of Christian Science. The only other resemblance between suggestion and Christian Science is their common use for remedial purposes, but here also there is a sharp contrast between them. When Christ Jesus was accused of practicing what would now be named suggestion, he asked, "How can Satan cast out Satan?" For this reason suggestion is not, properly speaking, a remedial agent. As Mrs. Eddy has said (*Science and Health*, p. 101), "If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error."

Involved in the distinction just stated is a point which needs to be mentioned specifically. According to the theory of suggestion, it can be used for evil. A suggested thought, act, or mental condition may be wrong or harmful, but a Christian Scientist endeavors to do as Jesus taught when he said, "I can of mine own self do nothing," and as Paul said more specifically, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

The theory of suggestion rests on the notion that there are human minds able to impress their wills on

other human minds, with or without the subject's consent. Suggestion is a form of hypnotism. Its practice, therefore, is not only susceptible of misuse, but is always more or less harmful. The practice of Christian Science, on the other hand, consists in having "the mind of Christ," and in using it to liberate and redeem, to heal and to save. In so far as one possesses this "godliness" and "the power thereof," accompanied by spiritual understanding, he neither practises hypnotism nor is subject to its influence.

The knowledge of Spirit, or spiritual consciousness, inculcated throughout the New Testament, is not suggestion, nor is it suggestible. In

the scientific practice of Christianity the spiritual sense of being manifests the life-giving power of Spirit; it corrects the errors of human belief and confers a freedom from their effects; it redeems men from the seeming laws of evil and enforces the government of God, against which there is really no power. When the Master said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you," he pointed to the divine Principle as well as the spiritual method of Christian healing, and thus distinguished it from all other remedial efforts, including suggestion. And it is to be remembered that he repeatedly said his followers should do as he did.

ERROR'S ANONYMITY

J. BALFOUR ELLIS

"WHAT'S in a name?" A name has indeed but little meaning unless it expresses the essential qualities of the person or thing to which it is applied. The poetic feeling of a race frequently finds expression in the naming of people and places. The Jews of Scripture times sought this form of expression, even to the extent of changing a name when it seemed no longer suitable. Thus, when Jacob had prevailed "as a prince" and had "power with God and with men," his name was changed to Israel. When it was given to Isaiah to foretell the coming of one who should save the race, the express image of divine Love, the truth which was to make men free, he was impelled to heap one glorious name upon another, giving to his vision of the Christ those sounding titles—

"Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace"—whose magnificence Handel endeavored to portray by shout of chorus and clash of orchestra in his monumental music.

Again, when Saul of Tarsus had caught his first glimpse of this divine truth which was to make men free, and had drawn back in genuine repentance from the path of persecution to become a humble follower of the light which he had seen, his name was changed from Saul, which means "asked for," to Paul, which means "little." As the years went on and the disciples of the Master learned to understand better what was in man by striving to follow him who knew that so well, it was given to John at least to perceive that no mere human name could ever express

the essential qualities of a man. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Each of us has to undertake a warfare with himself. "The human self must be evangelized," Mrs. Eddy writes (*Science and Health*, p. 254); the truth of being must be demonstrated; but so long as the struggle lasts we will have meat to eat that the world knows not of, and the receptive spirit, "prepared as a bride adorned for her husband," will learn to know its own essential qualities, powers, and capacities as no one else knows them save the bridegroom. The real name of any person or thing, then, must be an expression of the truth about that person or thing. This is often the reason why schoolboys and schoolgirls invent names for their companions, names intended to express certain qualities and capacities more nearly than the conventional or traditional ones bestowed on and inseparably attached to the human infant before it has had a chance to express its individuality.

To live near the heart of our Father-Mother God is to become more felicitous in the giving of names; and to love our neighbor aright is to dissociate his individuality from the name of error. The proverb, "Give a dog a bad name and hang him," is the converse of George Eliot's discerning statement, "Those who trust us, educate us." It can never be true to say that a man is a thief, or even that he is lazy, or careless, or sick, or a cripple. To say so is to bear false witness against

the real man. And just as a reputation for sheep-worrying would make it well-nigh impossible for a dog to establish himself as a faithful servant, just as a record of past appearances before a magistrate on the charge of stealing would interfere with the worldly prospects of a caretaker, so we make it harder for the repentant and aspiring mortal to realize and manifest his true selfhood each time we associate his human name with any form of error, for by so doing we assert to ourselves and others that which is a lie about man.

Since "error has no creator" (*Science and Health*, p. 277), it can have no name; most certainly it can have no "Christian name;" hence the falsity of associating it with an individual. It must, therefore, be our constant endeavor to dissociate error from personality, and to deal with it impersonally in our own consciousness. We must ever seek to see our brother man as the perfect child of God, no matter how thick the cloud of material illusion may be. The material illusion is necessarily mortal and temporal, the spiritual reality is necessarily immortal, eternal, incorruptible, and perfect, since it reflects our Father-Mother God. To fail in this endeavor is to admit that there is an evil power in the universe and that man is something less than the reflection of his creator; it is to have a beam in our own eye while seeking to cast the mote out of our brother's eye.

Nevertheless, error must always be met as error. The phantoms that haunt the Adam-dream, the belief of life in matter, must be recognized for what they are. Discrimination be-

tween Truth and error must precede the declaration of the first and the denial of the second. Error must be recognized as such before its reality can be denied; but when it comes into our consciousness to be destroyed we must instantly separate it from personality and declare its anonymity. It is no thing; it

cannot be a person. A liar is not an entity any more than a lie. Thus, whether the seeming discord takes the form of sin or of sickness, the remedy is always to be found in the understanding of our Leader's statement on page 71 of *Science and Health*, that "nothing is real and eternal . . . but God and His idea."

REST

DUNCAN SINCLAIR

IT would be hard to find words which have brought greater consolation to the human race than these: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Even when people have not fully apprehended their meaning, they have still conveyed a hope which has tended to support them amid the discomforts and sorrows of life. It is also the case that their meaning has been sadly distorted, until their metaphysical significance has frequently been well-nigh lost.

In uttering these comforting words the Master did not imply that his personality was the lodestar; rather was it his teaching to which he referred, to his revelation of God as Truth and Love, as Spirit, and to the intimate relationship between God and man which his practice demonstrated beyond cavil. It is too true that the Christian world has times without number missed the mark by substituting the personality of Jesus for the divine Principle which he showed forth in his life in healing the sick and the sinning. It was the Christ, Truth, that destroyed error, whatever its form, at every turn of the Master's ministry.

It is, then, upon true concepts of

God, His real spiritual universe, and man as existing in the divine consciousness, that rest is to be found. "Every pang that rends the heart," every pulse with the throb of pain, every fear that robs humanity of active participation in the joy of living and the happiness of gracious service, has its origin in the errors of material sense. By declaring the allness of God, Mrs. Eddy has lifted the veil from Jesus' teachings, so that we are enabled to understand them and to enter into the rest of the people of God. On page 492 of *Science and Health* we read, "*God is Mind, and God is infinite; hence all is Mind.*" Thus our Leader states the truth which will ultimately redeem the race along every line of endeavor. At the same time she maintained that God is good, and in Christian Science it is firmly held that this infinitely good Mind is all that has any real existence or power. Thus reasoning, matter, material sense, evil of every kind, are seen to be unrealities, without presence and without power.

But how, it may be asked, can such teaching produce rest? It may be answered that it accomplishes this by destroying those beliefs which are untrue and inharmonious, and by re-

placing them with thoughts which are God-originated, and which consequently are of the harmonious nature of God Himself. The author of *Science and Health* (p. 119) refers to man as "the humble servant of the restful Mind, though it seems otherwise to finite sense." What we have to do is to recognize the omnipresence of this "restful Mind," and that in it we "live, and move, and have our being." By so doing we realize man's true being and bring home the eternal fact that even now heaven is in right consciousness, where rest and peace beyond human understanding have their sure abode.

Restlessness is always a sign that one's thoughts are working along wrong lines. Take, for example, the case of one who feels as if cut off from the love of friends by what seems an unjust motive on the part of others. This is quite a common problem, and it must be tackled radically through divine Science to secure its solution. The feeling of isolation is illusion, for man is in touch—a touch that is closer than breathing—with divine Love. If so, then why the seeming separation? It is due entirely to our erroneous beliefs in personality. Mortal man is but a bundle of theories and beliefs; the real man is the image and likeness of God.

Here then we begin to see what is wrong. The one believing in isolation, on realizing man's oneness with God, must reflect divine Love, radiate it upon his path, let it stream out along the darkened pathway of personal sense until the darkness vanishes. Then the wonder will have happened: the false sense of isolation will have disappeared, the love of

which he felt himself to be deprived will have returned, and at the same time, as he stands in the light of infinite good, he will see the falsity of his beliefs in injustice and lovelessness. Never before was there a weapon like this put into use for the destruction of all that is unlike good. There is no power in existence to compare with the power of divine Principle—the truth about God in active mentality. What a beautiful example we have of this power in the home at Bethany which it pervaded. It had raised Lazarus from the dead, and Mary sat listening to the explanation of it in the words of eternal life. Purity was felt here as a presence, and loving-kindness, the reflection of omnipresent good, ministered to them all.

Again, let us take the case of a sufferer from some form of disease. The couch is no resting-place; all the little touches of gentle hands soothe but for a moment, and still the agony and the parched lip! Surely, we are tempted to declare in our grief, God has withdrawn His presence. We seem to be standing within the very shadow of death, and in so far as we are taken in by sorrow and suffering and sickness we are within the shades. We are for the time being under the hypnotic spell of materialism, with its concomitants of suffering and woe. Divine metaphysics with its moral power must now come in to assert bravely the all-presence and all-power of God, to enable us to stand firmly and unflinchingly in the face of the seemingly destructive forces of the flesh and deny them wholly. We must rend the sepulcher of material sense-testimony and allow

the human sense to escape from its bondage by the recognition of the real man's spiritual nature.

Many a struggle with those evil beliefs has the Christian Scientist waged in the stillness of his innermost consciousness, and many a time he has seen them dispelled, put to flight by his steadfast allegiance to Truth. Never, as he stands within the light, does he forget Mrs. Eddy's words: "Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven" (Science and

Health, p. 57). Often this sense of divine Love dawns gradually upon the clouded, suffering consciousness, sometimes it flashes in noonday radiance into it, but always as it touches the core of intelligent apprehension it heals, and the weary, earth-stained child enters upon an unutterably sweet rest.

This place of rest is to be found everywhere; we find it as we understand that God, good, is the only presence and the only power, and that divine Love is the active Principle governing the universe.

THE ENDURING TYPE

REV. WILLIAM G. SCHOPPE

A SYSTEM is to be tested by its product. "By their fruits ye shall know them," said the Master. Thought takes form in character; the goal of the world's toil and struggle is the revelation of manhood. Ruskin never said a nobler thing than that the real test of our factory system is not the manufacture of fading fabrics so much as the true type of manhood produced in their service. At the bar of this judgment religions must also appear, and when found wanting they fall. The human concept of God has shaped men's deeds and lives. Those who worshiped the god of war became fierce and warlike; those who worshiped beauty and symmetry became esthetic; those who worshiped power became conquerors; those who conceived of God as a moral governor sought, even though with much limitation, after holiness.

The modern thought of God has been limited by a dominant materialism, and this has necessitated a

thought of the infinite which is partial, confused, discordant. God is conceived of as infinite power, yet over against God is placed a gigantic power as real as He, limiting the divine action. God is conceived of as infinite good, yet evil is believed to be over against Him—as real as good and often more potent. John Stuart Mill threw a bomb into the theological camp of his age by claiming that the moral and physical evil in the world proves the creator to be limited either in goodness or power; and he reasons for the limit of power.

The writer long sought for a successful reply to Mill's sharp logic, but found none. From the standpoint of scholastic theology none is possible. Prevalent pulpit arguments to show that the infinite creator did not create all that is real have not lifted the unbelief from the general mentality. Many rebel, many withdraw thought from the problem of life; the contradiction lurks and hinders. Demonstration is destroyed

by doubt of the infinite veracity. It is evident that the type of life based on limitation, confusion, uncertainty, will be weak, discordant, hesitating. The world long sought the basis of harmony, but no rational basis was found. The long mental struggle over the conflict between religion and science has ceased, and the theories which were hailed as a solution have been swept away.

The ceaseless effort to find a ground for belief in immortality that would not speedily vanish like a passing cloud, has been confusing and sad. It has robbed life of its confidence and stability. The world is now returning to unity, harmony, positiveness, and joy in Christian Science, which is burning the barriers away. It has recalled thought to the Master's conception, the absolute supremacy of Spirit over all conditions. Thus it unifies thought and life and produces a new type, having that Mind "which was also in Christ Jesus." Its absolute standpoint annuls discord. In *Science and Health* (p. 468) Mrs. Eddy says, "All is infinite Mind and its infinite manifestation, for God is All-in-all."

As human thought on this basis becomes spiritualized, Mind appears as the origin and support of all real things. Their life is in God, and the transient and the imperfect fade into unreality; they are the offspring of the limited human sense. Spirit and Spirit's manifestation alone have real existence. God is all-power and all Love; the unity of good is the ultimate fact of being, the basis for all conclusions. Here the conviction of the loyal Christian Scientist is established. It is apart from the changing tide, in "the secret place of the most

High." From this basis he reasons, trusting the ever present "Spirit of truth" to guide. The spiritual idea is to him the only reality, for it is the emanation, the creation of God. He voices not error, but learns to think on the good, for nothing else is true. In his spiritual selfhood he is a child of the eternal good, or self-giving Love. All his capacities are supplied from the one fount of being, and his mission is to manifest Truth and Love. Thus a fresh vital type is revealed, akin to the faith of the Master. It is apart from the confused symptoms. It is not institutional but inspirational. Spiritual intuition clears the confusion and demonstration destroys doubt.

This is a return to the faith and works of the New Testament, the crying need of our time. In a sense it is not new, but an uncovering of what always was. It is "as ancient as 'the Ancient of days'" (*Science and Health*, p. 146). Its elements are primal and vital and have sought expression through the ages. It is "the law and the prophets,"—a reversion to the eternal Christ-type, sustained by Spirit, which is now revealed in Christian Science for the world's final redemption. This type, founded on the supremacy of Love, touches the eternal calm. Truth is God manifesting Himself. Christ, the coming of Truth, is given all power "in heaven and in earth," and works with men always, casting out evil and healing the sick.

The early Christian disciples illustrate spiritual reality. Their unity in verity is a world-lesson, religion not excepted. Matthew the publican, who held a lucrative position in Judæa, under Rome, and Simon the

zealot, who was pledged to perpetual warfare against Roman rule, were made one,—brothers in Christ; the real dominated the unreal. They had found the uniting Principle which philosophers had sought in vain, the real man's unity with God; hence their simplicity, peace, confidence. The divine passion of love, "good will toward men," illumined thought and life as they went forth to proclaim and illustrate "the kingdom of heaven" as a present reality.

The cry of human struggle and sorrow is an irresistible challenge to the Christ-consciousness, which says to the world's claim of might, "Thou hast no power whatever except it be given unto thee from above." The one power is supreme. The divine immanence is the healing Principle. Theology made this vital truth formal, and it was shorn of its power. The universal Mind is action, energy, good. It works for righteousness, reveals harmony, and renews strength, destroying the works of the devil. The psalmist said that God "healeth all thy diseases." It is as if he had said, The divine immanence is become real in human thought and life. When this is seen to be true, the life of man will take a new form and beauty and vitality, with a freshness like the morning. Mrs. Eddy says (*Science and Health*, p. 248), "Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought."

In the last volume of "The History of European Morals," Mr. Leckie says that the advent of Christianity changed the moral ideal and instituted a new type of life. At that time, he claims, one half of the Roman

empire was slave and one half free, or about sixty millions each. Under the old heroic, dominating Roman type the good in life was so conditioned as to be beyond the reach of one half the human family. When Jesus uttered the beatitudes the ideal was changed, the highest good was made possible to all. He opened the door of the "blessed" life to the "poor in spirit." The humble, the meek, they who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, the "persecuted for righteousness' sake,"—of such "is the kingdom of heaven." Human distinctions, the fortunes of birth and conditions, all the Babel towers which the pride of men had builded, were hereby annulled. The creed of democracy was transcribed in words imperishable. The Master here expressed the primal emotions in which the life of man blends in the common qualities, and the interest of all is the interest of each.

The Christian type has its original in the divine Mind. It seeks to reflect God, to follow Christ, and to reveal man in the image and likeness of his Maker. Christian Science is given to know and apply this perennial truth. It stands for Principle and appeals to demonstration. Its rock, Christ, Truth, secures it against the "gates of hell." It heareth the Master's sayings and "doeth them." Hence its permanence is in its value to humanity. Self-reliance is based on God-reliance, as Emerson so clearly shows in his essay on "Self-Reliance." The Master said that to know God aright is "life eternal," and life eternal is the true product of Christianity as Jesus taught it.

THE BIBLE AND THE SUNDAY SCHOOL

ROBERT C. BRYANT

THE Bible may be called the textbook of Christianity. In it is revealed the way of life, the truth that solves every problem, enabling men to overcome all evil and to rise above the limitations of material sense. The Sunday school is the school for Bible study, where even to the younger children the great truths of Scripture can be made simple and clear; and nothing in the world is so important to understand.

The Bible contains first the true explanation of the creation of man and the universe. It teaches that these express the thought of God, and that man, the complete expression of divine Mind, is created in God's image and likeness. After the first chapter of Genesis comes a history of the creation of the world and man expressed in the terms of false material sense.

The Old Testament is the history of a race of people through whom the Christ-idea came to the world. The first of this race was Abraham. "This patriarch," Mrs. Eddy says, "illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (Science and Health, p. 579). The growth of trust in good and of spiritual understanding in the Hebrew nation is a story of supreme interest to mankind. If we have the "key" and know what it is all about, it is a constant revelation of Truth that heals sickness and redeems life from the power of sin.

The Bible story records that when Joseph had become ruler in Egypt,

in the years of famine his brethren and his father Jacob were brought down to dwell with him. And when the time came for the patriarch Jacob to leave his sons, he called them for his blessing. Each one was blessed, and of Judah it was said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Down through the long vista of the years this seer foresaw the deliverance of his children from sin, sickness, and death in Shiloh, "The Prince of Peace." Through all the contending forces of material belief he was able to behold, even though dimly, the great fact of spiritual reality, the one Truth, the Christ, the Messiah, the Saviour that should eventually come to men.

The Old Testament is the history of a people who were journeying from Adam to Christ, from sense to Soul, as all must do who find redemption. This journey is typified by the going up of the children of Israel from Egypt, the forty years in the wilderness, and the entering of the promised land. When Canaan was reached Shiloh was not yet; disobedience, suffering, servitude, repentance, and release were all experiences through which the people were to pass in the purification of their thought. The prophecies were the expressions of hope and of glowing aspiration. The psalms expressed thanksgiving and rejoicing. The miracles were the ever recurring signs of the power of good over evil.

In the fulness of time Shiloh, Christ, appeared. The New Testament is a

record of the words and works of Christ Jesus and of the growth of the true church. It closes with a vision of the dragon of mortal belief trying to destroy the child, to overwhelm and destroy the dawning truth. For nearly two thousand years the flood of waters of mortal error cast forth by the dragon has seemed to obscure the vision of divine Truth, but in our own time the thought of a pure woman has risen above the waters of error, has given the world a weapon by which the dragon itself may be destroyed, and has revealed anew to men Shiloh, Saviour, a divine idea never again to be obscured.

The history of the Bible must be studied, and yet not for the history itself but for the spiritual truth which it contains. In the tenets of Christian Science it is stated, "We take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Some may here ask, What is the "Word of the Bible"? It is the spiritual sense of Truth, the understanding or knowledge of God, creating, healing, guiding, supporting, giving power and dominion. Creation is the unfolding of the divine Word in thought.

It was the Word that led Abraham in all his journeys; that endowed Moses with wonderful power; that supported Joshua in leading the people against their foes. It was the Word that delivered the children of Israel from Egypt and went before them in a pillar of cloud by day and of fire by night; that brought water from the rock and supplied manna for their daily food. The Word inspired the prophecies and the psalms. The Old Testament is a

history of the growing understanding of the Word in human thought till its culmination in Christ Jesus, when "the Word was made flesh, and dwelt among us," healing the sick, feeding the hungry, giving sight to the blind, freeing the captives, raising the dead, saying to the waters of mortal belief, "Peace, be still."

It was this Word that converted Saul and upheld him through many years of privation and persecution. It has been dimly apprehended through the centuries since, but has now been made plain anew by our Leader. We take this Word, the truth by which man lives,—it is the bread and wine of our communion; we break and give it to our children. As of old it heals and supports and gives dominion. It is very helpful to acquaint ourselves with the Bible, its story, composition, literature, prophecy, poetry; to be familiar with the different books; to know who wrote them, the characters described, the events that took place.

"How can I progress most rapidly in the understanding of Christian Science?" is a question in the chapter on Recapitulation in Science and Health. The answer follows: "Study thoroughly the letter and imbibe the spirit" (p. 495). It is the inspired Word of the Bible we seek, and we are helped to find it by a thorough study of the letter, its meaning being unfolded by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is very important for teachers and parents to understand this. It is not sufficient merely to tell our young people the simple spiritual truths of Christian Science;

they must be taught to search the Scriptures, and there learn for themselves how these truths were revealed and have been tried and proved in human experience.

Years ago our fathers searched the Scriptures because they believed that in them were found the words of eternal life. In more recent times the Bible has come to be considered by many as literature only. It has been studied for the sake of its material history and literary style. Critics have argued over historical data, chronological order, authorship, authenticity, while the inspired Word has been largely forgotten. As a result, the world had almost given up the study of the Bible. But with a new understanding of its meaning, its significance to salvation, a new era of Bible study has been dated in the coming of Christian Science. Already thousands upon thousands of men and women, young and old, are daily searching the Scriptures intelligently, lovingly, persistently, finding in them

more and more the truth that is the power of God for salvation.

To help both the young and the more mature to study the Bible intelligently and to find in it the Word of Truth, is one of the greatest missions of the church. The Sunday school is a means to accomplish this. Great privilege and responsibility are given the teacher in the Sunday school. An earnest, consecrated life, with the unceasing prayer of understanding, is a necessary qualification for this work. The efficient teacher is not necessarily one who is familiar with all parts of the Bible, but he should be a student of the Bible, point by point, day by day, step by step, searching with his pupils for the great truths in this wonderful book, finding in every incident, every character, every experience, every teaching, the Word of Truth. The faithful, earnest, loving desire on the part of the teacher will be directed by Truth in the way of discovery, understanding, and helpful instruction.

CASTING ON THE RIGHT SIDE

WILLIAM H. PARKE

THE narrative in the twenty-first chapter of St. John's gospel takes us back to the scene and circumstances of the early ministry of Jesus. The place of his appearing on this occasion is invested with peculiar sacredness, and the words which he spoke are embalmed with the most tender and hallowed associations in the hearts of Christian Scientists throughout the civilized world. It would seem that this chapter of the last survivor of the original apostles may have been written with the purpose of telling what Jesus

said to Peter on the shore of the Sea of Galilee. However that may be, one part of the story shows us that the Master, after his resurrection and victory over the grave, lost none of his interest in the common things of human experience; for the record tells us that the first words he uttered when he appeared on the shore were, "Children, have ye any meat?" But these honest toilers of the sea had spent the long dark night vainly, for they had caught nothing. When they told this to their Master, he directed them to cast their net "on the right

side," and when they did so they at once met with success.

There have been countless thousands of honest seekers after truth, who through all the ages have spent their years in a long dark night of fruitless desire, because they were casting their nets on the wrong side. The psalmist says, however, "Weeping may endure for a night, but joy cometh in the morning." This is the morning of the Christ-appearing on the everlasting shore of all time, the dawn of spiritual understanding, the promised Comforter, Christian Science, saying to the weary and heavy laden: Lift up your heads from your heavy tasks and hear the voice of the Christ, Truth, coming clear and calm across the dark waters of superstitious belief: "Cast the net on the right side of the ship, and ye shall find."

The supposition that we can accomplish anything separate and apart from God is an assumption that would, if true, dishonor Deity and deny the relationship of God and man. Humanly speaking, Jesus said, "I can of mine own self do nothing." Spiritually speaking, Paul said, "I can do all things through Christ which strengtheneth me." Christian Science demonstrates a law that identifies a perfect state of order and unity between God and His creation. This law interprets the conscious mental volition of God's man, made in His image and likeness, as emanating from the divine Mind, or Principle; through which man is endowed with power to act. On page 276 of *Science and Health* Mrs. Eddy writes, "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the

things of God." Learning the lesson of man's unity with the divine source of his being, we come to see that it consists in mentally reflecting God's thought, and through a spiritualized mental process we are enabled to eliminate everything that does not come from God. To the Christian Scientist things seen and temporal only shadow forth the abiding reality and surpassing glory of things unseen and eternal.

This story tells us that when the disciples were obedient to the word of the Master, they were not able to draw the net "for the multitude of fishes," and this ability to understand and obey Truth is ours today, if we are ready to recognize and use it.

Christ Jesus demonstrated the law of supply and its availability on every occasion, and taught his disciples that by turning away from materiality, in loving subjection to the divine will, they would be given the ability to solve every problem in human experience. He explained that instead of seeking the fictitious kingdom of mortal mind, if they would seek "first the kingdom of God, and his righteousness," they would be enabled to differentiate between mortal wants and human needs. Then, said the Master, "all these things shall be added unto you." Emulating the example of the Founder of Christianity, our revered Leader constantly and consistently admonished her students to lift their thought above material means to the ever present source of all supply; to turn from the false sense of dependence on mortals, and to rely unconditionally on divine Love, through which all human needs are satisfied.

The scene of the Christ-appearing at the Sea of Tiberias brought to the disciples a glorious gleam of Spirit that pierced the density of their material thought. Although their doubts had heretofore been coupled with an honest desire for more understanding, at this triumphant manifestation of the deathless Life in demonstration of spiritual law, a surging tide of spiritual light swept into their consciousness. They were endued in some measure with the "Spirit of truth," if not the letter. Many well meaning people of today are wont to put aside, through their material thought, the demands of spiritual truth, on the assumption that it stands too widely apart from the ordinary walks of life and the common claims of human necessity. They hunger after righteousness, but are in conscious ignorance of the way to find it. With numerous forms of error insistently clamoring for recognition in their consciousness, they hear not the voice of the Christ, proclaiming the saving and healing assurance, "I am the way, the truth, and the life."

As we let thought travel back across the centuries, Jesus is again seen appearing to his wondering disciples and making them partakers of a spiritual breakfast in the dawn of a Syrian spring day which was destined to bring a glorious flood of healing light. And what memories cluster round the historic Sea of Galilee! On this very lake the disciples had seen him walk in the wildest storm, just as now he trod the pebbled beach. Here he said "Peace" to the winds, and they were hushed. In the distance could be seen the grassy bank

where he fed the multitude, and near by was Capernaum, where he had healed the sick and raised the dead. Outlined on the western sky were the twin heights of the supposed "mountain" of the beatitudes, while only a short distance over the ridge was Cana, where at a marriage feast the water had been turned into wine; and not far away was the little village of Nain, hallowed forevermore by the raising of the widow's son.

It may be assumed that, as each awakened to the light of understanding in widely varying degrees, the disciples thought of all these events, as they had often done before, in perplexing mental confusion. Although they had in some measure grasped the scientific idea of the spiritual birth to which Jesus directed their awakening thought, they no doubt had to struggle, as we do, with a chaotic jumble of conflicting beliefs, embracing an impossible blending of the spiritual and the material. The vitally pregnant words of Christ Jesus, "Except a man be born again, he cannot see the kingdom of God," drew even from Nicodemus, a "master of Israel," a wondering question which indicated in this "ruler of the Jews" a surprising ignorance of spiritual things.

In selecting his disciples the Master gave emphasis to his teaching that the tie which binds men together in loving unity is not forged in the intellect, but in the heart which is actuated by the coexistent love of God and man. He realized that these humble fishermen were destined to spend after years in carrying the torch of truth throughout the world, and in time to hold highest rank

among the masters and teachers of all nations. When Jesus (speaking of the understanding that unlocks the door of harmony) said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," he knew these disciples would confirm this tribute to the redemptive power of spiritual law, and confound the learning of the schools in demonstrating the supremacy of Mind, through the action of Truth in destroying sin, healing sickness, and raising the dead.

There came a time, however, when the living Christ was again thrust out of the temple, when dogmatic theology usurped the place of practical religion and held mankind in a mental eclipse which obscured the "Sun of righteousness" for upward of seventeen hundred years. Under a cloud of superstitious beliefs the spiritual power of the early Christians waned and lay dormant for centuries, although the voice of the Master might still be heard at all times, saying, "Behold, I stand at the door, and knock." But Truth is substance, and remains unchanged and operative in its eternal history. As Mrs. Eddy has said, "This Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judæa and in the valleys of Galilee" (*Science and Health*, p. 147). When she gave to the world her discovery and made it susceptible to human apprehension, the Science of healing was once more restored and the spir-

itual power of Jesus and the apostles again shed the glow of the resurrection over those who were dead in sin.

The real resurrection is the rising to a consciousness of man's unity with his divine Principle as proved by actual demonstration in the experience of each individual. This awakening, or mental transition from error to truth, comes through an understanding that Life has neither beginning nor ending, for Life is God, Spirit, and man as God's immortal idea was never found or lost in matter, but always has existed and always will exist in the divine image and likeness, eternally perfect—in spiritual reflection—as his Principle. The real man of God's creation must be wholly good, for only good can emanate from a source of absolute purity and perfection. Because God is changeless, infallible, infinite Mind, and His kingdom spiritual, it follows that matter, sin, disease, and death can have no part or place in the divine rule. Life is forever one with the divine Mind.

This was the spiritual understanding that overcame the "carnal mind," or material thought of the disciples, and conquered the belief of any power apart from God. Then by following the example of the Master they were enabled to demonstrate in concrete experience the works that in some measure are being repeated today in every quarter of the civilized world, through the understanding and practice of Christian Science. When active thought and endeavor are centered on the abiding truths of Science, then the net is cast "on the right side," and health, success, and peace are attained.

DIVINE SELFHOOD

BESSIE BYRNE

THERE are a number of recognized Christian virtues, such as unselfishness, meekness, and self-sacrifice, which are not only very unpopular with the world at large, but which, when practised from the human standpoint, seem actually to encourage or even to produce the opposite traits in others. Probably we all have among our acquaintances at least one faithful, unselfish person whose attitude we feel opens the way for the stubbornness and self-will of some bosom companion and the frequent imposition of people in general. The lot of such a person is often most unenviable, and in any case there is none of the inspiration to go and do likewise that would be the effect if one were faithfully living the Christ-qualities.

Jesus declared no one could be his disciple unless he denied himself. He promised that the one who was willing to lose his life for his sake should find it, and he also said that the meek should inherit the earth. Here is divine assurance that meekness and utter sacrifice of self gain spiritual life and dominion. Yet in the face of this changeless promise of the Master we often find those who in exercising these virtues from their standpoint have repressed many splendid qualities, leaving them dormant and undeveloped, and usually in such cases their relations with other people are colorless and weak. Surely this does not point to the grandeur of spiritual life and the heritage of God's children!

What then is wrong in such a con-

dition? Often this question is turned aside with such stock phrases as: "Well, you know you can have too much of a good thing," or, "It is better not to run to extremes in anything." This is just begging the question. Of course no one can be too good if the goodness is genuine. No one believes he can have too much honesty, moral courage, or purity. Then why should he believe he can be too meek or unselfish? Is it not because to human sense honesty, moral courage, and purity are not so dependent upon our contact with other people as are meekness and unselfishness; and therefore, in what might be called to human sense those more impersonal virtues, it is easier to act from Principle and to be unconfused by personality?

Such is not the case with the different forms of unselfishness. While not all of us have been habitually meek in our dealings with other people, like the unselfish acquaintance mentioned above, still most of us have at moments taken the same course. We can all recall situations in which we have been entangled, when things seemed to come to a deadlock through the clash of human opinions or the strong desires of those concerned. Under the pressure of opposing wills we have come honestly face to face with the fact that we are fighting selfishness with selfishness, that our deep and earnest desires in the matter are opposed by desires as deep and earnest. Perhaps there has followed a bitter struggle, and we have reached the heart-breaking decision to give

up our own way and set aside our cherished desires. Then in the revolution of feeling, what has often happened? Because of discouragement that things were not working out right, or in a burst of generous feeling, or even from an honest sense of duty, we have given in completely to the other side of the question.

In the case of the habitually yielding person the mistake is chronic. With most of us it might be called acute; but in either case it is the same mistake. We are too apt to give up our own selfish way for some other selfish way; to give up weakly our own human will only to let some more unbridled human will govern; to sacrifice our own wishes in some matter only to let some other human desires run riot. While there is no doubt that some beliefs are better than others, and a belief in unselfishness is certainly better than a belief in selfishness, still such a way is not the divine way and does nothing to lessen the sum total of selfishness operating in the situation.

The Christian Science view-point is so consistent and simple that in the light of this teaching it is easy to see the mistake which has been made in such a course and to begin correcting it. In "Miscellaneous Writings" Mrs. Eddy says, "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of today" (p. 310). Let us apply this rule to a problem in which we have given up our own selfish way and meekly submitted to the tyranny of another. If we impersonalize the material sense of existence, it is clear that in solving the problem it is nec-

essary to be rid not of a selfish person, but of selfishness. This has not been accomplished, because selfishness has just changed its base of operations from the person of one to the person of the other, and is still in full possession of the field. The reason for this is that the remedy used was a personal sense of meekness and unselfishness, whereas we should have meekly submitted not to any person, but to Principle, and should have given up our own or any other human will to obey as wholly as possible the divine will.

The basic error in such a problem, that which includes all the rest, has been the failure to have a scientific impersonal sense of God—to recognize Him as Principle rather than a corporeal person. In her Message to The Mother Church for 1901 (p. 3), in a very complete and satisfying explanation of this term for God, Mrs. Eddy says: "To define Love in divine Science we use this phrase for God—divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love." On page 7 she says, "Because Christian Scientists call their God 'divine Principle,' as well as infinite Person, they have not taken away their Lord, and know not where they have laid Him." Indeed, until thought is freed from the limitations which must necessarily accompany the belief in God as a corporeal being, there can be no proper sense of the impartiality and universality of divine Love.

If God, good, is regarded as Principle and not a corporeal person, then submitting to the divine will cannot be against our best interests

and does not cross or contend against any other child of God. Good as Principle cannot possibly be good for one and evil for another; it cannot help and protect one without helping and protecting the other. With this recognition of the universal and unrestricted blessing which the God-principle bestows, one yields joyfully with confident trust in the divine will as accomplishing more than the present human sense can comprehend.

If we pray as Jesus did, "Not my will, but thine, be done,"—which could be read, Not my will, nor any other human will, but thine, be done,—thought is lifted away from the personal view which has confused us. As we begin to see that God's way alone is good, we see that any other way is simply false and wrong, and therefore it is not our way or another's. When we have taken this absolute mental stand with Principle, it may be that the human working-out of the problem will require that we yield completely to the other side of the question, that we stand firmly in the position we had already taken, that we effect a compromise between the two sides, or even that we take an entirely different way. In any case we may know that the highest and truest way under the circumstances is all that can succeed.

It is obvious that such a course eliminates at least one selfish human view-point in the situation. If such seems at first to be the only result, we have simply to keep our thought clearly with Principle and do the best we see to do, while we "wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (Science and

Health, p. 454). Our faith may need just such a testing-time to gain strength and endurance. In so many instances, however, the impetus of the ascending thought immediately causes a loosening of error on all sides, and the whole lump slides off in a way inexplicable to human sense, but which is divinely natural, since Truth drives error out on all occasions and Love reigns.

This meek and unselfed stand with Principle develops splendid mental qualities, such as courage, steadfastness, spiritual perception, and confidence in good. In such a demonstration the promises of Jesus to the meek and to those who deny themselves are in some degree fulfilled, for in the measure of our faithfulness is seen the mastery of the meek and the reflection in our own lives of the Life divine.

It is our own point of view that determines whether this warfare with ourselves shall be invigorating or irksome—according as we cling to personality or "impersonalize scientifically the material sense of existence." If we are regarding self-sacrifice as the arbitrary demand of a personal God, it is indeed irksome; but if we realize it to be an inevitable act in adjusting ourselves to communion with the one Mind, the claims of personal sense are seen to be petty and unimportant. Just as looking at the last rough steps to be taken before gaining a mountain top can give no hint of the wonderful panorama to be spread before us, so looking at the sacrifice of material self can give no indication of the glories into which such a step lifts us,—the grateful and humble sense of liber-

ated capacities, of fitting into a spiritual universe never realized by material sense, and of moving in closest touch with a grand and tender power, infinite in scope, meaning, and operation.

When we have gained even in a degree these heights of spiritual consciousness, such words as meekness and self-sacrifice begin to lose the

bitterness and hardship that a false sense seems to have injected into their meaning, for we are learning that nothing really good, or true, or desirable need ever be sacrificed. We need give up only a false and worthless sense in order that God's idea, the divine selfhood, the One "altogether lovely," may be represented in and through us.

FULFILMENT OF PERFECTION

REYBURN WATRES

MANY who are not Christian Scientists, who have never seen or admitted any demonstration of healing, find it difficult to accept its teachings because these do not appeal to their common sense. Being contrary to "fact," as such persons would claim, they seem unreasonable, and hence they are not accepted. Unless the investigator happens to be suffering from some physical ailment, and in despair of relief by any other method is driven to turn to the advocates of these ideals and accept their assertions, he may fail to see the truth that is in them.

We often hear this criticism, that Christian Scientists deceive themselves when they affirm perfection in the face of facts to the contrary. The statement to the patient that he can have no pain, when he has a very keen sense of it, or the declaration to an invalid that man is perfect, unless these statements are explained to them, is likely to beget antagonism against that which when understood will be conceded to be true.

This is called the age of science, and surely the roads which science has built and leveled have opened the

way for a wonderful progress. There is, however, a sense of antagonism between the natural sciences and Christian Science which results primarily from their opposite tendencies, one toward materialism and the other toward idealism; but the hard highway of scientific method may be traveled in either direction.

The admirable system followed by students of the sciences, by which they may always reach the same conclusion, is in substance a reality available to all. This scientific order has enabled scientific men to do in their field what Christian Scientists are learning to do in theirs—to do the right thing the first time, to find and follow the right course without suffering. As Mrs. Eddy has said (see *Science and Health*, p. 240), we must learn either through Science or suffering.

Today men lack the high development of spiritual perception and intuition which characterized the Hebrews of the first Christian century. Instead, they have the slow and plodding but irresistibly sure scientific disposition which leads their feet securely along the road of progress.

The truths which those early Christians saw are the ones we want to see. The method of science is our unerring eye, hence it must be worth while to see what analogy exists between the methods of the accepted sciences and those of Christian Science, even if we have to make the analysis for comparison with a cold, irreverent eye.

It may seem that the sciences always travel their road down-grade, in the direction of analysis and deduction, ever looking inward, dissecting and separating. But in order to do this they must first have climbed the hill toward a cause of some nature. The questions of the true nature of things and the ultimate cause being out of their domain, they have made this ascent through the faculty of induction. This is the side of science where men have looked outward, as far as the boundaries of their field of action, toward unification and causation. Induction then is the member of science which travels the road in the direction we have chosen. In fact, many scholars declare travel in this direction to be the most vital part of science, for the greatest steps which have been taken in science have resulted from great inductions. The fundamental law which Newton discovered, the laws of motion, and so on, supply the foundation of the whole science of mechanics. All scientific formulæ, laws, and rules involve induction or have their ancestry in induction.

These laws and principles, so called, the whole of every pure science and the basis of every applied science, are identical with the absolute perfection and completeness of any action which

manifests them, and it is in such scientific ideals of perfection that we find an analogy to the Christian Science ideals and order. These very properly recognize at every turn the scientific demand for perfection enunciated by the Founder of Christianity himself.

There are several methods of induction, but it is at the method which is considered the most legitimate as a scientific method, that we shall glance. Data are gathered from the phenomena which exhibit the qualities or actions which the scientist wishes to imitate under scientific control and guide toward his end in view, his need. Then the investigator conceives a plan by which these things can happen—merely a guess at first. If experiment and observation confirm his hypothesis, he knows he has hit upon the law.

The faculty of formulating new and valuable hypotheses, of having clear intuitions of the true basic laws of action, is said to be the most important faculty in scientific inquiry. It is a faculty of intuition, then, that determines a man's value as a scientific investigator, and the source of intuition is the vital force giving impulse to the throb of this vital organ of science. Though choice or need may sometimes indicate the direction which the hypothesis shall take (a most encouraging thought), no one has ever been able to explain in the realm of science where this plan comes from that is presented as a scientific hypothesis. What is the source of this intuitive thought respecting a basic law which may prove to be a great truth?

The scientific hypothesis is con-

jectured by one who cares nothing about the source of his intuitions, and he does nothing to improve the avenue by which they come. Beyond the fact that the thing is presented, he is not concerned. He immediately proceeds, and very properly, to act upon the thought which may come to him, as the animal does with his instinct to find food, and never questions the source. The scientist's work upon it is all done after he has gained the perception.

On the other hand, the Christian Science hypothesis is presented to one whose effort has been spent upon making the conditions of his mind conducive to the presentation of a valuable intuition. It is presented to those whose first attention has been given to virtues which would insure the value and truth of the intuition at its birth, to the freedom from selfish obstacles and mistaken motives which could obstruct or divert the free influx of spiritual intuitions. This side of the scientific faculty of induction, which is generally looked upon as a totally different faculty, we call revelation.

We know by observation, if not by experience, that purity and perception go hand in hand. The negative virtue of Socrates, abstaining from the thoughts and passions of other men, he preserved for the express purpose of clarifying his perception. The result of the negative faithfulness of his virtue is in proportion to the worldly worth of his wisdom. So, if the most important faculty of a scientific investigator is his openness to the presentation of ideals, Christian Scientists are quite justified in having the utmost confidence in their

ideals, to begin with, as scientific hypotheses. No one may feel privileged to reject them, simply because to him they look too good to be true, before he puts them to the test which is required for a scientific demonstration of their truth.

Of course the history in the New Testament of the healing work accomplished by these ideals, and the results obtained by the application of Christian Science, are demonstrations of their truth which call for no further argument when these proofs have once been seen or admitted. Most people, however, who do not accept Christian Science, either have never seen such demonstrations or will not admit the healing effects to be due to more than a "natural" recuperation.

In the sciences people have learned to sacrifice this "common sense" which is so easily offended, to the less obvious scientific thought. The fact in connection with Christian Science which ruffles this "common sense" is the gap between the testimony of the senses and the truth of the ideal. To affirm man to be perfect makes chills run down the back of some people. "Common sense" cannot understand this gap. It feels its assurance violated by the variance.

This is because the difference between the so-called "facts" of material sense and the truth of being is not understood. A fact is said to be a particular manifestation giving concrete evidence of a universal truth, but it may fall far short of the perfection of the truth to which it should conform. It is a true expression of this truth only in so far as it expresses the truth. Thus a Christian

Scientist will allow the word "fact" to apply to the world of sense.

In the applied sciences there is the same distinction between "fact" and "truth" and the same gap between the law and its concrete manifestation. The "pure" sciences remain forever in the abstract, and there is a consistent truth throughout, but wherever science is applied to the problems of human experience there is a gap between "fact" and "truth." In applied science the fact that experience never completely carries out in its full perfection the basic law of its action, is not a valid objection to an absolute perfection in the ideal. So, too, the fact that sickness, sin, and misery are still to be seen, is not a shadow of argument against the perfection of man created in God's image and likeness.

Though an engineer designs an engine by laws based on the law of the perfect conservation of energy, he is not made a skeptic of science simply because he does not achieve perpetual motion, which would be the complete fulfilment of this law. Even the planets do not conform perfectly in their journeyings to this law, yet nothing short of absolute perfection can explain their movements. The laws of projectiles are never completely carried out by an actual projectile, yet nothing short of perfection in its laws can be tolerated.

Christian Science is an applied science; applied to the actual, vital problems of our life. Therefore the gap we see between the man which the senses perceive and God's perfect man is no evidence of inconsistency. No Christian Scientist will claim to have

achieved perfection. The gap is his field of conquest, just as it is for the physical scientist. This gap, however, between the perfect law and its expression cannot be so construed as to be a ground for pessimism. The roughness of this field of our endeavor cannot be disheartening, because these laws in their full perfection are after all the actual basis of action. If the law is understood, accuracy may be obtained to any degree of precision which the need may require. In *Science and Health* (p. 494) Mrs. Eddy has expressed the great truth that "divine Love always has met and always will meet every human need."

Then, unless the critic of Christian Science indulges in criticizing abstractly, in the realm where practical values cannot be known and weighed, he must be satisfied with a fulfilment of the need. Only the spirit of criticism which does not look for practical values can sigh hopelessly over the impossibility of ever attaining perfection, or be heart-broken over the impossibility of embracing infinity. A fair critic, if he is satisfied with the approach to the ideal which the sciences attain, cannot upon such ground cast aside the Christian Science ideal. In the physical sciences the need determines what effort must be made, what accomplishment achieved. In Christian Science also it is the need which is supplied, often over-abundantly. A yet nearer approach to the fulfilment of perfection is made in Christian Science, however, when progress is not forced by need, but we let divine Love advise how we shall conform our lives to the perfect spiritual ideal.

SPIRITUAL GUIDANCE

HETTIE WILLIAMS

AS illumined by the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, every honest seeker after truth has in the Bible an unerring guide and counselor, an infallible remedy for every discordant condition, physical, mental, or moral. If only there is a sincere desire to perceive and obey divine Truth in any given circumstance or difficulty, the tactics of error can be detected and its seeming influence rendered inoperative by a confident appeal to the inspired Word and a faithful application of the metaphysical method revealed to us in Christian Science.

At the end of an apparently rather trying day, while prayerfully meditating as to the cause of a sense of mental dimness and a seeming temporary cessation of spiritual activity, the writer almost mechanically opened the Bible at the sixth chapter of St. John's gospel, and her attention was instantly arrested by the fifteenth verse, which reads, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." At once the light of Truth penetrated the seeming cloud, and the disturbing influence, so subtle as to have quite eluded the mental vigilance which the student had believed she was exercising, was revealed. It was clearly seen that while earnestly striving to live the Christ-life and to reflect the divine nature, and after having attained to a certain measure of success in demonstrating the healing power of

Truth for one's self and others, it was necessary to guard thought most carefully against the suggestion of any mental or spiritual efficiency or superiority in one's self.

The gratitude of those whom one has been privileged to help would sometimes lead them to place the helper on a mental pedestal, to look to him and speak of him as one exalted above his fellows. It is therefore well to pause, when error would seek to make the helper give his own mental consent to this thought, to consider the mesmeric effect which such an admission would have, not only in dimming his own mental vision but also in allowing the shadow of personality to come between the patient and Christ, Truth.

At such times, as at all times, the remedy is to turn to our divine Exemplar and study his method and attitude. Seeing his works, the multitude sought to give him the glory, to accord to him personal acclaim; in short, they would have forced him to be a king, to accept worldly honors and position; but with the true humility and self-effacement which ever characterized his actions, Jesus "departed," separated himself even from the gratitude and appreciation which mortal sense would most surely have argued were his just due. He went "again into a mountain," ascended in thought to a higher level, an exalted state of consciousness, where to mortal sense he seemed to be by "himself alone." The word "again" here implies that it was the custom of Jesus thus to go "into a mountain" alone,

and we may know that it was by this very habit that he obtained and retained his spiritual power to heal and save; that it was here on the mountain top that he met in spiritual communion with the Father, and experienced the truth of his own words, "I am not alone, because the Father is with me."

Jesus knew, as each one of us must come to know, that to remain on the plane of mortal thought and to accept and appropriate the adulation which mortal mind in its mistaken zeal and lack of spiritual perception would lavish on a witness for Truth, would be to forfeit that far greater reward, the "Well done" of the Father who "seeth in secret." If even he, who spoke as never man did before, said, "Why callest thou me good? there is none good but one, that is, God," and "I can of mine own self do nothing," surely we, who at the best are not worthy to unloose the latchet of his shoe, can only say

as Holmes has expressed it in a familiar hymn,—

Before Thy ever blazing throne
We ask no luster of our own.

While the recognition of our present failure to reach the perfect standard, or even to rise to our own highest ideal, should keep us all very humble, it need not discourage us, for we have still the promise of our Master respecting each faithful follower, "The works that I do shall he do also." It will certainly serve to accelerate our spiritual progress to be ever on our guard against that subtle suggestion of pride in personal achievement which claims to assail even the earnest student of Christian Science, while we constantly study, and as far as may be imitate, the methods of the master Metaphysician, proving the truth of the statement in the first of the tenets in our text-book (p. 497): "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

ONLY ONE WAY

GEORGE CORY FRANKLIN

ON page 463 of Science and Health Mrs. Eddy has written, "The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis." The dictionary defines one who gropes as one who "searches in the dark," and a close study of the passage quoted above shows the appropriateness of our Leader's use of the word.

As thinkers gradually draw away from the tendency to be held in bondage by the limitations and superstitions of the past, they see more and more clearly that mortal mind with

all of its suppositional activities is but a negation,—the absence of the truth about God and the spiritual universe; and a little unprejudiced thought will reveal that this so-called mind takes its hue from its environment. It is clear that in dealing with any of the phantasmagoria of mortal sense one is dealing with a negation, the absence of intelligence, and hence it is likely to accept as truth what originates in superstitious beliefs that are absolutely foundationless.

When an engineer starts in to make an underground survey, he dis-

regards the polar compass which may be used on the surface of the earth in a general way as indicating the north or the south; he must establish the true north, not the magnetic north. No United States mineral survey would be considered for a moment if based upon the magnetic needle, because this needle is not controlled by a fixed law, but may be influenced by anything that attracts it, seen or unseen; a pile of steel, an engine, an electric wire, underground currents, and so on, all will cause the needle to vary. But the engineer, having established the true meridian by his calculation from a fixed planet, plunges into the darkness of an underground survey with perfect confidence, and after running thousands of feet of lines at different angles, will make a connection with another working, so close that one is tempted to exclaim, "Miraculous!" Yet there is nothing miraculous about it to the engineer; in fact, he would have been chagrined at any other outcome, as it would have shown carelessness on his part. He could not have worked, however, with such perfect confidence if there had been the slightest fear that the basis of his calculations was susceptible to disturbing influences.

So it is with the practice of Christian Science. Whatever is true is scientifically true, and whatever is scientifically true is capable of being demonstrated as true. It is true now and true for every one; it always was true and always will be true; but it is not materially true, for nothing that comes through the evidence of material sense is true.

The most noted medical diagnosticians often disagree over what would

seem a comparatively simple case. For example, a case came under the writer's notice two years ago, which was diagnosed by several physicians as a malignant growth. The patient was finally taken to the hospital for operation; yet there was absolutely nothing abnormal about the condition at all, as was proven when the lady gave birth to a child. It would be useless to argue with any one familiar with mental processes that these perfectly honest and from their standpoint able men had not been influenced in their diagnosis by the fears of the patient and her husband.

If then the opinion of these men who are trained along the line of material diagnoses are not to be received, would it not be well for the ordinary student to be very careful as to the amount of power he gives to any deduction based upon sense-testimony, and to turn away from that which may be so easily influenced by surroundings, and to base his work only upon that which is constant? Mrs. Eddy has written that in her own experience she proved that "an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (Unity of Good, p. 7). To the one who bases all his reasoning and the activities of his life upon the perfection of God, who refuses to consider as worth while any deduction which cannot measure up to this concept, life is beginning to take on a different hue.

The writer has experienced the truth of these arguments both in engineering and in Christian Science practice. An assistant was once quite positive that we were running off the true line, because the compass pointed

several degrees east of the line which had been established as the true meridian, but his arguments were not taken seriously because it was but the work of a moment to turn the telescope of the instrument over and check our course by the point which had already been proven correct. When running on an established line, no forward point will be set unless it can be connected with that which has previously been proven to be correct. In this manner the engineer is never in doubt about his work, for he carries his foundational work always up to his present action.

So in Christian Science practice the student who has demonstrated the power of right thought need never be in the least disturbed by the argument of material sense, so long as he keeps his reasoning and his work checked up with already established and proved rules. His only danger lies in taking too seriously the arguments of those who are basing their reasoning upon a misconception of existence. In a general way we may be encouraged by seeing the results of our work, as a belief of health is better than a belief of sickness, but the scientific fact of holiness is the only sure basis for thought.

In Science and Health (p. 259) we read of a "perfect God and perfect man,—as the basis of thought and demonstration," so that while we may be encouraged by seeing the conditions more in accord with our concept of harmony, yet we will not be in the least disturbed if the symptoms are unfavorable, but will continue to work on, knowing that we shall finally "reap, if we faint not." Nothing is harder in the lives of mortals than

a feeling of uncertainty, while on the other hand we can accomplish all that makes for righteousness, health, strength, wisdom, and prosperity by bringing every thought into obedience to the teachings of the Sermon on the Mount; but this cannot be done while our reasoning is based upon sense-testimony and while we are talking one thing and living quite another.

In a measure we have all been guilty of laxity in our reasoning and teaching, for until recent years we have been trying to satisfy our cravings for a scientific knowledge of God with that which pointed in a general way toward better things and a more harmonious life. In this we have disregarded the fact that the one individual in history who could demonstrate the powerlessness of evil, regardless of its seeming power, requires proof now that his students understand his teachings, as shown by his statement: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Shall we not require the same accuracy and conformity to Principle in that which pertains to our health, morals, and spiritual well-being, that we do in engineering? When we awake to the difference between that Mind which was in Christ Jesus and the mortal belief of intelligence which, swinging and varying like a weathercock, is influenced by every alleged discovery that comes into prominence for a day, only to be discarded as

useless the next, we will then attain the blessing of working with a demonstrable, fixed Principle, and this Principle will be found to be the loving Father-Mother God.

One other lesson that is wonderfully comforting is that wherever we may be, we are on a meridian which can be established; or, if we have known at one time where we were, though we may have followed the compass away from the true line a long distance, the instant we stop, refuse to go any farther under a false guide and begin to work from

an established rule, we can find our true relation to the poles. Our progress is thereafter both rapid and sure.

So it is with every spiritual idea! No one would deny that the truth about man exists. Then, no matter how far one may seem to have strayed, his true selfhood is actually at the point where omnipotence holds him, and his true relation can be immediately established by turning away from corporeal sense, and energetically working to prove where and what he is, from the rules laid down in the teaching of Christian Science.

NAMING OF ERROR

LOUISE SATTERTHWAITE

IN the first chapter of Genesis we read that God determined the name and nature of all His ideas, and many times it is declared, "God saw that it was good." Then in the allegory in the second chapter, we read that Adam gave names to all the creatures, these names standing for qualities which were not to be found in the divine creation. From this false material view-point we have all sorts of errors named and classified, diseases and crimes.

The desire, or rather the determination which seems to be inborn in the human mind, to classify and name the disorder which manifests itself as sickness, is almost as mischievous and disastrous as the sickness itself. This is due to the wrong education under which mankind has been brought up, so that the names of diseases stand for images of thought which are images of dread, suffering, mystery, and death.

On rainy days, when idle time hung heavy, as a child I enjoyed taking

down the almanac which hung on a nail upon the kitchen wall, and reading with much enjoyment the description of the various diseases scheduled therein. Too ingenuous to note the connection whereby the cure of each one was always coupled with the purchase of the remedy for which the almanac was an advertisement, I scanned them all, if time permitted, and took a melancholy satisfaction in knowing that evidently the seeds of some of these most dreaded maladies lurked within my frame, since I could identify so many of the symptoms described with much that at one time or another I had felt. Indeed only those diseases which were set down plainly in black and white as being confined to mere infants in arms or to the very old, were acknowledged by me to be quite beyond the range of my achievement.

That I was a sickly member of a sickly family goes without saying. Various medicines were used in the home as well as the remedies of a

“regular” physician. Naturally the use of the former caused the members of the family to regard themselves as expert diagnosticians, and I was not behind the rest in being proud of that wisdom which enabled me to know and to name whatever disease had me in its clutches. As the years went by, with increasing frequency sickness was my portion. Medicines, physicians, high-priced specialists, travel, hygiene, human will,—all at last failed me. Then, and not till then, when earth no longer had any joy or happiness for one completely broken in health, did I turn my weary, halting steps to the benign altar of Christian Science, there to find hope and healing and comfort for body and spirit. Then indeed was given me “the morning star,” and for the first time in my life I really knew that life was not only worth living, but that one could day by day make it more and more worth living.

Some years after my original healing from a grave condition of so-called heart disease, I was laid low with an attack which came upon me with such force that I was held by the belief that I could not rouse myself to do any mental work. After I had sent word to a Christian Science practitioner to give me help, I lay in my bed very much mesmerized by my sense of fever and pain, and before I knew it I fell back into my old-time habit of seeking the name of the disease. Presently a better thought stole in, and I realized that, as our Leader has said, I was in truth sentencing myself (see *Science and Health*, p. 391), and making ready the path along which I would by and by travel. The name in real-

ity signified nothing in itself, but it meant a great deal if I believed it and feared it.

Then there suddenly came before me the case of a man of my acquaintance who had been sacrificed to just this error. He had been taken sick and had asked for help in Christian Science, though he was not a Scientist. He had, however, seen the results of Christian Science treatment when his little boy had been healed. The man's disorder shortly assumed a graver form, with which his practitioner was familiar, and work was continued with favorable results; indeed the worst was over, as the functions of the body had become almost normal. At this stage the man made up his mind that he wanted to know the name of his ailment. His practitioner was familiar with its name but preferred that the patient should not know it; nevertheless the man was free to call in a physician, and he did so, acting against the advice of his wife, who told him that she did not think he was individually prepared to take care of the fear which might be inspired in him by the words of the medical man. The man declared that he was, and also said that he wished no more than a diagnosis and did not intend to take any medicine.

A doctor was called, and it happened that he was unfavorable to Christian Science. Having been informed of the physical condition, he came into the sick-room in anything but a kindly or helpful state of mind. Sitting down by the bedside he told the sick man that he had pneumonia, that he was in a desperate state with it, and that unless he immediately took medicine he would go the long

voyage; indeed he was not sure but that he would go anyway. It takes no student of psychology to picture the effect of these words upon the thought of one broken by severe illness. Almost in a state of panic the man besought the doctor to give him the life-saving medicine. Within two hours all that had been gained was lost, due to the image of fear held in thought. His temperature speedily rose to what from the medical viewpoint was considered a dangerous degree. When night fell, the doctor sought to allay and retard the effects of this extreme fear by giving a hypodermic. Immediately the man passed into a stupor; he ceased to cough, and before dawn he had passed on,—all because he had insisted upon knowing the name of his disorder.

This case, as I have said, recurred to me as I in my turn lay upon a bed of sickness. I saw before me the gulf toward which my mortal fears and old habits of thought were leading me, but the apathy, also the belief that I was mentally unable to do any work, vanished. I then declared vigorously to myself, "Whatever its name, it is a lie,—no more, no less,—and as a lie I do not have to believe it, nor any of these things which are but other versions of the same lie." Because I knew it was a lie I knew I could disbelieve it right then and there; whereas if I thought it was some specific form of disease, I would believe that it would have to go through certain states and stages,

taking a prescribed time for its fulfillment, its waxing and waning. Why not take a wiser course and "agree with thine adversary quickly," as the Scriptures so wisely direct us? Certainly I saw that I did not have to parley with any lie or submit to being haled before the judge of mortal mind, which mind would set my term of imprisonment and what forms of punishment I must endure during that time. I saw more clearly than I had ever seen before the depth of the truth contained in "A mental court case," which is found on page 430 of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Truth is always awakening in its effects, and this was true with my case. I was out of doors and about my usual tasks the next day after the coming of the true thought. Where then was the grave disease which I feared was to have been my portion? It had vanished into its "native nothingness" (Science and Health, p. 91). Had I been subject to a mistaken sense as to the power of a name, the result would probably have been otherwise.

As it is with sickness, so with other names which mean inharmony and fear—all lose their might with that individual who is an earnest student of Christian Science. Matthew Arnold expressed this in the words:—

Ah, good friend: that soul
Hath done with sadness, which **knows**
Christ aright.



So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, Thou must,
The youth replies, I can!

Emerson.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, GRAND ISLAND, NEB.

INTEREST in Christian Science in Grand Island, Neb., can be traced for its beginning back to January, 1886. At this time a practitioner was called to Grand Island to treat a case, expecting to stay only two or three days, but remained five months on account of work to be done. Much good healing was done at this time. Just a year later another practitioner came to Grand Island and remained three months. In November, 1889, yet another practitioner located here, and shortly after Christian Science services were held at this practitioner's home. As available records show, a practitioner's card appeared in the *Journal* of October, 1890, and in the *Journal* of March, 1892, services were advertised. In 1893 a church was organized, the church card appearing in the October *Journal* of that year. All these services were held in private homes. The first class was taught here in January, 1892, and a second class in May, 1895.

The first church organization was abandoned, but in the spring of 1895 meetings were again held each Sunday in a private home. On Sept. 22, 1896, a church was again organized, with a membership of thirteen, to be known as "First Church of Christ, Scientist." The newly organized church rented a room in the Independent Building, holding their first service there on Communion Sunday, in October, 1896. A reading-room was established Oct. 13, 1898, where the writings of Mary Baker Eddy and the publications of The Christian Sci-

ence Publishing Society were kept on sale. On the twenty-ninth of May, 1897, articles of incorporation were filed in the office of the county clerk, and these "articles" were revised Nov. 7, 1899.

In the year 1900 a house and lot, located at the corner of Kimball Avenue and Second Street, was purchased, a part of the purchase price being a contribution. This house was remodeled to be used for a church, and opening services were held on June 2, 1901. The reading-room was also moved to the church building. This church was dedicated on June 19, 1904, with appropriate services. At this time, in response to a message sent to Mrs. Eddy, the following telegram was received in reply:—

I return greeting and congratulation. You have won on God's command to Moses—"Be still and know that I am God." May His presence and power that guided your passage continue, and your harps never be hung upon the willows.

Beginning in October, 1907, church services were held in Odd Fellows Hall, as the church edifice was no longer adequate. The property was sold, and in February, 1910, another property was purchased, with the view of erecting a church building in the future. In June, 1912, steps were taken to erect a new church building, and the first services were held in November of the same year. This building is a frame structure of the bungalow type, with a present seating capacity of one hundred and eight. The location is also excellent, being in the residential sec-

tion, but at the same time very convenient to the business center of the city. The erection of this edifice has caused added interest and increased attendance at the services. As the summary used by First Church of Christ, Scientist, of Brooklyn, New York, in their church history in the February, 1915, *Journal* applies to this field, it is quoted as follows:—

“The history of every Christian Science church records the love, pa-

tience, and faith of many earnest, nameless workers. It is well to remember, as we enter the doors of these edifices, that, as Jesus said of old, ‘other men labored, and ye are entered into their labors.’ We have all entered into the labors of our revered Leader, whose work must continue to leaven the human consciousness until the whole is leavened, and the Churches of Christ, Scientist, become the church triumphant.”

FOURTH CHURCH OF CHRIST, SCIENTIST, CHICAGO, ILL.

THIS church was the third within three years to go out from First Church of Christ, Scientist, of Chicago, in order to relieve its overcrowded services. On Feb. 19, 1900, upon the advice of officers of First Church, one hundred and eleven members, living in the more southern part of the city, having obtained letters of dismissal for this purpose, met and organized as Fourth Church of Christ, Scientist, of Chicago, adopting the rules and by-laws of First Church, as Second and Third Churches had done before them.

Those who were present on this occasion will not forget the words of loving encouragement and Christian cheer given the new branch of The Mother Church by the officers of First Church. These words of brotherly love were reenforced by the gift from First Church of desk copies of the Bible and of Science and Health, also a check for one thousand dollars.

The problem of securing an appropriate place for the services of the new church seemed a serious one. Marlowe Theater, the only place available, was apparently wholly un-

suitable, especially as the owner, while willing to rent it to the church for Sunday and Wednesday services, at first insisted upon the right to rent it at other times to whomsoever he pleased. The mountains of difficulty were, however, laid low, and the church finally secured the exclusive use of the theater, assuming the responsibility for repairs, janitor service, and lighting. Thus it came into absolute control of the building, and the community was doubly benefited,—it lost an inferior place of amusement and gained a radiating center of health and purity, exemplifying the law that “whatever blesses one blesses all” (Science and Health, p. 206). Many citizens, though avowedly opposed to Christian Science, expressed their appreciation of the change.

On April 15, 1900, after a thorough renovation of the theater, the first Christian Science services were held therein, and the Sunday school was organized. In 1902 a lot fund was established and a committee appointed to find a suitable building site. Subsequently, June 10, 1902, the members of The Mother Church,

in business meeting assembled, voted to raise any part of two million dollars that might be needed to build an extension to The Mother Church, and the members of Fourth Church thereupon decided that the building fund of The Mother Church should take precedence of their own. At a meeting held Nov. 13, 1902, it voted to raise ten thousand dollars toward the building fund of The Mother Church.

Then followed an interesting illustration of the fruits that ensue from an unselfed reliance upon divine Principle. Two weeks later the officers called the members of the church together to inform them that the treasury was empty and certain bills unpaid. The human sense of caution began to argue that for so small a church body to promise ten thousand dollars to The Mother Church while having difficulty to meet its own expenses, was "unbusinesslike" and impractical; but the work done at that meeting in lifting thought from the human sense of supply to the divine, and in making clear the relation of the branch churches to The Mother Church, was effectual, for not only were the local needs of the time completely met, but eventually more than twice the original ten thousand dollars promised was contributed toward the extension of The Mother Church, while at the same time the church was able to proceed with the erection of its own edifice and to contribute liberally to the building of the church in Concord, N. H. Again it was demonstrated that "with God all things are possible."

In 1903, Marlowe Theater having been leased by its owner to a theatri-

cal company, the church was faced with the necessity of finding another meeting-place. In this emergency the People's Liberal Church offered at a reasonable rent the use of their building for Sunday afternoons and Wednesday evenings; and to the courtesy and consideration of these brethren Fourth Church is indebted for a home until it entered upon the occupancy of its own edifice. The curtailment of the Sunday services, the overflowing attendance, and the impossibility of securing adequate rented quarters, roused the members to the necessity of taking immediate steps toward erecting a church edifice. The exigency of the hour afforded another opportunity to prove the infinitude of the divine resources and earn the blessing which follows obedience.

Marlowe Theater was relinquished in June, 1903, and immediately the church voted to build. On Oct. 8 a lot on the corner of Harvard Avenue and West Sixty-seventh Street was purchased for fourteen thousand dollars. The following spring the work was begun, the church having approved the architect's plans in March, and on Oct. 24, 1904, at six in the morning, the corner-stone was laid with simple ceremony. In November of the following year the building, while not completed in detail, was adjudged ready for occupancy, and was opened for service Sunday, Nov. 26, 1905. Long before its completion, funds sufficient to cover the entire cost of the building had been subscribed. On Feb. 17, 1907, the structure, entirely free from indebtedness, was formally dedicated to the service of God.

It is significant that the individual subscriptions to the building fund of this church numbered three thousand four hundred. Thus this edifice, in common with those of the other Christian Science churches of Chicago, represents the united action of the Christian Scientists of the city, and stands as another monument to the impersonal concept of church, pointing away from the consideration of "mine" and "thine" to unselfish and loving cooperation for the good of the community.

The organization of Eighth and Ninth Churches drew largely upon the membership of Fourth Church, so that until the last eighteen months the seating capacity of the church was adequate to the congregation. In March, 1914, the Sunday services having been overcrowded for some time, Thirteenth Church was organized by members of Fourth Church residing in the suburbs to the south, who were given letters of dismissal

for this purpose. At the same time the size of the Sunday school caused a double session to be established.

The exodus of Thirteenth Church produced no diminution in the attendance upon the services. On the contrary the congregations became larger than ever, and have now increased to a point where they cannot be accommodated within the building. This steady growth of interest in Christian Science in Englewood is cause for great gratitude to our Leader, to whose works, and to whose wisdom in establishing the various branches of educational and missionary agencies, is due the prosperity of our churches.

In many emergencies Fourth Church has proved "the goodness of the Lord," and remembering "his mighty works of old" and the fidelity and hope of our beloved Leader, it may press forward with confidence, saying with the prophet of old, "Hitherto hath the Lord helped us."

FIRST CHURCH OF CHRIST, SCIENTIST, ALHAMBRA, CAL.

SEVERAL instances of healing through Christian Science having awakened an interest in its teachings, about twenty-five persons met in a small hall in the First National Bank Building on the last Sunday of October, 1898, and the Lesson-Sermon was publicly read in Alhambra for the first time. Regular Sunday services were held thereafter, and in July of 1899 the Wednesday evening meetings were established. On Oct. 4, 1899, a church was organized with twelve charter members, soon after which the work of the Sunday school began, and the following spring a reading-room was opened.

From that time on the organization prospered, and in due course a lot was purchased at the corner of Garfield Avenue and Chico Street. A church building with a seating capacity of one hundred and twenty was erected, the first services being held there May 6, 1906. During that summer the interest and attendance increased, and the dedicatory services of this church edifice were held Sept. 10, 1906, the membership at that time being eighteen earnest workers. Needed furnishings, such as pews and readers' chairs, were donated by members of the congregation as expressions of gratitude for healing

received, and after equipping the building comfortably the various branches of the work grew, until in 1912 it became necessary to add a room for use by the Sunday school.

During the summer of 1913 it became apparent that much larger quarters would be needed, and two lots at the corner of Commonwealth Avenue and Second Street were secured. The first lecture was given during the year following the church organization, and the second shortly after the dedication. One was given each year until 1913, since which time there have been two each year. After the erection of the Alhambra High School, the lectures were held

in its auditorium, the largest room in the city, and on several occasions many have been turned away.

In the fall of 1914 the attendance of the Sunday school had so increased that it became necessary to secure a large hall for its accommodation, and soon after this the reading-room was opened daily. Regular Sunday evening services were begun on April 1, 1915, the seating capacity of the church having been increased by chairs in the reading-room. This church has always appreciated the privilege of responding to the various calls from Boston, and it knows that earnest, faithful, and loving work will bring supply for its needs.

FIRST CHURCH OF CHRIST, SCIENTIST, COTUIT, MASS.

THE beginnings of Christian Science in Cotuit date from about 1895, when two students began to read the Lesson-Sermon in a private residence. Being encouraged by the attendance and interest, an organization as Christian Science Society of Cotuit was perfected in 1897. As more room was needed, a small hall in the center of the village was rented, and regular services were held at this location for several years.

In June, 1899, First Church of Christ, Scientist, was organized. In 1900 a reading-room was opened, and the first Christian Science lecture by this society was given in the summer of the same year. A building fund had been started, and a very desirable building lot was purchased and presented to the church by a Scientist friend. It was then decided to build a church, and the foundation for this was laid in the early spring of 1902. The corner-stone was laid with simple

ceremony in May, 1902, and the opening services in the new church were held Aug. 7, 1902.

The church was not dedicated at its completion, as when the call came to the field for contributions to the fund for the erection of The Mother Church extension, the members wished to contribute to that fund until the completion of the extension. With this labor of love accomplished, the Cotuit church felt the time had come to cancel their debt. With the assistance of kind friends, they were soon enabled to do this, and the church was formally dedicated Oct. 7, 1906.

Such is the brief history of this church, the visible expression of the gratitude and loyalty of those who have earnestly worked to know the Principle of Christian Science, as taught in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

TESTIMONIES FROM THE FIELD

IT seems fitting that I should express my gratitude for the many benefits the study of Christian Science has brought and is bringing to me. I am especially grateful that our revered Leader, Mrs. Eddy, gave us such a plain and concise "Rule for Motives and Acts" (Manual, Art. VIII, Sect. 1) and ordained that it should be read at the regular church service on the first Sunday of each month. It comes to me more and more clearly that the observance of this one rule by Christian Scientists would heal every discord in human relationships, and in contemplation of this truth I learned two helpful lessons.

The first lesson was a better understanding of what gratitude is. I saw that it was the natural and necessary outcome of a truth recognized and realized, and that they could not be separated any more than could fragrance from flowers. It had only to be seen and realized. In teaching, the realization of this fact has been of great help, for it taught me that my work was simply to reflect the truth clearly and to expect that it would do its work in each receptive thought. I have found that appreciation may be shown in a variety of ways not perceived before; for what is thought to be gratitude is too often but "a lively sense of the possibility of future favors."

A second lesson for which I am grateful was learned in searching my own thought to see the relationship between truth recognized and gratitude. I had often said that I did not come to the study of Christian Sci-

ence through healing, but I found that I did; that every bit of truth realized has brought its healing, as in the very nature of the case it must. The very first willingness to listen receptively to Christian Science, coming through the lips of a child of about five years of age, overcame a belief in pride of intellect and compelled me to remove the shoes from off my feet, to separate the hide-bound coating of intellectuality from spiritual understanding and know that the place whereon I stood was "holy ground."

I am growing more and more grateful for the many healings which Truth brings,—physical, mental, and moral. I learned a valued lesson from the healing of a chronic trouble of years' standing, with a strong belief of heredity to back it up. The doctors had said that only an operation would effect a cure. At times the pain from this trouble was so great that when local applications failed to relieve it I would rise at two or three o'clock in the morning, dress myself, and walk several miles, this being the only thing that seemed to bring relief.

I asked for and received treatment from a Christian Science practitioner, and after a few treatments he told me he believed the work was done and that it was for me to know it. My first inclination to sulk was not long indulged in, and a few nights later, when the trouble returned, the practitioner's consciousness of Truth so impressed my thought that I went to work vigorously, refusing even to consider a hot-water application

(which before had been temporized with). I declined to take any stock in sense-testimony, alternately read the Bible and Science and Health, and in emphatic language called sense-testimony a liar. The sense of pain grew persistently and at last I seemingly lost consciousness. I awoke healed, and have never had the least return of the trouble. That was nearly eight years ago. Many physical ills have been overcome, and each has brought its lesson, but this one stands out as my Peniel.—*Albert D. Jewett, New York, N. Y.*

DURING an epidemic of scarlet fever I manifested all the symptoms of the disease, and as Christian Scientists are taught to obey the laws, the board of health was notified and I went into quarantine. As we obeyed all the rules, I was confined to one room for several weeks, but no material remedies were used. A practitioner was engaged and I relied absolutely upon Christian Science. A friend who was taken with the disease about the same time, and who had medical treatment and a trained nurse in attendance, was in quarantine several weeks longer than I was. For two weeks she was kept in a dark room and for many weeks could not read at all. At the end of her quarantine she was obliged to consult an optician, who said that the eyes were in such a weakened condition that she would have to wear glasses and leave college for the rest of the year.

I however suffered intense pain in the eyes one night only; by morning it had disappeared. My room was not darkened during all my illness.

I read the Bible, also Science and Health, every day, sometimes nearly all day, knowing that I must rise spiritually over this false material sense. The different complications that accompany this disease were quickly destroyed by Christian Science treatment. There was none of the disagreeableness of peeling experienced, except on the forehead, hands, and feet. I had to say that the hands and feet had peeled before the quarantine could be lifted. There were no bad after effects as regards the eyes or ears; in fact I came out normal in every way.

I was indeed very grateful for this healing, but even more for the spiritual uplift that came at this time, for I learned to know God as all-power and the only power. The healing has been permanent, and my health is now perfect. I have continued to study and learn more of Christian Science.—*Lena Binning, Syracuse, N. Y.*

ABOUT the first of July, 1912, I was taken sick with a fever and severe pain in the abdomen. I sent for a Christian Science practitioner, who treated the case for a few days, but the thought that the trouble might be contagious decided us to call in a physician in compliance with the Massachusetts law requiring contagious cases to be reported. The doctor's diagnosis was typhoid fever, and the disease was accordingly reported to the board of health. The doctor also said there was a condition requiring a slight surgical operation, but as he did not take such cases himself, he recommended a regular surgeon. Upon examination, the sur-

geon called it septic fever that had reached a gangrenous stage. An operation was arranged for and performed, although it was at first thought that I would not live through the ordeal. The next morning the surgeon told my wife there was very little chance of recovery, and told the nurse there was no chance at all; that no case which had reached this stage had ever been known to be healed.

I had been having Christian Science treatment for about a week prior to the operation, and continued to do so during the operation and afterward. The surgeon called every day, and later made several incisions, in order, as he said, to reach the poison which had spread to other parts of the body. Beyond making these incisions (there were ten in all), and draining and dressing the wounds, he did nothing. No stitches were taken, even in the largest wound, which was seven inches long and an inch and a half wide.

In three weeks I could move in bed, in five was up and dressed, and at the end of two months was back at my business perfectly well. I had gone far below my normal weight, but more than regained it. All the wounds healed with no other attention than the dressing and the Christian Science treatment. During the illness many alarming conditions arose for which the surgeon seemed to feel a drug was needed, but in every instance the condition was promptly alleviated by the Science treatment. When the practitioner was first called I was suffering intense pain, but this ceased at the first treatment and never returned. Aside from some

discomfort when the wounds were drained, there was no suffering at any time after the operations.

Christian Science in this case literally saved my life, according to the testimony of doctors, nurses, and unprofessional observers. Beyond and above my gratitude for deliverance from the desperate physical condition, however, I feel a greater gratitude for the moral and spiritual gain resulting from the experience. These words of Mrs. Eddy (*Science and Health*, p. 243) were remembered frequently during my illness, and were proved to be true: "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death."

I am now (in 1915) in good health, and have been ever since my healing; in fact I am in better health, physically, mentally, and morally, than ever before in my life.—*Schuyler S. Clark, Brookline, Mass.*

[Translated from the German]

WITH deep gratitude I think of our wonderful deliverance and guidance out of utter darkness into the radiant light of divine Love. Some three years ago my daughter, now twenty-two years old, became very ill. She suffered from severe pain in the hip-joint, and it became necessary for her to lie down the greater part of the time, although even then she was only partially relieved. A well-known surgeon at first seemed unable to determine the nature of the trouble, but after an X-ray examination stated that there was a tubercu-

lar affection of the bone and that the patient should be kept in bed. According to human expectation and medical belief she doubtless would have passed on after a long period of invalidism, but it proved true in our case that "man's extremity is God's opportunity." She had just been examined again by two professors of repute, whose opinion coincided with that of the former physician, and she was about to be X-rayed by another physician in order to ascertain the development of the disease, when divine Love directed my steps and through acquaintances led me to find the way of Truth and Life. It seemed to me like a revelation.

The next day I took my daughter to a Christian Science practitioner instead of to the physician. After the first treatment she was free from all pain and walked a good deal with me that same day, for we knew that God is our life and that we did not need to bow down to man-made laws. She told me later that it was a wonderful hour to her, so clear was the presence of the Christ, Truth. She had absent treatment by the same practitioner for about a year, till we learned to walk in the straight and narrow path of Truth, and the healing was complete. She is now a strong, happy girl, a picture of health, and this is a matter of great wonderment to all our acquaintances who knew of her illness.

I could tell of many more blessings which I have experienced through Christian Science. I was always sickly, anemic, and nervous, had suffered from a serious affection of the knee for a long time, and the other knee seemed also to be affected. The

physician's verdict was that I would be an invalid as long as I lived; but since I came to know that God is Love, and since I have learned to think aright, during which time I slowly worked upward with the occasional assistance of a faithful practitioner, I have been freed from all suffering. The trouble has completely disappeared, and I am able to walk for hours without experiencing fatigue or pain.

There are many other benefits of which I might tell and for which we have every reason to be grateful, but gratitude is best expressed by following the teachings of Science and Health and living in accordance therewith. This is indeed the only way shown by Christ Jesus in the Bible, but it was lost to humanity until Mrs. Eddy opened it up anew through her untiring search. Let us all prove our gratitude by striving to come nearer to God through right living and acting, and may many people find this straight path which leads unto life eternal, and thus discern true being as in God alone.—*Bertha Franz, Zittau, i.S., Germany.*

It is with a deep feeling of gratitude that I send this testimony, having had innumerable proofs of the efficacy of Christian Science. I was healed of pleurisy in two absent treatments. Severe headaches, skin trouble, a tendency to severe coughs and colds, and a badly ulcerated condition of the throat have all been overcome, while glasses which had been worn for several years are no longer needed. Some time ago I hurt myself in lifting a heavy weight. From a medical point of view the

condition would have necessitated surgical treatment and is considered rather serious. The healing did not come quickly, owing to my fear, but during the time I was being treated I was able to continue my work and take long walks each day. At the same time my right hip, which from childhood had grown out, became quite normal. It is in position again and as perfect as the other. I am deeply grateful for this healing, since previously there had been at times considerable pain in the hip. To a large extent a strong sense of limitation has been overcome by realizing the ever operative, ever present availability of good.

I am deeply grateful for the physical healing, but still more for the spiritual regeneration, the learning in some degree to sin no more, that has come into my life through my slight understanding of Christian Science. I am very thankful to God and grateful to Mrs. Eddy for Christian Science.—*Ethel Mary White, Sevenoaks, England.*

I DID not come into Christian Science primarily for physical healing, though in great need of it. For several years I had been in ill health, and notwithstanding my faith in *materia medica*, all that could be done for me by men of high standing in the medical profession failed to cure me, and my condition gradually grew worse.

I was reared in a Christian church and early became an active worker in its various departments. My conception of what God is and of what He does was based on the generally accepted teaching, as were my beliefs

about myself. During many years I was grateful for being engaged in a business which was looked upon as being philanthropic in its nature. I was a druggist and manufacturer of proprietary medicines. After my own health seemed beyond recovery and I had seen in hospitals and at various health resorts the utter helplessness of a great army of physicians and nurses to relieve suffering, faith in the benevolent aspects of my own business began to wane.

At the noonday of life, when men are wont to put forth their best efforts to attain their highest achievements, I found myself afraid. I was afraid for my health, and began to realize that a quarter of a century had been devoted to the building up of a large and lucrative business which did not cure disease or permanently benefit mankind. This and other disappointments preyed more heavily on my mind than the physical sufferings. Several years before this my home had been broken up and destroyed; now my health was gone, and my business had failed to do for me or for others that which it was established to do. The years were far spent and all to no avail, and life began to seem hopeless.

In this condition of despondency a friend advised me to turn to Christian Science. Upon doing so, I found that it was curing all manner of diseases permanently; that it was bringing kindness and affection into homes where these essentials were lacking; that it was taking drudgery, worry, and unfair dealing out of business and replacing competition with loving cooperation; that it was curing discouragement, and that it was giv-

ing peace, happiness, and success to great multitudes of people.

Christian Science recognized no exception in my case. It reversed my mode of thinking and regenerated me. Almost immediately after abandoning all other forms of treatment and relying wholly on Christian Science, I experienced substantial relief. Within a little time I was entirely free from disease, disappointment, fear, and in the full enjoyment of a higher and brighter hope than I had ever known before. The understanding of God, and implicit faith in Him, the unselfed love evinced by Mrs. Eddy in declaring to a world educated to believe in disease and mortality, this revelation of the Christ, Truth, is one of the marvels of history.—*Enos E. Sutherland, Los Angeles, Cal.*

NEARLY five years ago I was left suddenly without a home and as I then thought without friends; but this was not true. God sent me a friend, a Christian Scientist, in whose home I have since resided, and wherein I have enjoyed all the privileges of a member of the family. I was left in debt and with no prospect of being able to meet the numerous obligations, but Truth opened the way for me to enter a business college, and after six months of study I was offered, and accepted, a position as stenographer. Six weeks later I secured a much better position as bookkeeper and stenographer at twice the salary I was then receiving. In less than a year a still better offer came, which I accepted. I am still filling this position, and my improved financial condition has enabled me to cancel all my obligations.

This demonstration of supply has been a great help to me. I was enabled to make it only through the faithful study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The sense of great sorrow, physical ailments, and financial difficulties were completely overcome through the help of a Christian Science practitioner, and I have indeed been set free. I am being daily healed of temperamental errors of disposition.

Christian Science has taught me that it is a wonderful privilege to work in God's vineyard, however humble the task may be. For the demonstrations which have been made for me and those I have been enabled to make for myself, I am most truly grateful. — *Pauline M. Borgman, Spokane, Wash.*

It is with a heart overflowing with love and gratitude to God for the many benefits received in Christian Science that I add my testimony to the ever increasing list in our periodicals. In youth I was affected with some kind of spinal trouble. My life was despaired of, but a kind doctor did all he could for me and a loving mother and faithful friends nursed me back to comparative health, although the doctor said I would never get over the effects of the disease.

Suffering increased as the years went by, and after raising a family of seven children I was to mortal sense almost a nervous wreck; then I decided to try Christian Science. I went to a practitioner, who lovingly began treatment, and in three days I was healed of many discordant conditions,

among others stiffness of the joints, from which I had suffered since childhood. I have never suffered from nervousness since that first treatment. It has been nearly four years since I came into Science, and although I have had several attacks of sickness during that time, yet with the aid of a practitioner and the knowledge I have gained of the truth, these have been speedily overcome.

I am indeed thankful for the understanding of divine Principle which has been revealed to us in Christian Science. I am trying daily to gain more in the knowledge of this Science through the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My prayer is that I may be a living witness to the truth.—*Mrs. G. E. Walton, Belton, Texas.*

A FEW years ago I was taken, according to medical diagnosis, with pleurisy combined with acute lung trouble. The first physician helped me so that I was able to do a little light housework, but I soon began to grow worse. This physician then advised me to go to Colorado, as my condition was very serious. We did not, however, feel able to go just then, so I decided to try another doctor. After having three physicians I was told there was an abscess on the right lung and I would have to be operated on. My sister, a Christian Scientist, was visiting me at the time, and I decided to go home with her for a few weeks. While there I asked for Christian Science treatment, as anything seemed better than the hospital, and in three weeks I returned

home, a new woman both physically and mentally.

I thank God daily for what has been done for me, and also for the help Christian Science is in our family.—*Mrs. Onie Ernest, Coffeyville, Kan.*

BEFORE coming into Christian Science it seemed as if there was nothing for me to live for. I was a nervous wreck, the greatest trouble being my back, for there was not an hour when awake that I was not conscious of it. I had tried various kinds of treatment but found no permanent relief. As a last resort I turned to Christian Science. My healing was slow, but I never wavered. When I began to read Science and Health I knew it was the truth. Treatment was begun in Los Angeles about the first of March. Later, going to Ocean Park, Cal., I had another practitioner, and my healing took place in September. Though I had felt so little change physically during that time, I kept faithfully at my task, scarcely reading anything all that summer but the authorized Christian Science literature. Such peace and relief came to me when I realized I was healed! I have never had any trouble with my back since and can do whatever is required of me.

Not alone for physical relief am I grateful, but also for the change in disposition and freedom from worry. Then I am very grateful for the light which comes in reading the Bible, and for the better understanding of it through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since my

healing six years ago I have had help in many ways, physically, in accidents, and in a business way.

It is such a comfort to know that God is the source of all supply, and that in His strength all things are possible. I am indeed thankful for Christian Science, for the text-book and the other writings of our dear Leader, and for our publications.—
A. Adelaide Hendee Shumway, Portland, Ore.

I CAME to Christian Science a hopeless creature as regards my physical condition, never expecting to be well; but that was not the reason for my turning to it, as I had come to think that sickness was part of my life. I was supposed to have inherited heart disease and lung trouble from my mother, and was under the care of physicians all my life up to the time above stated. I had been brought up very religiously, and felt that no church or creed but mine was right. I had always longed to know God and to understand why so many things happened which did not seem to be right. I longed to know something of the peace I heard others tell about, but could not find it. I was a student of the Bible, and often thought, Oh, if these promises were but possible of fulfilment in this age!

At last I met a Christian Scientist, and after a conversation with her I went to the reading-room and purchased a *Journal* and some *Sentinels*, which I read eagerly. I found a great deal that was plain and reasonable, and a great deal I did not understand, but I saw that the people who wrote the articles were people of edu-

cation and intelligence. In reading one of the testimonies, a case very similar to my own, I said out loud, "This is just what Jesus taught, I know, and it is the truth."

A short time after this I became very ill, and a growth was removed without any material means. About a year before, the doctor had told me of the existence of this growth and said I would never be well until it was removed by an operation; but this I refused to submit to, for I had come to accept it as a part of my unfortunate condition. At the time of the healing I could only wonder about it, as I had never had any treatment; had not even seen the text-book, "Science and Health with Key to the Scriptures," but the truth had entered my consciousness, proving the verity of Mrs. Eddy's words on page 449, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth."

Later I called on a practitioner and was lovingly and patiently helped on my way. I had ten days' treatment from this practitioner and was healed of the heart and lung trouble and of wearing glasses, as well as of many other discordant conditions. I had been obliged to wear glasses for years whenever reading or sewing, but after the first treatment I never put them on again.

For these physical healings, and for many others which my family and myself have experienced, I thank God and am grateful to Mrs. Eddy, but far more for the knowledge that we here and now have a Science which we can apply, and through its application realize that God is now here, a Father-Mother, even infinite Love.

My earnest prayer is that I may so consecrate my life to good that I may be worthy to be known as a Christian Scientist.—*Diana G. Eichstaedt, Detroit, Mich.*

As I have had a wonderful demonstration of God's healing power I cannot refrain from giving my experience, in the hope that some one suffering from a similar ailment may be induced to try Christian Science. For many years I suffered from what is termed facial neuralgia. In August, 1913, I had a most violent attack, which lasted for many weeks. I was unable to eat, talk, or rest at all; the agony was beyond description, and anodynes were absolutely powerless. After all efforts to lessen the pain had failed, my daughter persuaded me to ask for help in Christian Science. She called a practitioner, and with six treatments, all but one absent, I was entirely healed, and there has been no return of the trouble.

My heart is filled with love and gratitude to Mrs. Eddy for her gift to suffering humanity, and my thankfulness to God for His wonderful love and power is beyond words to express.—*Sarah A. Dorwin, Chicago, Ill.*

I FEEL it is my duty to give testimony to what Christian Science has done for us. It was in the summer of 1912 that we took up its study, and I am very thankful to God that I was led to it at the time when all other help seemed to fail. I was healed of severe headaches, from which I had suffered for over twenty-one years. There was hardly a day

passed without one, and I was often ill from eight to ten days. The doctors said the headache was caused by female trouble. During one of these nervous spells a dear friend handed me some Christian Science literature and asked if I did not want to try Science. I told her I did, and have blessed her ever since for the healing truth she brought me.

I was likewise healed of a severe cough of fifteen years' standing, which the doctors said was caused by catarrh; and of a backache for which all kinds of doctors and medicines had been tried, but with no benefit whatever. Our home had been broken up three different times by the advice of doctors to change climate, which, however, did not help me any. With the aid of a Christian Science practitioner I was healed of all these diseases.

After my husband had seen my healing he turned to Christian Science, when he was given up by three physicians, and was completely healed of stomach disorder, which he had had for over twenty years. The doctors called it dropsy. He also had imperfect heart action, but was entirely healed by Christian Science in three weeks of these and other ills.

Aside from the desire for physical healing I had always had a mental hungering for something I did not find in the churches I had attended from my youth; I was at times a very irritable, despondent, melancholy woman, filled with fear and worry, and therefore made it very unpleasant not only for myself but for those about me. Since coming into Christian Science the fear and worry have been replaced by trust in

God; the irritability and despondency, by a peace and joy unspeakable. Our home has been changed from a place of sickness and discord to one of health and cheer.

We have a daughter who was healed of neuralgia through Christian Science treatment, after enduring dreadful pain for over six years. We had tried material remedies, but all in vain, so that words cannot express my gratitude for the wonderful sense of joy and peace that has come to us. I am grateful not only for the physical healing, but more for the spiritual uplift, for the better understanding of God as a loving Father-Mother God, who tenderly watches over His children. I am also deeply grateful to that noble, pure-minded woman, Mrs. Eddy, for giving us this wonderful message of Love and Truth which we can live and make practical every day.—*Mrs. P. E. Fugellie, Boise, Idaho.*

It has been six years since Christian Science was offered to me by a friend with whom I was staying. I had lost all hope of ever being well again, but by studying our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and taking Christian Science treatment, I was a well, strong woman in three months.

Some time ago I had reason to be more grateful than ever, for God's protecting and loving care was so clearly demonstrated to me that I know He is a refuge in time of trouble. My husband and I were traveling over a rugged road through a mountain pass in an automobile. The road was narrow, and there was scarcely

room to turn and manage a car around the sharp curves and up grade. The brakes became unmanageable and the car started to go backward. We were within a few feet of the bank, where the drop would have been several feet into a canyon stream, when in an instant we were saved from going over by the car turning on its side. No one was seriously hurt.

Though pinned down by the overturning of the car so I could not get out, and with the gasoline running over my clothes, I at once began to declare the allness of God, and He was then and there proved to be a present help, for a party that was traveling behind us helped us out of our seemingly critical condition. This shows that man does reflect God, good, at all times and in all places. In the most desolate places Love is with us, and when we walk "through the valley of the shadow of death," Love is there also.

I am more grateful than words can ever express for this truth which has been made so plain that all can share it who will, since it is free to all. In our family we have had many beautiful demonstrations of healing of various ailments that physicians could not reach. We owe our thankfulness to God, and our gratitude to Mrs. Eddy and to those who have helped us so lovingly to know the truth.—*Mrs. E. J. German, Halleck, Cal.*

[Translated from the German]

GRATITUDE impels me to give public expression to the blessings which my family and myself have received through Christian Science since we became acquainted with its teachings.

About five years ago I was suddenly taken ill with severe stomach disorder, accompanied by cramps and ague, to which was added distressing neuralgic headache. My suffering was so intense that it made those around me feel miserable. We consulted a physician, but the many material remedies which he prescribed were unavailing; on the contrary there was a marked change for the worse. Neither was relief experienced, as we had hoped, by seeking the aid of a second physician.

After the latter had already given instructions for my removal to the hospital, a dear friend and Christian Scientist, to whose visit I had looked forward rather anxiously for some time, brought me the tidings of Christian Science. She explained to me that God is Love, that He sends no disease, and that I could become conscious of divine Love, which is the Life of all. I then had my first treatment. Before this friend went away she said I might eat whatever I pleased; and I enjoyed, as it were, a better appetite than had been the case for a good many weeks. With two or three treatments I felt like a new woman and was able to resume my activities.

Our boy, who is now sixteen years of age, has often experienced healing through Christian Science. From childhood on he was troubled with heavy dreams, which were tending to sleep-walking; but this condition was banished after a short period of treatment, and there has been no indication of it during the last five years. In the case of my husband, an acute attack of appendicitis was overcome instantly with one treat-

ment, although the physician whom we had to consult owing to business considerations had counseled an operation.

For these wonderful blessings, as well as for others of a financial nature, I wish to express my deep gratitude to Christian Science. Praise be to God that this glorious truth should have been made again accessible to us, and thanks to our dear Leader, Mrs. Eddy, as well as to all who have been of assistance to me.—*Frau Waser-Herter, Zurich, Switzerland.*

I HAVE had many proofs of God's love since taking up the study of Christian Science some six years ago. I was sick for several years, and at last, being told by a doctor that an operation was necessary, I decided to have Christian Science treatment. The healing was slow but sure. Neuralgia, rheumatism, and many other ailments have now disappeared.

I am thankful to God, and grateful to Mrs. Eddy for the truth she has made plain to us.—*Matilda Grieve, Yakataga, Alaska.*

I HAVE long felt that I should testify to the great benefits I have received from the study of Christian Science. I was healed of eye trouble of fifteen years' standing, as well as of the tobacco habit; but the liquor habit was not destroyed, and was growing on me, although I did not realize it. After an unusual debauch, I reasoned with myself that since Christian Science had done for me what nothing else could, I would apply it in this case. While going about my duties that day I held to

the thought that God's child is not subject to false appetites, and in the evening on my way home I found it quite easy to pass the place where I had been in the habit of stopping for several years.

My constant and earnest prayer was the prayer of affirmation, the knowing that God could and would heal me of that or any other inharmonious condition, if I firmly relied on Him. I made my stand for Truth. That was over four years ago, and I have not tasted intoxicating liquors or indulged in profanity since. The man who joined me in that last debauch was himself shortly afterward healed through Christian Science of both the liquor and the cigarette habit.

The one remarkable thing about the healing of a bad habit in Christian Science is the fact that all desire to return to it is removed. My earnest hope is that this may reach some seeker for Truth and be an encouragement. I am very grateful for the help I have received through reading the periodicals. I am thankful to God, and grateful to our dear Leader, Mrs. Eddy, that I was directed to study Christian Science, which has brought peace and happiness to me and to my family.—*A. R. Bradford, Dubuque, Iowa.*

It is with gratitude for what Christian Science has done for our family that I send this testimony. Our baby was cured by Christian Science treatment of convulsions and of worms. When she was sixteen months old she had not walked two steps alone. I went to a Christian Science lecture some fifty miles away,

and when I came back she was running around on the lawn.

My mother and I have been healed of severe headaches, sometimes lasting a week. I also used to spend two or three weeks in bed every fall and spring with throat and lung trouble, but that is a thing of the past. Some people who knew my mother thirty years ago say she looks healthier now than she did then. Christian Science is my standby physically, financially, and spiritually. I have been studying it for about ten years, and in that time have not taken any medicine, nor has there been any used in our home since my marriage eight years ago.

I hope that some one will be encouraged by my experience to seek the true light and find rest and peace in God, the giver of all good gifts. I cannot close without giving expression to my thankfulness for the life of Mrs. Eddy, the Discoverer and Founder of Christian Science.—*Minnie Morrow, Orangeville, Ontario, Canada.*

It is with a heart full of thankfulness to God that I wish to acknowledge publicly what Christian Science has done for me. About eight years ago I was instantaneously healed of neuralgia.

In October, 1913, I met with a severe accident. In getting out of an automobile I stepped on a stone, which rolled and threw me down with the full weight of the body on one ankle. Upon attempting to rise I found it impossible to move, and when two men carried me into the house the pain was intense, though I kept declaring the truth. This happened

about six in the evening. My husband immediately called for a Christian Science practitioner, but she happened to be away from home, so that it was fully three hours before I could get help.

As soon as the practitioner returned I knew that she was treating me, for the pain began to lessen. The next day the leg was in bad condition. The ligaments were torn loose and the condition seemed much worse than a break; but in a few days the swelling and discoloration disappeared, and in three weeks I was able to put on a shoe and go to church. In a way this slow healing was a blessing, for the enforced confinement enabled me to give more time to the study of the text-book than I would otherwise have felt was possible, and thus to realize more and more the ever-presence and allness of God.

For this healing and many other beautiful demonstrations in our home I am thankful to God, and grateful to Mrs. Eddy, who has shown us through Science and Health the way out of all our troubles.—*Bertha Jones, Kokomo, Ind.*

WHEN I came to Christian Science I was a sick, unhappy woman, reaching out to anything that gave a ray of hope. Finally, hearing that a lady lived near our town who healed the sick without medicine, I decided to go to see her, as I had given medicine a fair trial and was nothing bettered. It was about two months before I did so, and during that time we made inquiries about this mode of healing; but no one seemed to know much about it, although a friend told us that his wife had been greatly

benefited, and if I would take treatment I would never regret it.

Thus encouraged, I went to see the lady, and am thankful that I did. When I related to her my tale of woe, she remarked that it was not pleasant to be sick, and said that she would come to see me the next day. There was nothing said about a treatment and I had never heard of absent treatment. She did not ask me a question about my ills, and as we walked back to the car I thought that she did not seem to care what might happen to me before the next day. The car was about filled with passengers, and a little incident happened that amused me very much. I laughed heartily, and as it had been some time since I had felt like laughing, the thought came that I surely was not so sick as I had allowed myself to believe.

Next day, when the lady came and asked me questions about the Bible and if I believed in Christ Jesus, I was very much disappointed, for I wanted to get well; I did not want a religion, having very little faith in what people call religion. Soon, however, I began to feel better, and kept on improving, so that it was not long before I felt that perhaps life was worth living. I was happy, regardless of the opposition which came from relatives and friends. The second time the lady called she brought the text-book, "Science and Health with Key to the Scriptures," and that was the first time I had ever heard the words Christian Science.

In reading the book the first time, I could get very little out of it. A few sentences, however, appealed to me, and this encouraged me to keep

up the reading. My relatives said they wanted me to be healed, but insisted that I come back to their church, though I told them there was nothing for me to go back to. I had always tried to obey my parents and thought a great deal of my relatives, and to go against their wishes was very hard for me; but the time came when I had to take my stand either with God or with man. Although my understanding of Christian Science was very slight, I could not think of giving it up.

The practitioner was a stranger to me, and I did not feel well enough acquainted with the Christian Scientists I had met to go and talk with them on this subject, so it seemed very clear that this was a question I had to settle for myself, and as I was very much disturbed and confused, that it had to be settled right away. As soon as I could be alone I began to

read Science and Health and to pray that God would tell me which way to turn. I kept this up until after midnight, and my earnest longings were answered. I vowed then and there that I would keep right on with Christian Science. That was more than sixteen years ago, and I have never for a minute regretted the stand I took.

I have often wished that I could relate my experience of that night to others, but I have not words to portray the facts so that others could appreciate them as I do. For several days after this I felt as if I were walking on air, I was so happy knowing that I had chosen the right way. The healings which have come to me through Christian Science have been permanent, and I am grateful for what this teaching has done and is doing for me every day.—*Bettie Bostic, Muskogee, Okla.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

SIDE by side with that commandment which bids us love God supremely and our neighbor as ourself, stands its complement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To love God supremely is of necessity to put the advancement of His kingdom first in our affections, and Christian Scientists have proved again and again that so seeking they have indeed found all things are theirs. Yet to deal justly with our neighbor, to regard his rights as on a par with our own,—yea, to love our neighbor as ourself,—these are demands that put Christianity to the proof and place upon us a responsibility that cannot well be ignored.

Just as Christian Science has vitalized religion for countless thousands, made it something tangible, something to be lived not only one day in a week but carried into the business and social relations of the other six days as well, even so it is vitalizing the thought of Christmas, lifting it from the plane of the material to the spiritual. He who came to demonstrate "on earth peace, good will toward men," made the manifestation of the Christmas spirit, the spirit of loving and giving, a daily rather than a yearly occasion. It is not Christ's Christianity that the Christmas fires of joy and cheer should burn brightly one day, and the hearth lie cold and drear with its burned out ashes until the cycle is completed. Even as the Master set aside the ritualistic canons of his time by healing the man with a withered hand on the Sabbath day, so we need to break away from age-long customs and traditions and let the Christ-love, which is tender and compassionate, which "suffereth long, and is kind," rule our hearts

and lives, so far as our fellow men are concerned, the whole year through—a perpetual Christmas.

It is this spirit of self-abnegation, “in honor preferring one another,” which our Leader has embodied in the “Rule for Motives and Acts” (Manual, Art. VIII, Sect. 1). “Neither animosity nor mere personal attachment,” she counsels, “should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness.” Surely the wisdom here expressed is a reflection of the infinite intelligence, the one Mind, since strict obedience to its letter and spirit would render inharmony in any church or society an impossibility. It is the test that “as by fire” brings out the gold in human character, since to be absolutely impartial in one’s judgment—putting personal feeling entirely aside and giving weight only to the good of the cause—calls for prayerful consideration and oftentimes such wrestling as Jacob knew at Peniel.

While many occasions may arise from time to time which call for the exercise of brotherly love, there is no one event in the church calendar when it is more needed than in the election of readers and officers in the branch churches. Mrs. Eddy has given the field wise counsel on this subject, and if, prior to the meeting, every church-member would give careful study to the chapter on Readers, Teachers, Lecturers, in “The First Church of Christ, Scientist, and Miscellany,” together with the by-law already cited, existing errors would speedily be corrected and future ones prevented. The one thing that should be uppermost in the thought of every member is what will best serve the interests of the cause, do most to advance the kingdom of God in the hearts of men. Self-seeking, selfish ambition for place and power, the assertion of wealth or social position,—all these are mere clamors for recognition that should carry no weight in the choice of those who are to serve the church.

So many times these specious errors try to creep in under the guise of necessity—that no one else is so well qualified, no one else has done so much for the church! It may well

be in the smaller churches that the field for choice, particularly for readers, is limited from fewness in numbers, but even so the determining factors should be the requirements which are specified in the Manual (Art. II, Sect. 2; Art. III, Sect. 1), rather than personal bias or material conditions. When it comes to choosing those who are to conduct the official business of the church, their qualifications for this line of service should be carefully considered, for the affairs of a church should be conducted not only with becoming dignity but with the same regard for economic administration as would attend a personal enterprise. Nor should zeal for "rotation in office" be carried to an extreme. Our Leader's counsel on this point (The First Church of Christ, Scientist, and Miscellany, p. 255) should be carefully heeded. Whenever possible it is the part of wisdom to bring every member into active service in one way or another, for a working church is a happy and growing church.

When it comes to the larger organizations, the danger lies in the tendency to concentrate the power in the hands of a select few. While this should not be possible in a purely democratic body, nevertheless it is a condition to be grappled with and overcome. The larger the membership, the wider the field for choice of those best fitted for the various positions. There is no reason for accepting candidates blindly; nor should responsibility be shirked either by neglect to inform one's self as to their fitness or by failure to exercise the right of independent choice. Here again we have our Leader's guidance, in the article entitled "Politics" (The First Church of Christ, Scientist, and Miscellany, p. 276).

First, last, and all the time the golden rule should be our criterion of judgment. We cannot stray far from the right if in all things we are striving to follow in the footsteps of the great Teacher who left it for our guidance. If we would heal the sick as he did, fill our days with deeds of compassion and loving-kindness that shall keep alive the Christmas spirit throughout the year, we must love as he did,—in that spirit of universal fellowship which sees in every man a brother and all men children of one Father, even God.

ARCHIBALD McLELLAN.

THOMAS PAINE advanced the idea that "instead of seeking to reform the individual, the nation should apply itself to the reform of the system," and Christian Scientists have been criticized not a little on the ground that in their distinctive individualism they neglect what are believed to be the larger, more promising opportunities to do good. It seems to be the conviction of these critics that men may be saved *en masse*; that the millennium can be inaugurated by legislative enactment, and that of course at once.

If Paine had said, While seeking to reform the individual we should seek to reform the system, he would have been quite right, but his suggested way of bringing about world-redemption by voting for it can make serious appeal to those only who forget that in representative government no law can be enforced, save to the degree that it is supported by an alert and assertive moral sentiment. The expressed conscience, the insistent right purpose of the people, is the only assurance of a just government, and however meritorious the measure championed, the only hope of permanent good to be achieved by it lies in the moral awakening of individual men and women, and every great and successful reformer has at once addressed himself to the accomplishment of this end. Luther could never have won his victory had it not been for the tremendous moral stimulus which he brought to the German people, and no more could Mrs. Eddy have wrought her great work had she not experienced for herself and brought about in others a great spiritual advance.

It is lamentably true that the administration of justice is sometimes found a long way behind the dictum of the moral sense of the great majority of the people, and this fact witnesses either to the corruption of their representatives in office, or to that willingness to allow communal affairs to be dominated by rings and bosses, which to their shame so grievously characterizes the well-to-do and even the religious. A community's highest conviction of right should always be expressed in its economic conditions and its administration of justice, even as the highest moral sense of the nation should be expressed in all its diplomacies and international relations.

When Christ Jesus commanded that we render "unto God

the things that are God's," he also commanded that we render "unto Cæsar the things which are Cæsar's." In all the Roman world this "Cæsar" stood at its best for the enforcement of law, the protection of citizenship, and the administration of justice among the people. It is fair, therefore, to interpret these words of the Master as a rebuke of any *laissez-faire* attitude toward those existing economic and governmental issues which have so directly to do with the welfare of all, especially "The Third Estate."

We do well to heed the rebuke of our critics if we are indifferent to the fact that laws which express the existing ethical sense of the majority are not enforced, since this unquestionably speaks for apathy, the utterly unchristian failure to love our neighbors as we love ourselves, to care for their interests as we care for our own. Ministry to the individual must always clasp hands with ministry to the community. While laying the greatest possible emphasis upon the need of perceiving and demonstrating the divine idea, Christian Science teaches that we must not forget to advance to its utmost effectiveness that "improved belief" which, as Mrs. Eddy has said (*Science and Health*, p. 296), "is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science."

To aid as we can in the efforts which the well-minded are making or are ready to make for the betterment of human conditions, is to bring about two important results. It puts us into sympathetic touch with humanity, establishes a brotherhood interest among those who differ in their religious views, and opens the way for the rule of yet higher ideals. When we are known as honest and unselfish in all our dealings, and as heartily and openly endorsing every just and right thing, then and only then will the world be ready to listen to our gospel respecting the better way to achieve just ends. This does not mean that we shall give up our devotion to the spiritual ideal and become obsessed with some improved belief, that we shall forget to render "unto God the things that are God's," but it does mean that we should recognize the transitional stages of progress and contribute to the good that can and should be done today, while holding steadily to

the higher good that may be done tomorrow. It is to be saved from the worse than folly of trying to impose the demands of the absolute upon those who are not ready even to understand them, much less to respond to them.

To arouse moral sense by the redemption of the individual, and to make every existing degree of moral sense practically effective in the administration of justice,—these are always wedded in true Christian living, and conspicuously so in the true Christian Scientist. Such living calls for that broad-mindedness of wisdom, that well-balanced understanding of the truth and of present human needs and capabilities, which avoids extremes, which recognizes the time element in human progress, and which is careful to render “unto Cæsar the things which are Cæsar’s,” while not neglecting in any degree the more inclusive obligation to render “unto God the things that are God’s.” Well has Mrs. Browning said,—

We must be here to work;
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanly,
And raise men’s bodies still by raising souls.

JOHN B. WILLIS.



THE twelfth chapter of John’s gospel records the awakening of many people to a new sense of life. Lazarus had been called from the tomb after he had been dead four days, according to the evidence of material sense, and soon thereafter the wonderful story was passed from one to another of the throngs of pilgrims who were on their way to participate in the passover at Jerusalem. We are told that many with simple faith “believed on Jesus” because he had given to the world this proof of man’s immortality, and although the priests were conspiring to put both Lazarus and his deliverer to death, a great multitude of people went out of the city to meet him with loud acclaim and strewed the way with palms in his honor.

Among those who had come to the feast were some Greeks, and they approached Philip, one of the disciples, and said, “Sir, we would see Jesus.” It would seem that their request was granted, though we are told nothing as to the outcome;

yet the words linger in the chambers of memory, as well they may, for they express the deep longing of untold millions from that day down to the present time. Even little children when oppressed by the fear of sickness and death, either for themselves or for some dear one, longingly think that if they could only see Jesus as did the children who sang his praises in the temple, they too would receive healing. Alas that such hope and faith should ever be stifled by doubt, doubt born of the worldly wisdom which to God is but foolishness!

The critical Pharisees who sought to "entangle him in his talk," never saw Jesus, and this is explained by Mrs. Eddy's words on page 314 of *Science and Health*: "Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them." There were probably thousands who looked upon the face of the Nazarene during the years of his earthly experience, yet how few of these could be said really to have seen him in the sense implied by his own daring but truly reverent words: "He that hath seen me hath seen the Father." It is certain that those who sought to crush the divine purpose of his life never saw Jesus, for mortal eye has never looked upon the divine idea, of which he was the highest earthly representative.

If, therefore, only a few faithful followers at that day did "see Jesus," and but few others since the early Christian centuries, it is surely of the utmost importance to us as individual students of Christian Science to learn where we stand, so that we may be better prepared to lay hold upon our immortality and possess "the unsearchable riches of Christ." We should never forget that Jesus "was inseparable from Christ, the Messiah,—the divine idea of God outside the flesh" (*Science and Health*, p. 482). Many sincere Christians have failed to see beyond the fleshly Jesus, and even while contending for his divinity they have robbed themselves and others of the priceless promise of the Master that as the Christ he would be forever with us. "Lo, I am with you alway, even unto the end of the world," is a promise to which every professed Christian should cling as to his very life, for it is indeed the beginning of life, the dawn of the true Christmas-tide, for him who has grasped its real meaning.

The first epistle of John deals in a wonderful way with the idea of Life as manifested through Christ Jesus and lifts thought from the fleshly material concept to the Christ that is one with Truth and Love. After the direct teaching and the healing work of the Master, as found in the gospels, perhaps no other portion of the Scriptures is so closely linked to Christian Science as is this epistle. It uncovers sin with the light of Truth and leads thought up to the understanding of evil's nothingness, as announced in these words: "Whosoever is born of God doth not commit sin;" in other words, it has for him neither reality nor power. It is of the utmost importance that we rise above the fleshly concept of Jesus, but this does not mean that we are to lose sight of him. In the second chapter of this epistle we read: "Who is a liar but he that denieth that Jesus is the Christ?"

On page 583 of Science and Health, Christ is defined as "the divine manifestation of God, which comes to the flesh to destroy incarnate error;" but until the Christ was manifested through Jesus no one had the understanding needed to "destroy incarnate error" in all its forms,—sin, sickness, and death. Our revered Leader found the truth of being in studying the words and works of Christ Jesus, and her reverence for him was unbounded. This is evidenced in the fourth of the tenets of The Mother Church, as set forth in its Manual (p. 15), also the statement in Section 3 of Article VIII of the Manual, which begins: "He who dated the Christian era is the Ensample in Christian Science. Careless comparison or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited."

The Master himself said that in the very midst of the world's severest birth throes "all the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory." In Revelation we read, "Behold, he cometh with clouds; and every eye shall see him." Should it not then be our unceasing endeavor to see amidst the clouds of mortal sense the Christ-idea so gloriously lived by the Master, and should we not day and night cling to the promise, "Surely I come quickly." We cannot too often pray, "Even so, come, Lord Jesus."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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GOD'S LAW OF ADJUSTMENT

ADAM H. DICKEY

MAN lives by divine decree. He is created, governed, supported, and controlled in accord with the law of God. Law means or implies a rule that is established and maintained by power; that which possesses permanence and stability; that which is unchanging, unyielding, and continuous,—“the same yesterday, and today, and forever.” The efficiency of law rests entirely in the power that enforces it. A law (so called) that is incapable of being enforced is not law and bears no relationship to law. God is the only creator, the only lawmaker. All the power, action, intelligence, life, and government in the universe belong to God and have always belonged to Him. He is the Supreme Ruler, and does not share His power with another.

Paul said, “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” So, too, we know that “the law of the Spirit of life” frees us from the law of sin and death. Why? Because all the power there is, is on the side of the law of Life, and that which is

opposed to this law of Life is not law at all; it is only belief. In other words, every law of God has behind it infinite power to enforce it, while the so-called law of sin and death has no foundation, has nothing back of it that it can depend upon.

When we understandingly declare that the law of God is present and is in operation, we have invoked or brought into action the law and the power of God. We have declared the truth, God's truth—and that truth of God is the law of annihilation, obliteration, and elimination to everything that is unlike Him. When we have stated this truth, and applied it, as taught in Christian Science, to the discordant conditions with which we are confronted, we have done all that we can do and all that it is necessary for us to do in the destruction of any manifestation of error that ever claimed to exist. Error, which has no place in divine Mind, claims to exist in human thought. When we have put it out of human thought, we have driven it out of the only place where it ever had a foot-

hold, and thereafter to us it becomes nothing.

There is a law of God that is applicable to every conceivable phase of human experience, and no situation or condition can present itself to mortal thought which is outside of the direct influence of this infinite law. The effect of the operation of law is always to correct and govern, to harmonize and adjust. Whatever is out of order or discordant comes under the direct government of God through what may be termed God's law of adjustment. We are not responsible for the carrying out of this law. In fact we can do nothing in any way to increase, stimulate, or intensify the action or operation of divine Mind, since it is constantly present, always operative, and never ceases to assert and declare itself when rightly appealed to. All we have to do is scientifically to bring this law of adjustment into contact with our unfinished problem, and when we have done this we have performed our full duty. Some one may say, "How can the law of God, operating mentally, affect my problem, which is physical?" This is easily understood when it is realized that the problem is not physical but mental. First one must know that all is Mind and that there is no such thing as matter, and thus exclude from thought the offending material sense.

The original definition of the word disease is lack of ease,—discomfort, uneasiness, trouble, disquiet, annoyance, injury. "Disease," our Leader says, "is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as the physical

condition is imaged forth on the body" (Science and Health, p. 411). This also applies to heat, cold, hunger, poverty, or any form of discord, which are all mental, though mortal mind regards them as material states. It can therefore be seen how the law of God, which is mental, can be applied to a physical problem.

In reality the problem is not physical, but purely mental, and is the direct result of some thought cherished in mortal mind. If a man were in prison, there is a law of God which is applicable to his condition and which, if properly applied, would procure his release. If a man were drowning in mid-ocean with apparently no human help at hand, there is a law of God which, when rightly appealed to, would bring about his rescue. Does the reader doubt this? Then he must believe that it is possible for man to find himself in a condition where God cannot help him. If one were in a burning building or a railroad accident, or if he were in a den of lions, there is a law of God which would at once adjust the apparent material circumstances so as instantaneously to bring about his complete deliverance.

It is not necessary for us to know in each individual case just what this law of God is nor how it is going to operate, and an attempted investigation into the why and wherefore would only serve to interfere with its operation and hinder the demonstration. Any fear on our part, occasioned by the fact that divine Mind does not know of our plight, or that infinite wisdom lacks the intelligence necessary to bring about a rescue, should be instantly put out of

thought. On page 62 of *Science and Health* we read: "We must not attribute more and more intelligence to matter, but less and less, if we would be wise and healthy. The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts." The trouble with us usually is that we want to know just how God is going to help us and when the good results are to be experienced; then we will pass judgment upon it and decide whether we are ready to trust our case in His hands.

Let us see, then, where God's law of adjustment operates. God has no need of being adjusted. The only place where there is any demand for adjustment is in human consciousness; but unless that human consciousness appeals to the divine law, unless it is willing and ready to lay down its own sense of human will and stop human planning, put aside human pride, ambition, and vanity, there is no room for the law of adjustment to operate.

When we in our helplessness reach the point where we see we are unable of ourselves to do anything, and then call upon God to aid us; when we are ready to show our willingness to abandon our own plans, our own opinions, our own sense of what ought to be done under the circumstances, and have no fear as to the consequences,—then God's law will take possession of and govern the whole situation. We cannot expect, however, that this law will operate if we indulge any preconceived ideas as to

how it should do its work. We must completely abandon our own view of things and say, "Not my will, but thine, be done." If this step is taken with confidence and a full trust that God is capable of taking care of every circumstance, then no power on earth can prevent the natural, rightful, and legitimate adjustment of all discordant conditions.

This law of adjustment is the universal law of Love, which bestows its blessings on all alike. It does not take from one and give to another. It does not withhold itself under any circumstances, but is ready and waiting to operate as soon as the invitation is given and human will is set aside. "Whatever holds human thought in line with unselfed love," our Leader says, "receives directly the divine power" (*Science and Health*, p. 192). When we reach the point where we can in confidence and in trust leave everything to the settlement of God's law of adjustment, it will immediately relieve us of all sense of personal responsibility, remove anxiety and fear, and bring peace, comfort, and the assurance of God's protecting care.

The most satisfying and comforting sense of peace and joy always follows the willingness on our part to allow God to control every situation for us through His law of adjustment. When we understand that infinite Mind is the ruler of the universe, that every idea of God is forever in its proper place, that no condition or circumstance can arise whereby a mistake can find lodgment in God's plan, then we have the complete assurance that God is capable of adjusting everything as it should

be. The fact is that all things are already in their rightful place; that no interference or lack of adjustment can really occur. It is only to the unenlightened human sense that there can be any such thing as discord. God's universe is always in perfect adjustment, and all His ideas work together forever in perfect harmony.

When we are willing to give up our frightened and uncertain sense of things and let the divine Mind govern, then and then only shall we behold that "all things work together for good to them that love God." The discord which seems to be apparent is only what mortal mind believes, whether it be sickness, discomfort, annoyance, or trouble of any kind. When we are willing to relinquish our present views, even though we may believe we are in the right and another in the wrong, we shall not suffer by laying down our human opinions, but rather find that the law of God is ready and active in the right adjustment of everything involved. It may sometimes seem hard when we feel that we are oppressed or imposed upon to stop resisting, but if our faith in the power of Truth to adjust all things is sufficient, we should be glad of the opportunity to relinquish our claims and place our trust in infinite wisdom, which will adjust everything according to its own unerring law. There is no such thing as failure in the divine Mind. God is never defeated, and those who stand with Him will always receive the benefits of a victory over error.

What then are we to do when we find ourselves involved in a controversy, in a dispute, or in an unpleas-

ant situation of any kind? What are we to do when we have been attacked and maligned, misrepresented or abused? Should we endeavor to return in kind what has been done to us? This would not be appealing to God's law of adjustment. So long as we endeavor to settle the difficulty ourselves, we are interfering with the action of the law of God. Under any circumstance of this kind it will avail us nothing to fight back. We simply show our human weakness when we take the matter into our own hands and attempt either to punish our enemies or to extricate ourselves through any virtue of our own.

In the Sermon on the Mount, that wonderful message which Jesus left for a guidance to humanity, he said, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." In other words, is it not better to be smitten twice than to fight back? He further adds, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Even if we are unjustly deprived of what rightfully belongs to us, it is better to suffer a second invasion than to fight back. Again he said: "Whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." If the giving is done in a righteous cause and with the right motive, we can lose nothing thereby. Mrs. Eddy had proved this truth for herself when she wrote, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (*Science and Health*, p. 79).

Jesus again says: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Why all this? The answer is given in Jesus' own words, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Here we see that divine Love is no respecter of persons and makes no distinctions, but showers its blessings on what seems to be evil as well as on the good. Jesus adds: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

When there seem to be two ways of working out a problem in business or in any of the various walks of life, and a man decides on a way which seems best, how can he tell, when there are so many arguments against that way, whether the decision was based on Truth or error? Here is a question which can be decided only through the demonstration of God's law of adjustment. There are times when human wisdom seems inadequate to tell just what is the right thing to be done. Under such circumstances there is nothing to do but to choose that which seems to be in accord with his highest sense of right, knowing that God's law of ad-

justment regulates and governs all things; and even if he chooses the wrong way, the Christian Scientist has a right to know that God will compel him to do what is right and not allow him to make a mistake.

When we have reached the point where we are willing to do what seems to be best and then leave the problem with God, knowing that He will adjust everything according to His unchanging law, we can then withdraw ourselves entirely from the proposition, drop all sense of responsibility, and feel secure in the knowledge that God corrects and governs all things righteously. All we ever need to do is that which is pleasing in the sight of God, or that which conforms to divine requirements. If our good is evilly spoken of, this does not affect the situation in any degree. Our responsibility ceases when we have complied with the demands of good, and there we can afford to let any question rest. It makes no difference how much is at stake or what is involved; if we succeed in getting ourselves out of the way, we can then be satisfied to "stand still, and see the salvation of the Lord."

We cannot hope to work out of this human sense of existence without making mistakes. We may make many, but will profit by them all. We are at liberty to change our belief of things as often as we get new light. We should not let our vanity compel us to adhere to a proposition simply because we have taken a stand thereon. We should be willing to relinquish our former views and change our thought on any subject as often as wisdom furnishes us enlightenment.

Christian Scientists are sometimes accused of being changeable. What if they are, if it is always God that changes them? Is a Christian Scientist any less a Scientist because he changes his views of things? Is a general less fit to lead his army because in the heat of battle he changes his tactics under the guidance of wisdom? A too determined sense

of carrying out a preconceived plan is more likely to be the enthronement of erring human will.

Christian Scientists are minute-men, armed and equipped to respond to any call of wisdom, always ready and willing to abandon personal views or opinions, and to allow that Mind to be in them "which was also in Christ Jesus."

PRACTISING THE ALLNESS OF GOD

SAMUEL GREENWOOD

CHRISTIAN SCIENCE occupies its distinctive position among the Christian denominations solely because it is reducing to practice the teaching of God's infinitude. While the churches are mainly agreed that this teaching is true, there has been little disposition to apply it literally to the problems of human existence, notwithstanding that only through such application can the kingdom of God be brought to the human consciousness.

If there is anything within the compass of human understanding that is susceptible of practice, it must be the truth about God, since without God man would have no existence. If the truth about God is not practical, it would follow that Deity could never be understood or have tangible existence for mankind. If we are to accept the statement found in the Scriptures and in church creeds, that God is All-in-all, and therefore that good includes all reality, we must naturally conclude that the truth about Him is not only a practical factor in the lives of men, but that it constitutes all that is truly practicable. Inasmuch as human experience daily

demonstrates that good alone vanquishes evil, humanity has no choice but to work out its salvation on that basis,—that is, by good thinking and good doing,—and this fact designates a demonstrable knowledge of the allness of God as the one thing needful, and the thing most worthy of human endeavor.

Many earnest thinkers are beginning to question the consistency of teaching in creed or doctrine what they deny in practice. How to accept the evidence of evil that appears to confront one on every hand, without letting go one's belief in the omnipotence of God, gives occasion for serious thought. Many Christians honestly admit the impossibility of reconciling the wickedness and suffering of the human race with an infinitely good God, but scholastic theology ignores this difficulty and asserts the morally inconceivable, namely, that God permits evil to exist and to afflict mankind. Under such teaching one must either lapse into virtual infidelity or blindly worship a concept of Deity that is evil as well as good.

It may be said of Christian Sci-

entists that they do not attempt to reconcile contradictions about the character or government of God or to make evil fit into His plan of creation. They do not acknowledge that there is a creator or a power besides God, therefore they do not acknowledge that evil is a reality. Accepting in all its fulness the Scriptural teaching of God's allness, they find no other logical course but to repudiate unreservedly the supposition that there is an opposite power, intelligence, or presence, despite the testimony which this false supposition would present to those who believe it.

Christian Scientists earnestly desire to follow the great Teacher who, while not closing his eyes to the evils of his time, said, "No man can serve two masters." It is morally impossible for one at the same time to believe both truth and error. One cannot simultaneously stand in opposite positions in moral and spiritual things any more than he can in a physical sense. If we credit evil as having power, we are not wholly on the side of good, though we may persuade ourselves that we believe in an omnipotent God. To argue that evil is as real as good, and consequently as powerful, would deprive one of the only rule whereby evil can be overcome, and would be as illogical as to say that errors in a mathematician's work are as real as truth.

The only reasonable or satisfactory method by which to decide this question has heretofore been largely avoided, and that is to put the doctrine of God's allness to the test of actual practice. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of

God." This teaching is useless if not practical, but if it is practical, there is nothing to prevent evil from being destroyed in human consciousness, except the unwillingness of mortals to forsake it.

According to general religious teaching, if we are to enter heaven, the time approaches when we must take our stand on God's absolute supremacy, since in heaven there can be no power but good. If we believe this will be possible for us at some time in the future, there can be nothing in the truth of things to prevent our taking that stand in the present; for if evil has no power in heaven to resist our loyalty to the allness of God, it has no power to resist it on earth. It is certain that until humanity begins to declare for and to practise the infinite sovereignty of good, and to cease submitting to evil, it will never begin to rise out of its evil experiences.

The difficulty is that mortals have been taught to look upon evil as having power over them independently of their own thoughts, whereas Christian Science shows evil to be but the illusion of believing that something besides God and His manifestation is real. What appear to mortals as disease, sin, and death, are but the phenomena of their own false beliefs. If they understood the infinity of good sufficiently to correct these false beliefs, the consequent sense-illusions would disappear, and in their stead would be seen the transcendent glory of divine reality.

To dispute the position of Christian Science merely upon the ground of material evidence is illogical, because this evidence is identical with

error's claims and is but their objective state. If evil is not true, its so-called evidence is not true. According to all physical testimony and human reason Lazarus was dead, whereas Jesus proved to the contrary that he was alive. He made manifest the evidence of life, thereby proving the physical evidence of death to have been false. Understanding the omnipresence of God, he knew that a sick man or a dead man was utterly impossible as a fact of existence. Instead of submitting to the material evidence, he brushed it aside as unbelievable and untrue. If we would follow the Christ, we must adopt the Master's attitude, and instead of contending that evil is real because we can see it, we should begin to deny and destroy this false testimony. Thus, and only thus, can we learn the practical meaning of the allness of God as the saving truth from all error.

The correlative of the infinity of good is, obviously, the nothingness of evil. Mrs. Eddy says, "Since God is All, there is no room for His unlikeness" (*Science and Health*, p. 339). If we declare that God is not All, it means that we are making room in our consciousness for what is not His likeness, and this opens the door for evil to enter one's experience. It is high time that Christians realized the importance not only of serving God alone, but of acknowledging Him alone in all their ways. It should be seen as self-evident truth that that which accepts the claims of evil, which obeys evil, and suffers because of it, is not and never was God's image and likeness. It is not the Mind which was in Christ Jesus

that acknowledges evil to be something, but that false element in human consciousness which opposes Truth and would enthrone Beelzebub as a power for good.

It should be apparent that mortals must stop giving place to what they call evil, and refuse to accept its evidence, if they desire to overcome it. If it is not possible to do this, Christianity is a farce and a failure, since to make the destruction of evil humanly possible, or in other words to make the demonstration of the allness of God humanly possible, is the sole reason for Christianity. Granting this point, the whole case is proved for Christian Science, and it only remains for mankind to put this truth into operation in their lives.

We should not lose sight of man's inherent ability always to do what is right. Truth bestows upon every man the power to be true under all circumstances, and one can exercise this power, in so far as he understands it, with the same certainty that he uses his knowledge of mathematics. Because it is true that good is supreme, that Love is infinite, that Life is forever manifesting itself, it is possible for one so to lay hold of these truths as to make them the guiding influence in their experience. Jesus gave practical evidence that the all-power of God means, literally and absolutely, the no-power of evil, and his example remains for all time the pattern for Christians.

The word practice as defined by lexicographers means the systematic exercise of what one holds to be true, the actual putting into effect of what is accepted as a theory. To practise the allness of God means the syste-

matic application of that truth in one's daily affairs. Unless one is doing this, he is either ignorant of the truth or is too apathetic to protest against the claims of evil. If one honestly desires to hold to the truth that only good is real, he should apply it whenever or wherever an opposite to good would assert itself to him; otherwise he will let that have power over him which he knows is not God. To affirm the truth mentally is only the beginning of one's work; we must also affirm the truth practically, letting our lives bear witness to the non-existence of aught but good. The Scripture says, "To depart from evil is understanding."

In his mental struggle in the wilderness Jesus realized that his life would be a failure if he acknowledged any power, or anything to be desired, besides good; and other Christians cannot hope to succeed by any less absolute attitude, or by any less correct estimate of the real facts of being. The belief that there is life, intelligence, and substance in matter is the fundamental error of mortal existence, and we must either deny it as the Master did, or fall down and worship that false belief by acknowledging its claims. What one thinks of God is always the determining factor in his character, and decides his ultimate failure or success. As mankind perceive that their freedom from evil must come through their own individual practice of good, they will recognize the vital necessity of thinking rightly about these things. On page 167 of *Science and Health* we read, "Our proportionate admission of the claims of good or of evil determines the harmony of our exist-

ence,—our health, our longevity, and our Christianity."

When evil seems to rise up in one's consciousness as error of temperament or disposition, when it asserts itself to us as sin in others, when in any form it claims to be present to the eye or ear, what is the right thing to do? How should one think in such cases? Should we take the side of evil or the side of good? One does not need to be a Christian Scientist to appreciate the logic of these questions. The necessity of human salvation presses home the question, and will continue to press it home, as to what one should do when confronted, subjectively or objectively, by what men call evil. To be radically truthful we should do as Jesus did and declare evil to be a lie, and thus looking through its deception and falsity we would come to see that good reigns everywhere. There is nothing in the essential fact of things to prevent this course from being as sensibly practical as the mortal belief in error; and its influence upon the human consciousness, if carried to its ultimate possibilities, would extinguish all sense of an unlikeness to God.

The fact that a good thought will always destroy an evil thought, and thus forestall a consequent evil act, shows the prime importance of systematically cultivating the habit of good thinking. To think good all the time is the only possible antidote for evil; and as the power to think good is the heritage of all men, so the power to banish the dread nightmare of evil is theirs if they seek it; but they must awaken to the truth of being,—the allness of God and the nothingness of evil. Evil cannot maintain its claim

when met by the practice of the divine attributes; it flees before the touch of actual goodness, and before nothing else.

It is obvious that the right way to think about evil is the only right way to act about it. If evil is nothing in theory it should be nothing in practice; that is, it should be treated as unreal in both cases. That the allness of God is demonstrable Christian truth is the position taken by Christian Scientists, and the world will naturally look to them for evidence of its practicality; and to that end good alone, in all its qualities, must possess one's thought and decide one's actions.

This does not mean that we need to be taken out of the world, but that we shall keep ourselves from believing in and obeying its sense of evil. Mrs.

Eddy pointed out the only safe course for all Christians in her well known injunction, "Forget not for a moment, that God is All-in-all—therefore, that in reality there is but one cause and effect" (Miscellaneous Writings, p. 154). This was said to those who are still in the world, who are daily meeting its problems and temptations; therefore it is humanly possible to keep this truth uppermost and undermost in all our thoughts. It was to just such men as are here today, and under just such circumstances, that the Master, the most practical religious teacher the world has known, said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Because God is everywhere it is possible for a man to be good everywhere, and this truth all can practise.

DAWN OF PEACE

LOUISE KNIGHT WHEATLEY

"**W**HEN ye shall hear of wars and commotions, be not terrified: for these things must first come to pass." These are the words which Christ Jesus once spoke to his disciples in connection with the ultimate utter destruction of all things material. With the pride inborn in the devout Jew they had been calling his attention to the temple, "how it was adorned with goodly stones and gifts," and his reply must have been one indeed to carry with it amazement and consternation. "As for these things which ye behold," he said, "the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." To the faithful Hebrew the destruction of his temple

was a calamity well-nigh unthinkable, so one cannot wonder at the faltering response, "But when shall these things be?"

Jesus then proceeded to tell his disciples what must inevitably take place when old and time-honored beliefs should give way to a higher spiritual understanding, and to those bewildered listeners it must have seemed as if the very earth itself were about to crumble beneath their feet. Famine and pestilence were to come, he told them, great earthquakes in divers places, fearful sights and great signs in heaven, "the sea and the waves roaring," and "men's hearts failing them for fear." There should be "distress of nations, with perplexity," nation rising against

nation, and kingdom against kingdom. With that tenderness which always accompanied even his most profound sayings, however, Jesus told them not to be terrified: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Today the Christian Scientists may well pray for that same serenity which can behold in any great stir and unrest only a sign of the times. Jesus once rebuked the dulness of those of his own generation who could read the face of the sky but could not perceive the deeper significance of spiritual things. The experience through which the world seems to be now passing is but the fulfilment of prophecy, the moral chemicalization which inevitably takes place when the old is giving way to the new. In *Science and Health* (p. 96) Mrs. Eddy says: "This material world is even now becoming the arena for conflicting forces. . . . The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth. . . . This mental fermentation has begun, and will continue until all errors of belief yield to understanding."

"Then look up," as the Master counseled, "and lift up your heads." These things must be, even as the muddy river-bed in being stirred reveals that which before lay inert and unseen. These things which are now coming to the surface are not new

in the so-called human consciousness; they have been latent in the human mind ever since it began to claim to be a mind at all. The only difference is that, until that which is called war took place, they lay at the bottom instead of at the top. They are now simply coming forth to be destroyed, just as some volcano suddenly sends forth the flames which for years, perhaps for centuries, have been smoldering beneath its surface. The little hamlet which nestled at the volcano's base was never safe for a moment, even when the volcano was asleep. All the time the inward fires were sullenly smoldering, and it was only a false sense of peace which ever lulled the little hamlet into believing that the fires were not there.

To the student of divine metaphysics the present moment is fraught with deep significance. While no one deplores more heartily than does he the turmoil through which the world is passing, he has long since learned to look beyond every outward effect to discern its mental cause, and in this case he recognizes only one of those coming signs of the times of which the Master prophesied. He knows that to confine the present conflict to any geographical location is impossible. The real scene of all mortal disturbance is laid in just one place, and that place is not indicated on any map or defined by any boundary of latitude and longitude, for it is nothing more or less than the so-called mortal mind with its array of conflicting human beliefs, impulses, and passions.

Here is where the actual struggle for supremacy is going on. Why do we so love to look for the mote in

our brother's eye, instead of first considering the beam in our own? Let us look within and see if we ourselves have overcome every besetment of hate, emulation, strife, greed, envy, jealousy, rivalry, revenge, ambition, pride, self-seeking, personal domination, human will, and an insatiable desire to govern and control. Unless in so doing we can honestly say that our own mentality is free from all wrong thinking such as this, which "wars against spirituality" (Science and Health, p. 242), are we in any position to sit in judgment upon the nations of the earth?

There is a subtle enemy abroad in the land today, and its name is "separation." Its onslaughts are not made honestly and in the open, but it skulks in ambush, working quietly and unseen, and with a persistence worthy of a better cause, to disrupt, disorganize, disintegrate, undermine, and undo. It brings about unhappy differences between those who once dwelt together in quiet and content; it starts quibblings and wranglings over non-essentials; it brings about factions, parties, cliques, and segregations. In short, it does anything and everything that will tend to tear down and separate rather than build up and unite.

Do we not see the insidious workings of this enemy in other phases of human experience besides the wholesale disruption of nations? Why are friends continually misunderstanding each other without any apparent reason? Why are family ties suddenly rent asunder, family feuds rekindled, family skeletons brought out of forgotten closets and dusted for inspection? Has not one healed been

known to turn bitterly and without cause against the one through whose faithful ministrations the healing was brought about? Have business partners ever found it harder than now to "pull together"? What is the general status of things political, economic, social, and civic? Have not even the churches felt the pressure of this evil impulse? Are they standing shoulder to shoulder in every community to resist a common foe, with each individual member living on terms of brotherly love with every other member?

These are grave questions. We may evade them for a while, but the moment must inevitably come when they will demand an answer, when they can no longer be evaded. Why should we not squarely face the issue now? Instead of wrapping ourselves in our comfortable mantle of self-righteousness and holding up our hands in horror at the strife across the sea, let us take up the weapons of our warfare and go to work. In most cases there will be found so much to do right here in our own home, our own consciousness, that little time will be left wherein to judge and condemn our brother. Let us awake to our own responsibilities. Let us shake ourselves from the dust, and set resolutely to work, this day, this hour, to bring peace on earth in the only way in which its permanent establishment can ever be effected.

Has not this miserable impostor called separation lied to us and cheated us long enough? Are we to sleep on forever, while he steals away our dearest treasures? A human being deprived of the joy of loving his

neighbor as himself is in as deplorable a condition as is a country after the devastations of some victorious marauding army. As Christian Scientists we know that we have a right to be happy, to be free, to work unmolested, to be at peace with all the world, to love every one, and to know beyond a shadow of a doubt that every one loves us. Shall we submit to be robbed of all this without a struggle?

Again we say, in the words of Jesus, "Then look up, and lift up your heads." Even though the volcano of human passion seems still to be pouring forth its devastating flames, "be not terrified." There is a right way out of this, as there is a right way out of every wrong situation. Our Leader says, "Love is the liberator" (*Science and Health*, p. 225). And since peace is the handmaid of love, true peace will come upon earth as soon as the hearts of men are ready to learn more of that broad, impartial, universal love which recognizes all men as brothers because they are all children of the same Father, God.

The one important lesson of the hour, then, is to love, for when one truly loves he seeks to bless instead of to injure, to give instead of to get, to win not by force but by that gently compelling power which was in the prophet's thought when he wrote, "With lovingkindness have I drawn thee." If every individual in the world really loved his neighbor as himself, could there be any such thing as war? No. We are told in Romans that "love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Christian warrior, there is fighting to be done,—the sweetest, holiest conflict that ever marked the dawn of peace. Let us prove to a doubting world that the brotherhood of man is not an idealist's golden dream, but a practical, present possibility. Why need we wait? The Scriptures tell us that "the word of the Lord" came unto Ezekiel, saying: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision." This prophecy voiced by Ezekiel is being daily fulfilled in Christian Science the world over.

Have we been privileged to see this vision, the brotherhood of man, as an established, eternal fact? Then let us tell the good news to others. In another dark hour of the world's history, when every man's hand seemed raised, as now, against his brother, a seer of that age proclaimed, "Mine eyes have seen the glory of the coming of the Lord." Then let us take courage, for "the glory" will come again. Already the first faint glimpse of dawn is reddening the darkness of the eastern sky. Already a weary world is turning away as never before from old and worn-out issues, strifes, and methods, to listen for the Bethlehem song. Let those who have seen the day-star afar off, cease not to watch and pray until it arise in their hearts. It was only those shepherds who were awake and listening that heard the angels sing.

PROBLEM OF GOOD AND EVIL

JOHN D. MACBETH, M.A.

THE fallibility of human knowledge is the lament of the ages; yet the thirst of intellect has based the highest achievements of the race, for despite the siren lure of personal attainment, which has wrecked many a brave quest, the honest desire for truth, and truth alone, has ever pervaded the search for satisfying knowledge.

Seeking for results, we find that physical science, perplexed by many and deep questionings, confesses mind beyond its scope; while no system of ethics or metaphysics has convincingly reduced to law the phenomena of consciousness. On the other hand, the students of Christian Science with one voice declare that this teaching meets the demands of reason, while furnishing religious inspiration and at the same time effecting bodily healing.

The crux of the problem of knowledge has always been the irreconcilable nature of phenomena, the seen and the unseen; intangible thought and tangible object; truth and error; love and hate; good and evil. All idealists agree that if we do not postulate an ultimate, eternal, self-existent good as our basis of thought, then existence is meaningless and hopeless; but how evil can be related to this good is the question. Here the most prevalent modern idealistic philosophy under the ægis of Hegel boldly steps into the arena with the proposition that this perplexing contradiction apparent in life is not a problem at all, but is the very basis

of knowledge. A thing, it is said, is known by its opposition to what it is not; that without contradiction knowledge would be impossible. Hence the justification of the popular belief that we could not know good unless there were evil; that love would be meaningless apart from hate.

There are many honest thinkers who are imbued with this theory, and they are thus prevented at the outset from investigating Christian Science, since they regard its fundamental proposition, that the knowledge of good is apart from all evil, as an utter fallacy; and as for the palpable good which results from the practice of this Science, they accept the erroneous explanation that it is due to hypnotism or some other obscure action of the human mind. Were Christian Scientists, they say, able to establish their claim that evil is naught, they would reduce existence to a colorless nonentity, for good also would be no longer knowable.

This conclusion Christian Science rejects, together with the theory which underlies it; and Mrs. Eddy's logic in presenting the allness of God, good, is seen to be unassailable when her idea of knowledge is understood. In *Science and Health* (p. 276) it is declared that "man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God." If true knowledge, then, is divine consciousness, imperfect mortal existence cannot present us with real knowledge. Certain states, however, of human con-

sciousness show features which throw light on the foregoing conception and its relation to the common theory.

Let us distinguish between knowledge regarded as what presents itself in consciousness during a definite experience, and knowledge considered as the result of the subsequent analysis of the experience as presented in recollection. It will at once be seen that philosophic knowledge belongs wholly to the second state. Into the first state, the unanalyzed consciousness, it is evident that the knowledge which is said to consist of distinction (knowing a thing in so far as you know what it is not) does not enter.

To illustrate: A person, "A," comes into a room and spreads a table-cloth on the dining-table. According to the above definition of philosophic knowledge, "A" knows the table inasmuch as he knows it is not the floor, or a chair, or the sideboard; but no such process of negation is actually going on in his mind. He is conscious of the table and other objects and acts intuitively. Suppose, however, that "A" is in the room and "B" enters and spreads the cloth not on the table but on the floor. "A" exclaims, "The floor is not a table; put the cloth where it belongs." It is manifest that the assertion and negation which embody "A's" conscious distinction of floor and table are evoked by "B's" evident mental confusion, in other words, by an abnormal state of consciousness. They are intended to dispel this state, and have no part in normal unanalyzed consciousness. It is not contended that "A's" conduct in laying the cloth at first did not evidence distinction, but that the act

of distinction was not conscious. In fact the whole conception of "distinction" appears only as the result of reflection and analysis.

Our illustration thus discloses two basic truths which apply universally. First, a term applied to a given state really applies to the analysis of that state (and we shall consider the term "good" in this sense later); second, assertions and negations do not constitute knowledge, but are purely relative to imperfect consciousness. It is not rational to declare or assert any fact unless there has been implied or expressed denial, doubt, or ignorance of this fact. A protestation of honesty appears strange and quite uncalled for unless that honesty has been impugned. We are surprised if informed that grass is green. Similarly the denial that the earth is flat would now be evoked only by the utterance of the ancient error concerning it.

The initial misstatement must always be due either to ignorance or mental confusion. Further, if we grant that knowledge is a normal state (for the true condition of man cannot be ignorance), then ignorance is abnormal; hence all assertions and negations, being necessitated by ignorance or mental confusion, are relative to abnormal consciousness. Therefore we must not suppose that the real knowledge of good consists in assertions or negations regarding it. In this connection we note the significance of the procedure in Christian Science practice, where the declaration of the facts of being is necessitated by the denial of these facts implied and involved in that false human belief which is itself no part

of real and harmonious consciousness, the Mind of Christ.

Leaving out of sight, however, the real significance of assertion and negation, critics generally base their refutation of Christian Science on the relativity of the two. The argument is: To say that good is the only existence would be meaningless did not evil exist. The fallacy here lies in confusing "assertion" with "existence." It is indubitable that to say good is the only existence implies a denial of this fact, and hence an assertion of evil; but it does not imply the actual existence of evil.

Here some one may say, But is not the distinction a mere matter of words? Is not the assertion of evil an assertion made about actual evil existing in tangible form? We answer, By no means; for it is a fundamental teaching of Christian Science that tangible evil is wholly dependent and consequent upon the assertion of abstract evil, upon the denial of the allness of good, and this is of course often implicit and unconscious. Mrs. Eddy says: "Evil . . . is neither person, place, nor thing, but is simply a belief," and "the destruction of the belief will be the removal of its effects" (*Science and Health*, pp. 71, 219).

That this is no mere fanciful conception is abundantly borne out in Christian Science practice, where visible and tangible disease and other evils are found to be based on a belief in the absence of God, that is, a denial of His omnipresence; and these evils are found to disappear when the belief is abandoned. Here Christian Science parts company with merely academic philosophy and steps out

into the realm of practical, demonstrable Science. Mrs. Eddy and her students have demonstrated her daring hypothesis by experiments not less numerous than those which are held to evidence any theory in electricity at the present day. If some object that the range of phenomena where undeniable results are obtained is limited, and that to assume a universal application of the law is not justified, let them consider the beginnings of electrical science, and how far the discoverers of the curious properties of amber and jet were from suspecting that the phenomena they observed in these substances were to reveal what modern physical science declares to be the immediate basis of all natural objects.

We repeat then that whereas the general belief is that the existence of evil is asserted because it is tangible, Christian Science furnishes proof that evil seems tangible for the reason that its existence is asserted consciously or unconsciously. Hence Mrs. Eddy terms the so-called state of evil supposititious, since it hangs upon the belief that God is not omnipresent. Nevertheless, granting that so-called evil is comprehended and rooted in the one error of the denial of infinite good, what is this good? Can we apprehend it apart from evil?

In answer it is to be said that the term "good" in ordinary usage implies analysis. A given state of consciousness, wherein various objects and feelings are presented, is reproduced in memory and analyzed. (The process is of course often extremely rapid, as when a person watching a game acclaims a stroke as good; but the process is there none the less.)

Certain elements are pronounced good and others evil. Contrast between the elements is undoubtedly the predominating feature, and hence the meaning of good is certainly bound up with the sense of evil. Accordingly when this term "good" is applied to the infinite; in speaking of the infinite good, this is done simply on account of the poverty of language. The conception of the infinite, of God, stands alone as the ultimate of thought, without which reasoning falls into chaos. Eternal being, lying beyond finite experience, cannot be subjected to analysis. The infinite All appearing as an element within finite thought is an utter absurdity. Strictly, therefore, to apply an analytic term to the infinite is impossible; but since good denotes what is highest in human life, it serves to point to what it can never truly qualify or express.

The infinite which we call good cannot compare itself with anything else, since there is nothing outside itself to know. God is conscious of His own activities, but neither asserts nor denies aught regarding them, since there is no questioning or doubting of them, nor are they analyzed or regarded from the standpoint of the greater or the less—imperfection; even as the composer, wrapt in his theme, sometimes delights in the music for itself alone, and is quite unconscious of theoretical classification or critical comparison, or even of a material self separate and apart from musical expression.

In truth the whole process of analysis and comparison which bases the structure of human knowledge implies a false state of consciousness.

The eternal activities of infinite being permit no pause for analysis. Its presence would confess imperfection. It would proclaim the absence of true activity and in its place a spurious state of abstraction, from whence issues human knowledge. Alas for that which is rooted in imperfection, which depends for its supposititious existence on a pause in eternal being! It is thus described in *Science and Health*: "Such so-called knowledge is reversed by the spiritual facts of being in Science. . . . Our theories are based on finite premises, which cannot penetrate beyond matter" (p. 312). Hence it appears that the actuality of infinite being, called good, or heaven, is utterly apart from the belief in evil. They are out of all logical relation to each other.

What then is the solution of Christian Science? The metaphysics of Christian Science does not attempt the impossible. It is not designed to force a way by reason from the finite to the infinite. The mental argument used in Christian Science is not the chief point in practice, but is one of the "human auxiliaries" (*Science and Health*, p. 454). Since its assertions and negations never lose sight of error, the sphere of argument lies manifestly within the finite. Its place is to lead the human consciousness to a clear recognition of what is involved in its beliefs regarding matter, spirit, law, cause and effect, opposing spiritual ideals to material beliefs and revealing the contradictory and illusory nature of mortal life,—showing that its so-called powers are opposed to the ideal of Christ's kingdom. Thus the finite consciousness is led to behold its own futility and to

seek deliverance from itself. At this point reasoning ceases, and we pass to fact. "That which we have seen and heard declare we unto you." The Christ comes! The finite expressed in pain, sorrow, sin, want, and woe disappears, and in its place harmony reigns. No theoretic explanation, or indeed any accurate terminology for this divine fact, is or can be offered. All we know is that in proportion as human sense is denuded of belief in itself and in the reality of its errors, the empty vessel is filled with the long sought elixir of life, spiritual and harmonious consciousness.

It is evident, then, that the theoretic problems of existence arise in the analytic human thought, and that this thought-modus presupposes imperfection or the belief in evil. There remains, therefore, the final query, What is the explanation of error itself? Before answering this momen-

tous question, let us be clear as to what explanation means. To explain anything scientifically is to show its relation to some established law, or to harmonize it with the ultimates of thought.

Now error by its very nature is a departure from law, and is a contradiction of the ultimate basis of Christian thought, namely, a perfect intelligence or God. Hence error is *per se* incapable of explanation, and even to attempt to explain it is irrational and absurd. The only way in which human thought can deal with error is to place it in a category of its own, and to regard it simply as something to be eliminated from consciousness. Christian Science raises the standard of liberty. It proclaims to all that the annihilation of error is a present possibility, and in daily demonstrating this it meets the supreme need of humanity.

ALLEGIANCE TO GOD

MARTHA R. WHITE

IN the thirtieth chapter of Deuteronomy we read that Moses said to the people: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days." The whole record of the Jewish people points to an intense conviction that if only they could ascertain and obey the will of God, all the problems of existence would be solved. Obey God,—yes; but in order to obey Him it is neces-

sary to understand His nature. On a people's religion, on their concept of God, on what they consider their duty, will depend the national character and national activities. It is not enough to cast in one's allegiance with God. Understanding must accompany desire, or a mistaken belief as to the nature of Deity may lead men into fruitless paths.

Slow indeed was the growth of the true concept of God,—from a God of battles, a jealous God who sent evil as well as good, to Jesus' serene vision of God as the loving Father of all, as the author of good and good only, as Spirit, forever dissociated from the human belief in mat-

ter and material law. Mrs. Eddy says: "Physical causation was put aside from first to last by this original man, Jesus. He knew that the divine Principle, Love, creates and governs all that is real" (*Science and Health*, p. 286). In Jesus' own words, "It is the spirit that quickeneth; the flesh profiteth nothing." His transference of all allegiance from matter to Spirit was justified in his ability to master every evil condition that confronted him. Even death, "the last enemy," yielded to his understanding that real Life is God, not in the body, therefore not to be attacked through the body.

This supreme, transcendent lesson has been too much regarded as a miracle personal to Jesus, and too little as a demonstration of power possessed by all. By definition the impossible never occurs. A surprising occurrence, as Huxley pointed out, should stimulate men not to cry "Miracle!" but to discover the hidden causes. The modern world thinks of God as altogether spiritual, but thinks of itself as material. It therefore considers it necessary to serve the claims of matter, and thus it misses the undivided allegiance called for by Moses.

Christian Science inculcates a return to the spirituality of Jesus, which in itself is sufficient to meet all the needs of humanity. The Christian Scientist knows that the creation is of kindred nature with its creator, that man and the universe are spiritual and perfect, and in this steadfast understanding finds the verification of Moses' words that in God is the life of man. Christian Science demonstration brings into the lives of

men and women today a repetition of the experience of Jesus. They are able to prove that, inasmuch as the springs of life are in and of Mind, Spirit, true thoughts are the link between God and man. Spiritual understanding enables one to reflect the divine power that is making for good. Christian Science demonstration, like the work of Jesus, is forever disclosing the fact that harmony is the rule of being.

Human thought, however, serving two masters, is accustomed to deny the omnipotence of good and to fear a multitude of evils. Taught to think of life as resident in the body, each morning it asks of the body, What are the prospects for the day, good or ill? The Christian Scientist is taught not to ask questions of the body, but to turn steadfastly to spiritual understanding in order to ascertain what are the prospects of life. If physical sense seeks to contradict the declaration of omnipresent good, the Christian Scientist knows that spiritual truth abides, that physical sense is a liar, that evil cannot overcome God, who alone rules man.

And the Scientist finds that as he is faithful to spiritual understanding alone, just so does the false evidence of evil recede and finally disappear. The consciousness of good replaces the temporary belief in evil. Our Leader tells us that "spiritual sense is a conscious, constant capacity to understand God" (*Science and Health*, p. 209). Spiritual consciousness is the divine utterance reflected by man. In spiritual consciousness is life. In consecration to Truth, to the Mind of Christ, is conscious recognition of the presence of God.

The world today is crying for more light on the eternal nature of things. The answer, "with signs following," is at its door. Statement and proof go hand in hand to confront argument. Religion is no longer asked to advance upon blind belief. Religion has become Science, and spiritual development is now linked with the demonstration of the power of God. The issue is so simple that it seems strange that any should hesitate. Shall we cast in our lot with matter and the belief in evil, and shall we continue to suffer and perish from the fruition of our materialistic thoughts, or shall we decide for Spirit and gain peace? If we think matter is more powerful than Spirit, that is, if we enthrone matter as God,

then surely we are not true followers of Christ Jesus.

If we know that God is the only power, and entrust our well-being wholly to Him, this hope "maketh not ashamed." Allegiance to God is then seen to be the sole duty of man. Spirit, creative Principle, is sufficient to uphold Spirit's own creation. By knowing God aright, by acknowledging no other master, the steadfast Christian Scientist becomes the living embodiment of the promises of the Bible, of the covenant that has always belonged to the children of God,—blessing, not cursing, harmony not discord, the power to reflect the very nature of Deity's self, proving Him to be Immanuel, "God with us," as was foretold by the prophet.

MENTAL SUPPORT

CLAYTON W. MOGG

WHILE many Christians may be willing to accept as true, and possibly as axiomatic, the statement made by Mrs. Eddy in *Science and Health* (p. 320), that "the one important interpretation of Scripture is the spiritual," yet how few Bible students, before they learned something of Christian Science, had really interpreted "the Bible texts in their spiritual import" (*Quarterly*, Explanatory Note) and been able to apply their spiritual meaning to the destruction of evil conditions. In fact, Christian Scientists generally are just beginning to appreciate something of the far-reaching effect of the great truth embodied in that sentence.

A careful study of the seventeenth chapter of Exodus, with an honest

desire to ascertain its "spiritual import" and a sincere determination to apply its teachings, will reveal an important lesson to all who will make the effort. We are there told that Amalek came and fought with Israel; that after Moses had made all necessary preparations for the conflict, he withdrew and stood on the top of a hill, where with the "rod of God" in his hand he observed the entire battle; that while Joshua commanded the hosts of Israel as they fought the armies of Amalek, Moses, Aaron, and Hur remained on the hilltop. The narrative further states that "when Moses held up his hand, . . . Israel prevailed; and when he let down his hand, Amalek prevailed;" that in course of time "Moses' hands were heavy; and they took a stone, and

put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, . . . and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword."

Amalek may be taken to represent a type of the belief in evil. We find numerous references in the Old Testament to Amalek, and in nearly every case we find that as a tribe the Amalekites were persistent in their efforts at harassing and making war upon the children of Israel. Gideon, Saul, and even David, had to encounter them at different times. In the twenty-fifth chapter of Deuteronomy Amalek is referred to as he who "feared not God," and the children of Israel were there commanded that they should blot out their remembrance of Him. As Amalek typifies evil, so Israel typifies good, and the battle between Amalek and Israel here described may be taken to typify the struggle which seems to be going on constantly,—a conflict between the seeming forces of evil and the powers of good.

The "rod of God," referred to above, was doubtless the same rod which Moses held over the Red Sea, when at the command of God the waters parted, and which, upon the Israelites reaching the other side, Moses again held over the Red Sea and the waters came together and overthrew the enemy. It was doubtless the same rod with which Moses smote the rock and the waters gushed forth, and which on numerous other occasions Moses used to typify the power of God in overthrowing and overruling the seeming powers of evil.

The word "rod" is mentioned but few times in Science and Health, and the connection in which it is there used, together with the frequent use of the word in the Bible, especially in the Psalms, tends to indicate its spiritual meaning. As used in the Scripture narrative, "rod" may be taken to typify spiritual understanding, the understanding of the essential nature of God and man; the spiritual understanding that God, good, alone is real and has power, and that the belief in evil is unreal, hence impotent.

It will thus be seen that when Moses had ascended above the plain to the hilltop, when he had so exalted thought as to lift it above all mortal strife, above sordidness, greed, hatred, and other seeming manifestations of the carnal mind, and had taken his place upon a rock, "spiritual foundation; Truth" (Science and Health, p. 593), and from that exalted height had held aloft the "rod of God," the spiritual understanding of the nothingness and powerlessness of so-called evil forces and the all-power and ever-presence of good, Spirit prevailed over the seeming power of evil, and evil disappeared.

Yet we read that with the long duration of the conflict, because of the seeming equality of the opposing forces, Moses' hands became heavy. It was at this time that Aaron and Hur "stayed up his hands;" in other words they gave him that mental and moral support which he seemed so much to need, and thus threw the weight of their influence in the right scale, so that the victory was won for good and good was again proven victorious.

The importance of the lesson here taught as to the giving of mental support, or the staying up of hands, will at once be appreciated by sincere students of Christian Science. There are times in the experience of every worker in Science when the seeming forces of evil and the forces of good appear so evenly matched as to require the utmost patience, consecration, and devotion upon the part of the practitioner, the reader, or the officer in our church or our Sunday school; when persistent continuity of purpose and endeavor is required, and when through long effort he seems to become weary. It is at such times that the worker needs the mental and moral support of all Christian Scientists who may surround him. This is especially important when one considers that all causation is mental; that every erroneous condition is the direct result of wrong thinking on the part of the so-called mortal mind.

There may arise many circumstances where this lesson can be profitably applied, but perhaps one of the most frequent is that which arises in those cases where some person afflicted by a serious physical condition has been led by the recommendation of a Christian Scientist to secure the services of a practitioner. The one who has recommended the practitioner should at such a time leave that person untrammelled to effect the overcoming of the diseased condition. Should he feel that he has a responsibility to assume, and so watch the case, allowing doubt, fear, dissatisfaction, and criticism as to the practitioner's ability to handle the case, to creep into his conscious-

ness, he is surely not helping but rather hindering the attainment of the desired result.

So too when the members of a Christian Science church, after having elected their officers, and especially their readers, continue to watch them and wonder if a wise choice has been made, and if such a one is going to fill creditably the position to which he has been chosen, they are not helping that one in the fulfilment of his duty, and may thus make it much more difficult for him to accomplish the greatest amount of good.

Most men grasp spiritual facts and their application to human conditions slowly, and it is only by gradual steps that they attain even in a slight measure to an understanding of the spiritual truths regarding God and man. In fact it is only as they cease to believe in the reality of matter that they begin to comprehend spiritual truth. Progress toward the apprehension of the divine ideas can be gained only by the destruction in consciousness of false beliefs, and as these false beliefs disappear their effects also disappear, and good, "the kingdom of heaven," is established, and God's will is done "in earth, as it is in heaven."

A very important step may be taken in the ultimate establishment of "on earth peace, good will toward men," if each sincere follower of Christ, Truth, would endeavor daily to apply the lesson taught in the chapter under discussion, and at all times stay up the hands of those who like himself are engaged in the great work of proving to the world the allness of God, good.

TEMPTATION

ANNIE DINSMORE MC CLURE

AFTER Jesus had seen the heavens opened, following his act of humility and obedience in being baptized of John, and beheld the dove descending, and heard the voice declaring him to be God's "beloved Son," we are told that he was "led up of the spirit into the wilderness to be tempted of the devil." The narrative says that he "fasted forty days and forty nights" before the tempter assailed him.

When one first beholds the wonder and glory of divine Science, it may seem to him that his troubles with the flesh are left behind, and it is with joy and confidence that he takes up the fast, the abstinence from materiality which we are told in Isaiah God has chosen "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and . . . break every yoke." We thus see that for forty days and nights, for a long while, one may seem to himself to be above the plane where the mortal sense can in any wise influence his thoughts and acts, that he is in the atmosphere of Spirit, where even the devils are subject to him through his understanding of Truth. Then, as in the case of the Master, one day the tempter may appear to tell him that he is hungry for human ways, that the flesh has still some claim upon him, that it has rights which cannot be denied, and that he may use his understanding of spiritual power to meet these needs and command stones to be bread for

him to eat,—matter to become a medium through which Spirit may work its wonders.

This subtle argument reached the consciousness of Jesus, but his spiritual alertness discerned its deceptive and perverse character, and he answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In other words, man shall not be dependent upon matter for life, because God is man's life, and the Word of God is man's food. Here is a point which calls for wide-awake work, also for humility and prayer. To dare to use one's knowledge of "the superiority of spiritual power over sensuous" (Science and Health, p. 454) in order to serve the body, instead of bringing the body into such obedience to Truth as shall progressively reveal all man's needs to be spiritual and spiritually supplied, would be to pervert Mind-power; and if the argument were listened to and obeyed, it would lead the unwary into the snare of delusion and darkness.

Following this assault upon the Master's understanding came the appeal to cast himself down from his high spiritual elevation. Error even presumed upon Scriptural authority, saying that because he was the Son of God, angels would bear him up, lest he dash his foot against a stone. But was not this the same temptation in another disguise? The appeal was for the recognition and

indulgence of material sense on the ground that since he was no other than the Son of God he could not possibly come to grief, even if he should abandon his purely spiritual standpoint and admit that man is both material and spiritual.

The third temptation seems at first to be a different sort of appeal, one made on behalf of human power and preeminence, but its essence is the same as the others. Error argued that if Jesus would take the carnal mind for a partner and agree to use its methods, he could command the world, and could even compel mankind to come into his Father's kingdom and be saved, willy-nilly.

At this point it is well to remember that Mrs. Eddy has always instructed her followers to abstain from mental interference with the thoughts of others unless their aid is sought. In line with Jesus' teachings she has ever counseled Christian Scientists to safeguard their own mental and moral freedom, and at the same time to respect the rights of others to freedom of choice in working out their human problems.

Some of the followers of Christ Jesus have yielded to the temptation to do otherwise, and history records the result. We are told that when the early Christian church changed the crown of thorns for a diadem and the "seamless dress" for a purple robe, its power diminished until it was lost; and nothing but a return to the attitude of our Wayshower can restore to the world the spiritual vision in the light of which "the kingdoms of the world, and the glory of them," are nothing but outgrown toys, a delusion and a snare.

It would seem that, after all, the adversary, mortal mind, has but one temptation, which is dressed up in many disguises. It is always in the final analysis discovered to be addressed to "self-will, self-justification, and self-love" (Science and Health, p. 242), with purpose to deceive and to establish in consciousness another god, a false good; and it may be after long service and great rewards in following the one good that this beguiling argument will seek to gain audience and present its deceptive flatteries. These should be met with Jesus' clear-cut retort, "Get thee hence, Satan."

It was not to one just awakened that false sense addressed these temptations, but to the spiritually conscious man, equipped for warfare against the world, the flesh, and evil, standing on his knowledge of spiritual law and ready to show mankind by demonstration that, as Paul declares, "there is no power but of God," and thus overthrow the misrule of error. Already pledged to this high emprise on the threshold of his sublime career, if matter could have gained recognition from Christ Jesus as person, power, or thing, the light would have gone out, his mission would have failed, and the Messianic message would either have been undelivered, or, to use Mrs. Eddy's words, it would have been deprived of its "essential vitality" (Science and Health, p. 98). It therefore rests with us to be more keenly awake at every step of the journey, that to us as to our Master temptation may mean overcoming and higher, grander work in the establishment of God's kingdom on earth.

PERFECTION THE STANDARD

ERNEST C. MOSES

NO greater questions are presented to humanity than these: What is God? What is man? The answers are found in the Bible, and they satisfy the weary searchers after Truth who gain a spiritual apprehension of their meaning. The first chapter of Genesis presents a complete record of creation, or revelation. In the ascending account up to and including the twenty-seventh verse of the authorized version of the Bible, the record declares the revelation of six manifestations of God to the human sense. They are as follows: (1) light; (2) firmament; (3) water, land, and vegetation; (4) sun, moon, and stars; (5) the lesser manifestations of life which inhabit the waters and the air; (6) the higher orders of creature life, and finally spiritual man,—“the full representation of Mind” (Science and Health, p. 591). After this comes the seventh day, typical of rest, completeness, and perfection.

In the sixth period or division we find the climax of all creation or revelation, for in the twenty-sixth verse the word *us* appears for the first time,—“And God said, Let us make man in our image, after our likeness.” This is followed in the next verse by, “So God created man in his own image, . . . male and female created he them.” In this creation, or revelation, completeness is expressed in spiritual man as representing the highest order of being in God’s universe of good.

The record of this first chapter of

Genesis declares for each of the lesser manifestations that it “was good.” Finally, after the record is made complete in perfect man, God’s image and likeness, it concludes in the last verse: “And God saw every thing that he had made, and, behold, it was very good.” This summary expresses an emphasized sense of good. “Very” was evidently used to mean that creation is not only good, but really perfect, wholly good. Verily, the great wonder of creation is found in the perfection of man as God’s reflection.

Every statement of this initial record of creation begins with the words: “And God said;” His word went forth and reality appeared. St. John’s gospel opens with this recognition: “In the beginning was the Word, . . . and the Word was God. . . . All things were made by him; and without him was not any thing made that was made.” This Word is the Christ-idea which Jesus said existed before Abraham. Far above all human misconceptions is spiritual man, the perfect Son of God, as this idea was made manifest in the son of Mary. Christian Science teaches that no man obtains an understanding of the Father except through the perfect Son, or Christ. That is, no man can understand divine Mind without securing a clear, demonstrable knowledge of the divine idea which expresses Mind. One who is in darkness obtains some concept of light by the ray which greets his vision; he gains a concept of harmony in music by hearing it.

So is it in respect to the Christ, Truth. We cannot find the Christ-idea in a church edifice, nor yet in a desert, nor in "the secret chambers" of time or space. Paul made this clear in his letter to the Romans, when, after rebuking the thought of finding Christ in an altitude called heaven, or in a realm of after-death called "the deep," he referred to Christ as "the word," which is "nigh thee, even in thy mouth, and in thy heart." Then he went on to say that if a man would confess Christ Jesus with the mouth, and with the heart believe that God raised Jesus from the dead, he would be saved, thus realizing perfection.

Christian Science reveals the Christ-idea as the living reality, spiritual perfection, always present in human consciousness and redeeming it from sin and death. If this were not so, no one in the flesh would ever find Christ or know God, for Christ, Truth, comes not outwardly, by the seeing of the eye. When men say, "Lo, here is Christ, or there; believe it not," said Jesus. In Christian Science the perfection of God and man as divine Principle and idea is made manifest; and it is well to think of this Principle as divine Love, compassionate, tender, and merciful as well as just.

Thus we perceive that the first chapter of Genesis is a purely spiritual record of creation, although it appeals to human sense by familiar symbols, land and water, trees and animate forms; but the reference to "male and female" has nothing to do with fleshly conceptions. These words signify spiritual qualities of thought—"two individual natures in

one; and this compounded spiritual individuality reflects God as Father-Mother" (Science and Health, p. 577). This Mrs. Eddy further explains on page 268 of "The First Church of Christ, Scientist, and Miscellany."

To demonstrate Christian Science in the healing of sickness and sin, overcoming all abnormalities mistakenly associated with the unlikeness of God, called mortal man, we must gain the clear scientific idea of perfection expressed through man in divine Science. This real man is perfect because God is all and is perfect; on this basis the falsities of material sense manifested in sickness and troubles of mind or estate are reduced to nothingness, and the perfect Principle of man is glorified. This is the way Jesus taught and there is no other way of salvation. "No man cometh unto the Father, but by me."

Great joy and peace is found in grasping the understanding of this wonderful standard of perfection. It calls for consecration and humility, unselfish devotion to God expressed in purity of thought and conduct. No man can live in wilful disobedience to its behests and make progress heavenward. Hypocrisy and dishonesty stultify character and carry their victims in the opposite direction. Mrs. Eddy has given us the final word on this subject in Science and Health (p. 337), where she says: "Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal."

ADVANCING FOOTSTEPS

RUTH INGRAHAM

HUMANLY speaking, the writer's great problem had always been that of lack, the belief in poverty having to mortal sense been hereditary; and while results in physical healing were obtained from the beginning of her study of Christian Science, it was long before the other problem gave any sign of yielding. She well remembers how eagerly she looked for testimonies bearing on this subject of overcoming want, and trusts the story of her experience may prove helpful to others.

After studying Christian Science for about seven years, I came to the town where I am now living to open a little private school, as I had canvassed the ground very thoroughly beforehand and had met with considerable encouragement. I arrived with barely enough money for one month's expenses, but with sufficient furniture for two rooms in the large apartment which was the only place that could be found at all suited to my needs.

I cast myself wholly on divine Love in making this venture, knowing that nothing else could bring me through. My class opened auspiciously with abundant good will and two pupils; but as this meant an income of only ten dollars a month, more than ever I saw the need of turning from material sense to Spirit and its imperishable, inexhaustible substance. There followed one of the hardest years of my life, but such a growing year that I was able to rejoice all the way; indeed I can hardly begin to enumerate the blessings which

filled my days. There were constant answers to prayer. It almost seemed as though all the dear people I met were in league to help me, yet few knew of my circumstances, as I had learned to voice error as little as possible. There were no coverings of any sort on my floors, and this was noted by friends living near, when they spent an evening with me. The next day they kindly sent over some matting which had been stored away and which they were not likely to use, together with two chairs. The matting proved to be in excellent condition, and there was enough for two rooms, while the chairs for some time constituted the entire furnishing of the kitchen.

I very much wished to rent two of the rooms, but thought this would be hard to do because they were unfurnished. Oh, the barriers we raise for ourselves! One day a lady called to see the rooms and made arrangements to move in, but later telephoned that her plans were changed. I felt, however, that she had been directed to me for some good purpose. Shortly after this I awoke one morning, the first chill day of autumn, and realized the necessity of having a kitchen stove. Up to this time a small oil stove had served for my cooking, but it would not suffice for warmth. I affirmed the right of God's child to be protected and supplied, meanwhile feeling the assurance that in reality I already had all that was needful for me.

I was still declaring the truth for myself when the door-bell rang, and

there was the lady in person. She had come to say that her furniture was being stored, but she would like to have me keep her stove for the winter, as she feared it would rust if not in use. I still have this stove, which I afterward bought, and it has rendered good service. When it was set up there proved to be half a joint of pipe lacking, but I could not afford to buy any. The weather, however, turned warmer and no fire was needed. In cleaning out the basement a few days later, I found that former tenants had left several sections of stovepipe, including a piece just the needed length, so it did not even have to be cut and I could put it in place myself. Fuel enough to last for some time was also found. This experience made me realize as never before the meaning of the verse, "Every good gift and every perfect gift is from above," and I said, "God's gift is always perfect, complete," a thought which has helped me many times since.

Still my unused rooms were not rented and the need of an income from them was pressing. One day, as soon as my thought touched upon this problem, I was filled with the sweetest sense of peace regarding it, as though some one had said with authority, Your house is not empty; it is filled with the presence of divine Love. There was no longer a problem to work upon. Within three days the rooms were taken by students, a brother and sister, who brought their own furniture. Not only this, but they had kitchen furnishings which we used in common, and thus another need was met.

I had greatly wanted a piano, but

looked upon this as a luxury and so far beyond my reach that I did not even deal with the subject. It was in talking with a mother who was demonstrating an education for her children that the thought was given me that God's child is entitled to every advantage, every means of progress. A piano meant both to me, so I applied the truth, and was soon led to advertise that I would care for a piano in return for the use of it. Again I raised a barrier to my success by thinking it highly improbable that a piano could be obtained on such terms. As a contributor to the town newspaper, however, I could advertise free of charge, so the notice ran for six weeks. Then a lady telephoned that I could have her piano, which was not being used, simply by sending for it. The expense involved was quite out of the question for me, yet I felt this opportunity could not have been offered in vain.

I told a friend of this offer, as a cause for rejoicing, still without the least idea of how my need was to be met, at the same time declaring that it would be met, for God's gift is complete. Quite unexpectedly, through this friend the piano was brought to me without the usual expense; but upon sitting down to try it, I found that a number of the keys would not rise when depressed. At first there was a keen sense of disappointment,—the piano was useless, after all! Immediately the truth came to rebuke and rescue me. That evening a neighbor came in to see Love's latest gift to me and was told of the defect. It then developed that she had been a music teacher and un-

derstood the mechanism of a piano sufficiently to know how to remedy the condition. This she did by loosening the packed felt under each key with as simple an instrument as a kitchen fork. The piano proved to have a beautiful tone and was a source of great pleasure and profit to me, serving as it did to complete the home. Truly, God's gift is perfect!

As the cold weather advanced, the need of a heater for my schoolroom became apparent. I could not afford one, neither could I afford to pay the immense fuel bills consequent upon using a very wasteful fireplace. Mortal mind is continually conjuring up just such predicaments and providing no way of escape. Before service one Sunday, while we were warming our hands around the heater at church, I expressed the wish for such a stove, only on a smaller plan. The lady to whom I spoke said, "Why, there is one in our cellar that we never use; you might just as well have the good of it." Out of that same cellar came also a gas oven, which was very welcome in my kitchen. Thus I was led by divine Love to voice my need at the right time and place, without knowing whence it would be supplied.

In the mean time my class increased, and I took up other work also, anything that offered or that I could hunt up, for I let mortal mind drive me to the point of exhaustion. Then I saw that by doing too many things I could do nothing well and was in danger of neglecting my study of Christian Science, so thenceforth I sought less in material ways and spent more time in spiritual work. There were many days when I had to

know that man does not live by bread alone, for I had little indeed of that; days also when life seemed a stern battle, when a stifling weight was on my heart, and I seemed driven back step by step until I could go no farther, for a wall was behind me. But when in desperation I turned, I found that the wall was divine Love. In those days, as never before, I learned that God is, that He is All. I had the loving help of a practitioner through the hardest months, but for a long time only the lesser daily needs were met, while the seeming power of poverty remained unbroken.

One day the practitioner sent for me, saying she thought the root of the trouble had at last been discovered. I came to her full of confidence, and she asked me whether I was provided with the Christian Science literature. Now I had at that time an old edition of Science and Health with which the *Quarterly* citations did not tally, so I was obliged to study the Lesson-Sermon at the reading-room. Besides this, I had only a copy of "Unity of Good" and the weekly use of a borrowed *Sentinel*. I went away from the practitioner's office convinced of the folly of a workman who would try to do without the necessary tools. My resolve was taken, and despite the loud protest of mortal mind, the very next money which came to me (and there were at least fifty places where it seemed to belong) I carried bravely to the reading-room and exchanged for a copy of Science and Health, and then subscribed for the periodicals. Thereafter, as rapidly as possible, I acquired one after another of our dear Leader's writings.

I date my liberation from the day of my resolve. Shortly after this I was offered a good position in a large private school, and its acceptance relieved me of the most pressing financial need, so that I could take a more impersonal view of the problem. A little later it was my great privilege to be called to the desk as reader, and the necessity thereby laid upon me to consecrate myself to Truth was a means of growth for which I can never be too grateful. The way has now opened, as for many years I prayed it might, for me to devote myself entirely to the practice of Christian Science, with its limitless opportunities to bless and be blessed.

I am not yet wholly free, but the

false strength of mortal sense is broken and I can go forward unafraid. Truth teaches me to love instead of fear my creditors, and I have received in return only patience and brotherly kindness from them. I am glad for it all, the struggle and the victory, and out of the fulness of a rich experience of God's mercy would point others to the faithful promises: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee." "When thou passest through the waters, . . . they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; . . . thou wast precious in my sight . . . Fear not."

CHRISTIAN SCIENCE AND THE COLLEGE STUDENT

LEONARD HENRY GIBSON, JR.

THE influence of Christian Science is being felt in every phase of modern life. Men and women rated high and low, rich and poor, famous and insignificant, are all alike in their ability to receive aid and comfort from its inspired teaching about God and man in His likeness. Can there be any limit to the power and extent of eternal Truth? Can there be any phase of life which it does not touch? Can there be any type of man which it is unable to reach and benefit?

The American college man is no less capable of benefit from Christian Science than any other type of man or woman; indeed, in certain of its aspects this teaching is peculiarly adapted to his problems. There are over two hundred thousand college men in this country, and they form a group with a singular community of

interest and of occupation, a fact which makes it particularly easy to speak to them as a body. The problems of one college man are likely to be the problems of another, and when Christian Science has been of benefit to one student it is likely to point to the needs of all. Consequently I feel sure that every student at one time or another feels some of the difficulties to which I refer.

First, of course, it is almost too obvious to mention that Christian Science is of inestimable benefit to any student in performing his work willingly and well. Any Christian Scientist who has ever compared the work done in the light of Christian Science with the work he has done before under the old rules of mortal mind, knows the great debt he owes to Mrs. Eddy in this respect. This is no less

true of the college man; he has his daily task to do and he goes about it with a perfect willingness and joy and satisfaction, knowing that God is the source of all ability and of all power of accomplishment. The task is soon done, and well done, and it is God's work when accomplished in this spirit. I know of one man in particular whose work would be miraculous considered in any other light than that of Christian Science.

Just as great to the college man, too, is the benefit of perfect health, and he is as glad as Christian Scientists in other vocations to rejoice in his dominion over illnesses of the body. Even better than this is the power Christian Science gives him over all sorts of temptation to weakness or sin, for the college student is assailed by temptation in all too many guises. A knowledge that "God leadeth us not into temptation, but delivereth us from sin" (Science and Health, p. 17) is the best, nay, the only safeguard he can adopt against this form of error. More than one college man has reason to thank God and be grateful to Mrs. Eddy that he has been able to steer his course through the rocks which have wrecked so many of his fellows.

There are, however, other less tangible benefits than these for which I at least feel just as thankful, benefits which are peculiar to the student's time of life and situation in an institution of learning where all sorts of opinions are thrust upon him for his choice. His whole business in college is to learn; his mind is wide open to knowledge, and he is eagerly receptive of all kinds of facts which please his fancy or his intelli-

gence. Needless to say, if he thinks much upon the serious things of life, he is prone to become confused; there are cases enough, indeed, of cynicism, pessimism, atheism, and even worse tendencies, nourished in college through the student's inability to decide between the many life-schemes presented to him. He may be attracted by the logical systems of the pagan philosophers, or modern schools of ethics may confuse him by their clever adaptations of these old systems to Christianity. Certain great literary men, too, have evolved tempting ethical systems of their own, and between them all many a thoughtful college man becomes utterly bewildered. He has no standard; he has no truth upon which to base judgment, and in his eagerness to learn, to discover the truth, he has often been seen to go completely astray.

The Christian Scientist has, however, an infallible guide through all this maze of doctrine. He knows that only one truth exists, and that only incidental rays of it appear in the many conflicting philosophical systems. He studies these with interest, perhaps, but merely to discover the degree of their authors' approach to demonstrable truth, and he is able justly to criticize them all, in the light of Christian Science. Knowing the truth, teachings which fall short of it can have an interest for him but no vital effect upon him, and he comes away from the study of these semi-truths not only unconfused but actually firmer in his apprehension of the actuality of divine Science.

The college man is not merely prone to intellectual confusion, however; despondency, discouragement,

and fear for the future have all been designated by mortal sense as his special enemies. The greater part of his life lies before him; he has his way to make in the world, and his hand is still inexperienced and untried. From a material point of view it is decidedly natural that he should be disturbed in contemplating the future; he is easily discouraged, and altogether likely at times to distrust his own ability. He often feels hesitancy at issuing forth from his secluded life within the walls of the college, and shrinks from contact with what seems to him a very hard and unsympathetic world.

But here, too, Christian Science shows the way. It enables the student to realize that all possibility lies in God, and that God is infinite; that every piece of work which will confront him in the world is merely another opportunity for demonstrating the eternal truth that God's man knows no failure. He thus guards against despondency over the future, knowing that nothing can vitiate God's work well done. He recognizes fear for what it is,—the greatest of all errors,—and refuses to entertain it, looking steadily into the future with every confidence in the omnipotence of divine Truth. Above all, he refuses to bind himself by the false laws of mortal mind which doom young men to a changeable temperament, fits of discouragement and despondency, and which mix a large proportion of failure with success.

There is, as it seems to the writer, a yet greater evil among college men, which disappears only as Christian Science demonstrates its power. This is the indubitable fact that the

average collegian gives little or no thought to religious matters. He is utterly wrapped up in material things,—his studies, his sports, his club or fraternity life. College religious societies, like the Young Men's Christian Association, try to bring home to him the seriousness of things religious, but with all respect for workers in these lines, and for the sincerity of their efforts, he gives them scant attention. They fail because the Christianity they preach seems so far removed from the matters and events which interest the average student. The ordinary conception of Christianity, as we all know too well, does not link itself closely to every-day occupations, whether in or out of college.

Christian Science, however, relates itself helpfully to every worthy undertaking. When the writer was an undergraduate, one of our football players was a hero because he played through a game with a fractured shoulder-blade. Everybody asked how he did it. I was not puzzled, for I knew him to be a faithful student of Christian Science. I knew also another man who made up half a year's work in less than a month, to the wonderment of his classmates and also to the credit of his ability in demonstrating the truth.

These instances, apparently trivial, point nevertheless to the work which Christian Science is accomplishing for college men. When the student finds a Christianity which is with him every moment, in work or sport, on Sunday and week-day alike, and is demonstrating its usefulness in everything from a sprained wrist on the football field to a selection of his

vocation in life, he is ready to become a religious man. Indeed, this problem of the college man's religion, which is puzzling so many educational authorities, is, like many another problem, solved when the higher mathematics of Christian Science is applied to it.

"Science and Health with Key to the Scriptures" by Mrs. Eddy is found today among the books of many a college student who is not avowedly a Christian Scientist. To him I would say, Read this book thoughtfully and continuously and you will find clearly stated therein the truths which Aristotle and Kant and Hegel saw only dimly. But above all

it is important that one should begin to demonstrate its teachings for himself. The fall of an apple evidences the law of astronomy no less than the movements of the planets; just so the smallest of our tasks or difficulties can demonstrate the truth of Christian Science. Nothing is too small to prove an eternal, omnipresent truth, and one demonstration in Christian Science, as in mathematics, is worth more than the mastery of many theories. Thus, and only thus, will it be brought home to us that Christianity is in reality a force in every walk of life, an ever present help for every man and woman in every sphere of the world's activity.

PARENTS AND CHILDREN

MERTINA H. JOHNSON

THOUGH many blessings have come to the writer through Christian Science, she is especially thankful that the knowledge of this religion came to her while her children were yet young,—one was two and the other three years old,—so they could receive their early training in accordance with its teachings. From that time until the present Christian Science has been the only remedy for every discord, physical or mental.

One of the first lessons of a little child is obedience, and in Christian Science it must not be blind submission to human will, but a loving desire to do what is right, as God sees the right. Samuel said, "Behold, to obey is better than sacrifice." Lovingly to obey mother is better than many hugs and kisses. Christ Jesus said, "If ye love me, keep my commandments." Children are easily

led by a loving, reasoning power, but it is difficult to drive them by the demand for blind submission to human will. In our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read: "Every Christian Scientist . . . knows that human will is not Christian Science;" thus he will endeavor to "defend himself from the influence of human will" (p. 451), and of course he will not inflict on his loved ones that which he considers harmful for himself.

In Christian Science the parent is also relieved from a sense of personal responsibility for the welfare of the child, knowing as he does that God is all-power, all-presence, and that "with God all things are possible;" but after praying to be led by love and wisdom, he will try by reflecting these attributes to lead the child "in the unity of the faith, and

of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," as St. Paul tells us.

Another important lesson is the child's attitude toward himself. In learning to think of himself as one of God's children, and that he can and must reflect the attributes of God,—be loving and merciful, kind and true, in all his doings,—he lays the foundation for a noble and useful life. In a simple way he must learn that "those things which proceed out of the mouth come forth from the heart;" that from dishonesty, impurity, deceitfulness, revenge, and unkindness can come only unhappiness; and that honesty, purity, and loving-kindness overcome inharmony and the ills which seem to exist in a child's environment as in a grown-up's world. Lessons and talks as to how to overcome these early difficulties by right thinking are of great assistance later on, for one is a prototype of the other. A little child with his pure, simple, trusting thought is easily taught to heed our Leader's counsel in "The First Church of Christ, Scientist, and Miscellany" (p. 210): "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." He thus has less within to empty out, to forget, or to cause him to doubt, than an adult, who must go through the purifying process before being ready for the reception of Truth.

A third lesson has to do with the child's attitude toward others. The golden rule, so important in Christian Science that it is included in the tenets of The Mother Church (see

Science and Health, p. 497), is a constant help in pointing out the right path,—the path of love, kindness, fairness, and unselfishness. Many times an unjust demand upon a playmate or an unreasonable statement has been silenced by the softly whispered question, "Would you like to have him do that way to you?"

The healing truth comes clearly to a child instructed in the simpler lessons of Christian Science. In his own pure way, not altogether understandable or explainable to adults, his consciousness is able to grasp the truth that God is Love and to apply it to his own little needs. The writer's children, now nine and ten years old, have overcome many things for themselves. They have been encouraged to do their own healing work, oftentimes being told to declare the truth for themselves until mother would be at liberty, and behold, mother was not needed.

Christ Jesus said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein," and in Isaiah we read, "A little child shall lead them." Children may be a great help to mothers on many occasions. Their love is "without dissimulation;" they are free from the hypocrisy, pride, and dogma which come with worldly knowledge. A pure, sweet, childlike thought, pointing directly to a spiritual truth, not being obscured by worldly haze, has many times awakened the writer to a true sense of things. When parents and children thus grow up together in Truth and Love, they are in an ever increasing measure realizing that home is indeed the dearest place on earth.

PROGRESS OF CHRISTIAN SCIENCE

CHRISTIAN SCIENCE SOCIETY, KALGOORLIE, WESTERN AUSTRALIA

IN August, 1908, three students of Christian Science met together on Sundays to read the Lesson-Sermons. Six months later others had become interested, and meetings were held at a private house on Egan Street for nearly five years. The Sunday school, which was instituted during this period, in loving cooperation sent a donation of ten pounds to Australia's second lecture fund.

In 1913 a room was rented in the Mercantile Chambers, Egan Street, and steps were taken to organize, but there were not sufficient members of The Mother Church to do so. At the close of 1913 and early in 1914 (within very few weeks of one another) four earnest students (three of whom were members of The Mother Church and two had had class instruction) and two adherents came to reside in Kalgoorlie. A student from Boulder who also joined, was a member of The Mother Church. Thus were provided readers and substitute readers, men and women. Yet another joined the little band of workers at this time, one who had seen Christian Science demonstrated in the healing of a friend's baby in Perth. All of these had been healed through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Early in 1914 all the Kalgoorlie students, after having prepared themselves by faithful and earnest study, held a meeting for the purpose of electing an organizing committee. Instead of holding testimony meet-

ings they held progressive-step meetings at which the short reading by the president from the Bible and Science and Health was followed by the clerk's reading from the Manual of The Mother Church. The first step was to place Science and Health (final edition) and our daily newspaper, *The Christian Science Monitor*, in the public libraries of Kalgoorlie and Boulder. The *Sentinel* had been previously placed in the Kalgoorlie Public Library, and later the *Journal* was added. Regularly, on the arrival of fresh supplies, these periodicals were collected and distributed elsewhere.

The Sunday school was reopened on Feb. 1, 1914, with three scholars. There are now eighteen enrolled and three teachers. The next step was the removal to more spacious and permanent quarters in the heart of the town, situated on the corner of the principal street. Seeing that the regular Wednesday evening meeting as well as regular Sunday services should be held before making application for a card in the *Journal*, provision was made for these in May, 1914. On the eleventh of June, 1914, a meeting was held to organize Christian Science Society, Kalgoorlie, Western Australia. Officers were appointed at this meeting and a loving message of cooperation was sent to the directors of The Mother Church.

At the first general meeting of officers the clerk of the distribution committee reported from February to September as follows: *Monitors*, 755;

Sentinels, 120; *Journals* (including the *Herold*), 50. Copies of the *Monitor* are regularly sent to the Railway Institute, the government hospitals in Kalgoorlie and Coolgardie, the Kalgoorlie gold mines (these alone employ approximately seven thousand men), the electric supply powerhouse, local newspapers, schools, leading business establishments, also government and A. N. A. offices. At a recent lecture one hundred and fifty-nine copies of the various periodicals were distributed. Through the kindness of the Christian Science committee on publication for Victoria, copies of the article "Must Protestantism Adopt Christian Science?" reprinted from the *North American Review*, were distributed in Kalgoorlie. Through the circulating committee ten homes have been regularly supplied with our periodicals.

The usher reported a marked increase in the attendance at our meetings since the Perth lecture. Every member of the board heard the lecture, and four others from Kalgoorlie. The journey of twice three hundred and seventy-five miles, with two nights in the train, and part of the lecture appearing in the *Kalgoorlie Miner* the morning after the delivery of it in Perth, helped us to realize how easy it will be to invite the lecturers to Kalgoorlie as soon as we have that privilege. It was the joy of the Kalgoorlie "host and hostesses" to donate collectively ten pounds to the Perth lecture fund. Difficulties are transformed into facilities when viewed from the standpoint of Christian Science. Copies of the final edition of *Science and Health* are on loan and all the authorized literature is on sale.

FIRST CHURCH OF CHRIST, SCIENTIST, CAMDEN, MAINE

IN the summer of 1896 a few who were interested in Christian Science met together to hear what proved to be to them "good tidings of great joy," as the seed sown was "with signs following." The truth was immediately perceived by two, one who said that although she was satisfied with her church, if there was a message for her she wanted to know it; the other, knowing something of Christian Science, took her stand for it the day of the meeting and was immediately healed of chronic neuralgia.

In the fall those who were interested in Christian Science were invited to meet and form a society, and it was voted to engage a room over the Camden National Bank in the

center of the town. Gifts of chairs, tables, and other furnishings were promptly presented, also the use of an organ, a beautiful demonstration of the promise, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

During the first year the society was strengthened by having a reader from the Rockland society, and the Wednesday evening meetings were made interesting and helpful by the presence and testimonies of many visiting Scientists. In August of the following year many of the members were helped by a course of instruction which was given by a teacher, who also included members of the Rockland society in the class. As

the interest increased it was found necessary to have a larger room, and the change was made on April 2, 1899. In June of the same year the first meeting was held in the Universalist Church, which had been leased for a year. About fifty were present, prophetic of the time when the church need no longer say, "Know the Lord: for they shall all know me, from the least of them unto the greatest."

In the following December First Church of Christ, Scientist, Camden, Maine, was incorporated, and sixteen people were enrolled as charter members. A reading-room was soon opened in the business part of the town, furnished almost entirely with voluntary gifts and loans by members. The first lecture was given under the joint auspices of the Camden church, the church at Vinal Haven, and the society at Rockland. During these years Camden has also been favored by being able to take in the

annual lectures of Vinal Haven and Rockland.

In 1909 the church edifice which had been occupied for two years was purchased, and although at present not free from debt, the labors of love to maintain it have spurred the members to greater consecration and zeal. Since the purchase of the church the reading-room has been maintained there, but there is a strong feeling that the field of activity would be broadened by having one in the center of the town, and it is hoped the demonstration may soon be made.

The Camden church would echo the words of our beloved Leader in her letter to The Mother Church in 1893 (Miscellaneous Writings, p. 141): "God is in the midst of her: how beautiful are her feet! how beautiful are her garments! how hath He enlarged her borders! how hath he made her wildernesses to bud and blossom as the rose!"

FIRST CHURCH OF CHRIST, SCIENTIST, CANON CITY, COL.

INTEREST in Christian Science in Canon City dates back to 1886, when the glad tidings of the gospel of health reached the ears and hearts of a few people in this city. Some hopeless invalids (to mortal sense) were restored to health and usefulness, and from this beginning a little band of earnest seekers after Truth and Love met week after week in the different homes for the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. When their number had increased to a point where larger quarters were needed, a room was given for this purpose in what is now the Postoffice

Block, and here regular Sunday services and mid-week testimony meetings were held.

In 1894, when meetings were being held in an up-stairs hall at 422 Main Street, First Church of Christ, Scientist, of Canon City was organized with fifteen members. As the numbers increased and larger quarters were needed the way was always opened. In 1899 a desirable location was secured through the purchase by one of the members of the recently vacated Methodist Church, corner of Fifth and Main Streets, and its lease to the Scientist body. Sufficient repairs were made to put the edifice in good condition, and on

Oct. 1, 1899, the first services were held here and this was the church home for a year and a half.

The attendance almost immediately began to show an increase, and although sometimes the feeling crept in that progress was slow, there was a marked growth in learning to love and in gaining an understanding of Christian Science, and the hope was indulged that another year or two might see the desire for a church home realized. A building fund had been started soon after the organization of the church. In 1899 a lot on Main Street near Ninth was purchased for nine hundred dollars, and at the Thanksgiving service that year three thousand dollars was subscribed. Plans for an edifice were drawn, but no definite action was taken until with the removal of the old building the church found itself forced into an undesirable hall with accommodations for the Sunday service only, the testimony meeting being held at a private house.

It was at once decided to build a chapel which would take care of the present need, and work was begun with the understanding that contracts would be let only as sufficient

money came in. The first contract was let April 7, 1901, and not once was the work delayed for lack of funds. The plans called for a brick edifice of Grecian design, 42 by 54½ feet, including a reading-room besides an auditorium seating two hundred and fifty persons. On Sunday, Aug. 11, 1901, the church was dedicated, two services being necessary to accommodate the many visitors who had come from neighboring cities to share in the rejoicing. Not only were all bills paid, but funds were on hand to meet further requirements. The cost of the building was approximately forty-five hundred dollars. The children of the Sunday school were responsible for the furnishings of the reading-room and also contributed to the general fund.

That the presence and power of God's love so manifest in the building of this house of worship might continue to inspire each heart and consecrate each life to His service, was the dominant thought of the dedicatory addresses, and it has been abundantly fulfilled in the succeeding years in the band of earnest workers devoted to the advancement of our beloved cause.

FIRST CHURCH OF CHRIST, SCIENTIST, OTTUMWA, IOWA

THE history of the inception of Christian Science and the establishment of First Church of Christ, Scientist, in Ottumwa, Iowa, as well as the growth of the cause, covers a period of many years. In 1887 the dawn of Truth broke over the hills of this city and crossed the threshold of a few of the best known families in town, leaving there the unmistakable "signs following." Thus the

leaven of Truth began its first spiritual work in this field, and no weapon raised against it since then could stay its stately progress.

The vital experiences that ever attend the birth of a new idea and the nurturing of the "young child" (see *Science and Health*, p. 191) are indelibly written upon the hearts of the pioneers of that early period, but the work of providing a church home

was not accomplished until in June, 1899, when an opportunity offered to buy St. Mary's Episcopal Church Building, situated at the corner of Fourth and Market Streets.

Prior to this, however, the pioneers of the cause had passed through all the experiences similar to other church organizations. The first step was the little meetings in the homes of the students; the second move, the first public place of meeting, on the second floor of the Grand Opera House. Later a change was made to the grand jury room of the Court-house, where for four years services were held. During these successive stages of development a society had been formed, which was the initial step of the final church organization effected Nov. 25, 1898. Articles of incorporation were prepared and indorsed, a charter was applied for and granted, and the names of the nineteen charter members were enrolled upon the church records. Necessary by-laws were framed and made valid, and all the legal steps taken to make this church a branch of the "true vine."

The next important development was the coming into ownership of the present church home in June following the organization in November. This purchase was made possible by the heroic efforts and self-sacrifices of the faithful few, upon whom fell the duty of not only paying off the cost of the building, but of demonstrating sufficient funds for immediately remodeling the auditorium. These repairs being completed by August, dedicatory services were held on Aug. 27. The following clipping concerning the dedication is from a local daily paper of Aug. 28, 1898:—

"Yesterday morning in the presence of a large congregation First Church of Christ, Scientist, was formally dedicated, the structure having been repaired for worship. The occasion was one which will go down in the history of Ottumwa as the beginning of an interesting epoch in religious circles. It carried with it a weight of interest and importance that will have a very great bearing upon the future of many of Ottumwa's citizens."

This prophecy is being fulfilled, and the following words from the first reader's address of welcome are as true now as then: "The sick, the sinning, the poor, the sorrowing, the dying, need the knowledge of God that will free them from their mental and physical maladies."

As often as occasion demanded since the dedication, necessary repairs have been made, until now the whole interior reflects a higher degree of beauty and a more perfect expression of harmony, and the addition of a new pipe organ, the gift of one of the students, gives the final touch of completeness to the auditorium.

Two vacant rooms in the basement were transformed, the one into a beautiful reading-room, where literature is sold and read, the other into a Sunday school room, where the children and youth are taught the fundamental truths of the Bible and of Science and Health. The healing and regenerative work of the students has never been more encouraging than at present; the unfolding of good which dethrones evil is being emphasized daily. The brotherhood of man is being established and the mission of Christian Science demonstrated in our midst.

TESTIMONIES FROM THE FIELD

SOME nine years ago, when I was in practice as a surgeon, I first heard of Christian Science, and investigated it for the purpose of exposing what I considered to be its falsities. Soon, however, I became much interested in its teachings. About that time I had had two attacks of severe pain, followed by blindness in one eye of a few weeks' duration, the sight remaining more impaired after each attack. I had failed to get medical diagnosis beyond the fact that there was pressure on the optic nerve, although more than one specialist had been consulted. A third attack decided me to try Christian Science treatment, though it was more as a test than from any belief in the teaching. Probably because of this the healing was slow, but it went on till I could see equally well with both eyes, and I have not had any more trouble of this kind.

I have never used medicine since this healing, and my health has greatly improved. Formerly I was subject to bronchitic attacks which would keep me in the house for a week at least, and I was much troubled with headache and muscular rheumatism; but since coming into Science I have only once been confined to the house with bronchitis for a week, and all other ailments have been healed by Christian Science without my being off duty for more than one day at a time. I have been enabled to give up the use of alcohol, tobacco, and cocaine snuff; while a chronic nasal condition, for which I had undergone several operations and which was

the cause of my beginning to use the snuff, has also disappeared.

About two years ago an abnormal growth came on my hand and grew very rapidly, appearing to be of a malignant nature. The temptation to have it cut out was strong, but I felt that I must go on with Christian Science, even if it cost the material sense of life, for just at that time I was in a mental state of great confusion and depression. I had Christian Science treatment for over five months, during which time the growth increased in size, although the mental condition improved from the very first. I gradually became conscious that the fear was disappearing, and when the practitioner intimated that I might stop treatment, I felt that I could go on myself. Within the next two months the growth disappeared, and there is hardly a mark to show where it was.

Words can never express my gratitude for the new life which has opened up to me through Christian Science. For the last two years I have given up all surgical work, being satisfied that I have found a better method.—*Robert Ramsey, M.B., Glasgow, Scotland.*

IN 1910, at the close of my high school work, I was in an extremely nervous condition, and our family physician emphatically declared that I would not be able to take up a college course. I was so disappointed that it seemed as though nothing was worth while. I had always been melancholy, but now I became desperate,

often praying that the end might speedily come.

At this time, having exhausted all other theories I had heard of in my search for a God whom I could truly worship, I attended a Christian Science church, partly from curiosity and partly because the only Scientist I knew was so loving and cheerful that I wanted to know something of her faith. I did not understand the reading, but the silent prayer appealed to me strongly, and as I observed the happy, peaceful faces around me, I knew that I had found the true religion which I had been seeking.

It was some time, however, before I had the opportunity to study Science and Health, much bitterness having been manifested in my home against Christian Science. Once having begun to read the literature kindly offered me by friends, I fairly devoured every word. There was little that I could comprehend at first, but having caught a glimpse of what prayer means, through the reading of the first chapter of Science and Health, I began immediately to put into practice the little understanding I had, trusting that God, divine Love, who had guided me thus far, would surely help me to know Him better.

About a year later I had Christian Science treatment for the nervous condition and in two weeks was perfectly well. In fact, I had occasion to go to my former doctor for a physical examination, and my health was declared by him to be perfect. Through my own application of the truth a badly injured ankle, severe headaches, colds, stomach disorder, and various other ailments were over-

come, besides a great fear of electric storms. Formerly I could not walk any distance or perform any hard labor without fatigue, but now nothing seems to tire me.

Best of all, I am gradually losing my once highly prized self-will, and am striving day by day to let that Mind be in me "which was also in Christ Jesus." I am also learning to love and to forgive. The sense of sadness and discord has given place to joy and peace. I have learned that the understanding, even in a small degree, of divine Science is the best education one can have. I no longer pray for death, but rejoice in Life. I have found that God is our supply; that every need is met when we look to Him. In my work I have been rested and strengthened by knowing that God is my strength and intelligence.

I thank all those loving friends who have helped me to know God better. Each day I feel more grateful for this blessed truth taught by Christ Jesus and revealed to a waiting world through our beloved Leader, Mrs. Eddy. My prayer is that I may so live as to bear witness of the living, healing Christ.—*Mary Edith Henry, Long Beach, Cal.*

BEFORE turning to Christian Science I suffered from stomach disorder of twenty years' standing, and chronic bowel trouble dating back to early childhood. I was also subject to severe headaches, and last but by no means least sleeplessness was added, rendering my existence well-nigh unbearable. During all those years I sought the help of numerous able physicians, who without excep-

tion put forth their best endeavors to relieve my suffering, but all to little or no purpose. Faith in drugs was so strong, however, that our home bore many of the characteristics of an apothecary shop. My diet had been restricted to a few things, and these soon became distasteful.

In this most distressing plight, at the urgent request of my wife and friends I turned to Christian Science for relief; but never having been much inclined to religious thought, I naturally had slight faith in the outcome. During the second or third treatment I was surprised by being told to eat and drink whatever I liked and not to think it would hurt me. I was skeptical, and therefore slow to take this advice, but in less than a week from the first treatment I was healed of every one of the ailments, and although sixteen years have since elapsed I have not suffered from the return of any one of them. I have been free to eat and drink with the keen relish of sound health whatever has been set before me.

It is needless to say that all drugs were discarded, and that material remedies have not again been used or needed in our family. I am also pleased to testify that we never before experienced or dreamed of such freedom from physical and mental disorders as we have enjoyed since we turned to Christian Science. My profound gratitude for such seemingly miraculous restoration of health led me immediately to take up the study of Christian Science with open mind and whole heart. Soon the Bible, which had before been practically a closed book, was opened wide, and in the light of "Science and

Health with Key to the Scriptures" by Mrs. Eddy, it has become the Book of books to me.

Being deeply absorbed in the cares and responsibilities of a large business, my progress in Science was slow, but none the less sure. I tried to live the little I learned and to bring it into family, social, and business life, and freely confess that whenever it has seemed to fail I have realized that the fault was not in the Principle but in myself. I feel that the study has quickened my spiritual insight and made me a better man in every way. I have found Christian Science a practical religion, which brings into our lives health, happiness, holiness, and good will to men. In short, it establishes and maintains here and now the kingdom of heaven for all its sincere, faithful students scattered throughout our own and many other lands.

When I look back and recall the discomforts I suffered, and the many sleepless hours I endured in bed or sitting up in my room, my heart overflows with gratitude for the priceless blessing of deliverance from bondage to so much unspeakable misery. I am profoundly thankful to God, and grateful to our revered Leader, Mrs. Eddy, for all the blessings that have come into my life through the right understanding of divine Mind and man's relation to his Maker. I am also grateful for the periodicals and other Christian Science literature.—*Arthur T. Howe, Chicago, Ill.*

Six years ago it would have been hard to find a more discouraged mortal than I, not because of ill health,

though I was far from strong, but because I was so unhappy that I longed to die. The conditions of our home life were discordant and our financial affairs distressing. Nothing, aside from the comfort derived from our two children, was as I would have it. I longed to do for them, but my hands seemed tied so that I could not. Despite all this I was determined to make a success of life and constantly strove to do right.

Troubles piled upon us so fast that at last I grew afraid of what another day might bring forth. I became affiliated with a Christian church in early girlhood, but I had never experienced any spiritual awakening other than a desire to do right. Underneath a lightsome exterior, however, there was always an undercurrent of heart-hunger which seemed never to be appeased. Not finding satisfaction in the church, I sought it in society and in literary circles. These I enjoyed, but still the gap was not filled, and I again turned to the church and devoted myself zealously to every duty, wondering sometimes, though, if we were really following in the footsteps of Jesus. I often visited other churches and was willing to accept anything better if it was to be found.

I had heard of Christian Science and had no prejudice against it, but thought it was only for those in need of physical help. About this time a friend told me of her husband's healing, which was quietly taking place under this treatment, and I rejoiced that God actually was answering their prayer, even though I believed He would not answer mine. At this time I was attending some revival

meetings, with a heart crying out to God to manifest Himself to me. Then the above-mentioned friend gave me the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to read. I did not realize that Christian Science was a religion, but could not leave the book alone, although I did not seem to understand much of it.

One morning, while busy with household duties, a revelation suddenly came to me that God did exist, that He was lovable and loved me, and for two weeks I realized that the kingdom of God is within. The light that broke upon me was so beautiful, the love so satisfying, that I wept for joy. The grass had never seemed so green, the dew so refreshing. All my life I had just taken these things for granted, and never realized that they pointed to divine Love.

From that moment I was a changed woman. The heart-hunger was appeased, self-righteousness dethroned, my heart chastened and purified, and I had the settled conviction that there was a God. I thought I had reached heaven and could never again experience suffering. I dwelt upon the mountain; evil, sickness, sin, suffering, was round about me; yet I was in it but not of it. It was indeed the nothingness of nothing to me. At this time I was freely proclaiming my faith in Christian Science, and sometimes attended the services, seeing no reason why my church should oppose it; but I brought upon myself such a torrent of abuse and warnings against it that I was willing, if it were the work of the devil, as I was told it was, to leave it alone, for I wanted only God's truth. So I reluc-

tantly gave up the copy of Science and Health, thinking the spiritual light might have come from the revival meetings, though I could not recall what the minister had said that had enlightened me.

Having laid aside this study, there followed many months of mental anguish, and but for the memory of the light I had seen, that glimpse of the spiritual sense of being, I could never have borne the trials that came. It was as if the door of heaven had been opened wide to me only to be closed in my face; but the revelation was the truest thing of my whole existence, and I could only wait for the Father to show me the way out of the sea of fear and poverty and discord. Devoting myself more assiduously than ever to the duties of my old church, I found my associates more lovable than before; but time made clear to me that what I was seeking they could not give, and it was as if cords were ever drawing me to the little Christian Science church next door. The service there had seemed so restful, the few times I had attended; it had comforted me when I was weary and heavy laden and had come for rest.

After a year of this floundering in darkness and misery, I decided to give Christian Science a fair investigation, regardless of what any one else thought. Soon Science and Health again fell into my hand, and I felt that having asked the Father for bread, He would not give me a stone. That night such a sense of peace and rejoicing came over me as I read, that I knew I had found the "pearl of great price;" there was no need for further seeking. Our two

children were playing on the floor, and as it came time to retire I quietly laid the book down; but as I passed my little daughter she looked up, caught hold of my skirt, and exclaimed, "Mama, let me see your face." When I asked her why, she gazed searchingly, wonderingly, and said, "I never saw your face so sweet." For the moment I was transformed by the renewing of my mind. The storms of doubt and fear were swept away, God commanded the waves. I have never really doubted Him since that night, or that Christian Science is the rock, Truth, though at times the waves have beaten high.

I had no thought of physical healing in this search, but have found Christian Science most efficacious in all the manifestations of sickness that have come to us, among them colds, fever, biliousness, ivy-poison, rheumatism, croup, and whooping-cough. For all these proofs I am thankful, and also that Mrs. Eddy's teachings sufficiently explain Jesus' works to make them practicable for every-day use. I have been enabled to prove the truth of Christian Science for myself and others.—*Cora Flanigan Thornton, Oklahoma City, Okla.*

[Translated from the German]

It is with a grateful heart that I would like to relate a few instances in which blessings have been experienced in my family through Christian Science. A cousin of mine who had been healed by its ministration drew our attention to this new religion, and many have been the proofs of Truth's power that we have had since. Thus when our four year old boy became afflicted with severe ear-

ache, he was completely relieved with two treatments. Our little girl was freed of abnormal growths which had so increased inside her throat and nose that she was short of breath; but this trouble yielded entirely within a short time through Christian Science treatment. The same child was suddenly taken ill with fever last year and manifested symptoms of a so-called children's disease in its incipient stages. At first fear tried to creep in, as a little niece of ours had passed on the year before with a similar trouble, but we asked the same practitioner for help, which was immediately given, and with two treatments the child was completely healed.

In November, 1913, my husband was taken with violent pain, and the physician whom we summoned declared it to be due to gall-stones. We then turned to Christian Science, and with a few treatments he was healed, and has never been reminded of the trouble. I have been healed of a stiff neck, and on one occasion, when I seemed to have contracted blood-poisoning in the right hand, I held fast to the truth and thereby experienced quick healing. For all these instances of the protecting care of divine Love I am most deeply grateful. — *Frau Ilse, Lohnde b. Seelze, Germany.*

SINCE coming into Christian Science, about three and a half years ago, I have many times thought I would send for publication a brief account of my experience. In September, 1893, I was ordained a minister, and continued in the work of the ministry for about sixteen years.

My wife was in very poor health, at times almost an invalid. After every effort had been made to restore her to health,—having tried all schools of medicine as well as change of climate,—we were told by the physicians and surgeons in whom we had most faith that the only hope of relief was in an operation.

About that time, being somewhat dissatisfied with my religious platform and having lost much of my interest and former zeal for church work, also being somewhat discouraged on account of my wife's condition, I sought counsel of a Christian Science friend and became interested in his narrative of some wonderful healings that had taken place in his family. I then took up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, not with a view to criticize, as had formerly been the case, but with a fervent desire to get an understanding and to find relief for my wife.

Studying the text-book, my interest increased, and I caught a glimpse of that radiant truth which became forthwith a mighty power in every utterance of that book. I finally persuaded my wife to go to a practitioner, and she was almost instantaneously healed of all her ailments. The satisfaction of this demonstration of "God with us," and the unspeakable joy of having our understanding enlightened, can never be expressed in words; but we are daily striving to give at least a meager expression of our appreciation of Christian Science and what it brings to us day after day, by going about doing good as Jesus did.

I give thanks to Mrs. Eddy for

bringing to us anew that "old, old story of Jesus and his love," which is the divine Love coming with power, and with a demonstration of Truth which must overcome all semblance of error and be enthroned in the hearts of all mankind. The prayer of my heart is that this testimony may bless others as I have been blessed in Christian Science.—*Charles M. Wickham, Boise, Idaho.*

CHRISTIAN SCIENCE did not come to me at a time of physical need, but it came when I had ceased to get satisfaction from the faith I professed. Almost as soon as I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I gave up all belief in the power of medicine, and in giving up that belief I was healed of chronic bowel disorder. I also proved the power of Truth while in the dentist's chair, when I experienced no pain or sensation whatsoever.

After a short time, however, the study of Christian Science was given up to some extent. Then I was taken very ill and wished to go to a practitioner for help, but was persuaded to consult a physician. He at once alarmed me very much by saying that an operation was necessary, adding that I might be cured without one, but it would mean a long treatment. I consented to the operation, and it was performed shortly afterward. I was apparently all right for six or eight months, when I was again driven to Science by great mental suffering, such as disappointment and financial distress. Soon after beginning treatment, the disease for which I had been operated on returned in a

very alarming form, but in six weeks it disappeared entirely. Shortly after this I took a severe cold, which ended in acute lung trouble. After a night of suffering, treatment was begun about seven o'clock in the morning, and at eleven I arose and dressed myself, ate lunch, went down-town, and practised all the afternoon for a musical. Although very weak when I returned home, that evening I took part in the musical and social festivities until a late hour. I have never had a return of the symptoms of that disease.

For all these healings I am deeply grateful, but even more so for the peace and satisfaction of knowing that I have a Principle by which to work out my daily problems, and that as children of God, the only lawmaker, we do not have to be subject to material laws. The financial problem is working out beautifully through the realization that no quality of Mind is poor, impoverished, or limited in any way. I am more than happy to know that all but one of the family have become interested in this great truth, and I am striving each day to express more love and gratitude for Christian Science.—*Valda Henderson, Fresno, Cal.*

It was through a friend that Christian Science was brought to me as that power which can overcome sin. Step by step it has been proved effectual, and for the last ten years has been the only means of healing used in my home. A nervous disease appeared in one of the children and recurred at intervals for years. Many physicians were sought, many remedies tried, but to no avail. As a last re-

sort Christian Science was appealed to, and it did not fail, for soon the symptoms of disease disappeared, and they have never returned. A few years later another child was stricken with disease, at first pronounced by the physician to be blood-poisoning, then scarlet fever, and finally typhoid fever. Owing to the appearance of the contagion, the physician was called in and retained for two weeks, at the end of which time, when the child was apparently at the gate of death, permission was given to call in a Christian Science practitioner. In twelve hours there was a change for the better, and the child slowly but surely was restored to perfect health.

A few years ago I suffered from nervous breakdown to such an extent that I was obliged to leave home, and for two weeks was under the care of a Christian Science practitioner in the home of a dear Scientist. At the end of that time I returned home and was able to take up my duties, though needing the loving care of a practitioner for many months. The healing was very slow, but I realize that there were many erroneous beliefs and false laws to be overcome and broken, and I no longer wonder that the conditions did not yield sooner. I hope this testimony may reach some one who perhaps is discouraged because of hope deferred. To such a one I would say, Do not be discouraged or give up, and above all do not let pride or any other falsity prevent your seeking a practitioner whenever you need help.

I owe all that I am and all that I have to Christian Science, and the blessings I enjoy are manifold. I

wish to express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, as well as to the workers throughout the field for their untiring love and tender patience with erring thought.—*Phæbe G. Curtis, Wilmington, Del.*

CHRISTIAN SCIENCE has been a great blessing in my life. It has helped me to work out many difficult problems at times when mortal sense cried out that the burden was too heavy to bear. Turning to divine Mind for direction, protection, and understanding, I found that in reality I had no burden to bear. It was made to return to its native nothingness through the understanding that God makes only good; hence the unreality of disease, separation from loved ones, lack of supply, or inharmony of any kind.

Christian Science has also taught me to love my work as a teacher in the public schools, and as a result the work has ceased to be a burden. I put more joy and love into it, and feel this joy and love reflected in my pupils, so that their work and mine has become more successful and harmonious. Discipline is no longer a problem to be solved, for Christian Science has done the work.

For all these blessings I am thankful both to God and to Christ Jesus the Wayshower. I am also grateful to Mrs. Eddy.—*Helen E. Spaulding, Seattle, Wash.*

A LITTLE over four years ago I began the study of Christian Science. For more than ten years prior to that time I had been under the care of different doctors, some of them

specialists, on account of a throat affection and a cough, accompanied by pleurisy in a very serious form. This throat trouble resulted in abscesses in the ear. These, the doctor said, had punctured the drum four different times, and the treatments for that trouble were terribly painful. Finally the doctor said he could no longer help me, and I was ordered to Arizona for the winter months. That climate relieved me for a time, but early the next fall the cough returned with even greater severity, likewise the throat trouble with hemorrhages. One morning I was on the verge of going back to this doctor for relief, as I was suffering acutely, when the thought came to me to try Christian Science, for I knew I would only be ordered away again. I visited a practitioner and within a week was healed so that I could lie down in bed instead of being bolstered up with pillows.

Words poorly express my thankfulness, not only for the physical help but for the understanding I have gained of God and His relationship to man.—*Verna A. Zimmerman, South Bend, Ind.*

IN gratitude to our loving Father for the understanding of Christian Science I write the following testimony. I had worn glasses constantly for sixteen years for defective sight, said by the oculist to be hereditary, and was just waiting to get stronger glasses when through the loving work of a dear friend I was instantaneously healed and experienced a wonderful spiritual uplift. I had not heard much of Christian Science before, but knew at once it was the truth I had

so long been seeking; and as my mentality cleared my joy was intense. I found I could read without the aid of glasses, and have had no occasion to wear them since.

I have come to realize very clearly the truth of Mrs. Eddy's statement: "Obedience to Truth gives man power and strength. Submission to error superinduces loss of power" (Science and Health, p. 183). I had taken medicine as long as I could remember, but as the light came it was all thrown away. I am indeed grateful for my many blessings, and for the confirmation of the words of Jesus the Christ, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—*Emily Florence Corfe, Crowborough, England.*

[Translated from the German]

I HAVE been an adherent of Christian Science for quite a while and would like to tell of the benefits derived therefrom. About a year ago, around Christmas, my eight year old boy became afflicted with a diseased condition of the tonsils, the swelling being very large and hard. I did not seek medical advice but had him treated by a Christian Science practitioner. The pain then left him, and the practitioner told me that through this metaphysical treatment the swelling would disappear without the use of material means. After the boy had been treated for some time this condition was completely eliminated.

My daughter had been troubled since she was four years of age with growths in the throat, and they often necessitated her being under medical

care. Even after she submitted to an operation the trouble returned whenever she contracted the slightest cold, but it was healed completely with six treatments in Christian Science. As for me, I had for years been a sufferer with rheumatic gout and left no remedy untried in order to get rid of this ailment. I tried many drugs but was benefited by none, and often was unable to leave my bed for five or six weeks at a time. When last fall the same trouble again manifested itself, I applied to a Christian Science practitioner for help. In three days the pain had disappeared, and two weeks later I was able to walk.

I am also experiencing the beneficent influence of Christian Science in my business dealings. My endeavor is to assimilate more of the truth contained in this beautiful teaching and to try by right thinking to live in accordance with Christian Science. For all these blessings I feel most grateful to God and very much indebted to our dear Leader, Mrs. Eddy.—*Hans Curt W. H. Landefeld, Nordstemmen (Hannover), Germany.*

I WOULD like to express my gratitude for what Christian Science has taught and is teaching me each day. I did not come into Christian Science for the healing, but because I saw that those who studied it had something I did not have, and something they did not have before they began to study it, and I wanted to know what that something was. While I believed there was a God, I did not understand much about Him. I felt that He was very far away, and that I did not need Him anyway.

I studied Christian Science some time before I received any light, but finally a sentence from Science and Health appealed to me. It was this: "Let unselfishness, goodness, mercy, justice, health, holiness, love—the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear" (p. 248). Thereafter other passages began to open up and light came into my darkened consciousness. When I had studied for some time, the opportunity came to prove the power of God. One day I struck the fleshy part of my thumb against a needle which was sticking up in the covering of my cutting-table, and it broke off and was embedded in my hand so far that only the thread was left hanging.

Not wishing any one to know what had happened, after trying in vain to get the needle out I went on with my work (I was then cutter and draper in a dressmaking establishment), declaring the truth as best I could; but soon those around me noticed that something was the matter, so I decided to inform the managers. They immediately said I would have to go to a doctor, and I thought that perhaps it was better to have the needle removed. I had to wait some time before I could see the physician, and this gave me more time to prove God's power. At last my turn came, and I told the doctor what had happened. As he began to make an incision, I wished that I might sit down, and he asked me to do so, giving me a chair. I then closed my eyes as he went on with his work, and in a moment I heard him walk away. The needle was out with no pain whatever.

The physician began to tell me what the effects of the accident were likely to be and was preparing to put something on the hand, but I told him I was a Christian Scientist and did not care to have him do anything more, as I had only wanted him to remove the needle. He resented this at first, but I stood firm, and very soon left the building. On reaching the street I noticed the hand had become a little inflamed and swollen around the incision, but I kept on declaring the truth and went back to my work. In an hour's time the inflammation had all gone and nothing was left but a little mark where the incision had been made. I then felt that I had indeed proven God's power, and for this healing I was truly grateful.

I have been able to use my understanding of Truth in my work in many ways. Where there was once confusion, idleness, and inactivity, there is now quietness and peace, activity for good, and a better feeling among all. As I learn each day to rely on God more and more, I find He is indeed an ever present help. I am truly grateful to Mrs. Eddy for the purity she expressed and the truth she revealed that will lead us on in the way which Jesus appointed.—*Ione Hartle, Portland, Ore.*

OVER a year ago, when I began the study of Christian Science, I was in a very serious condition, having been told by three of our local physicians that I had an abnormal growth and must undergo an operation, the sooner the better. I was very much distressed, but soon after this, when conditions seemed hopeless and an

operation the only means of relief, Christian Science came to me through a friend who is following its teachings, and who had given me literature to read at different times. She loaned me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after looking through it I felt such an eagerness and longing to know all about this wonderful truth that I purchased the book. I then began to study it in earnest, and the benefits received have been marvelous. There has been only one slight return of the old trouble. At that time I went to a faithful practitioner and in four treatments this was overcome.

I have been enjoying the best of health since, and we have had many demonstrations of the power of Truth in our home aside from my healing. My husband has quit using tobacco, something he had tried in vain to do at different times. Now he says he has no desire to use it in any form. Christian Science has also been a help to our son and his wife in many ways, and to others in whom we are interested. It has been proven to me many times that divine Love will meet our every need.

How thankful we should be that there was one with such purity of thought as enabled her to bring about this practical understanding of the Bible and become the means of bringing it to others, showing mankind that healing can be accomplished now just as in the time of Jesus. To say that I am thankful to God and grateful to Mrs. Eddy is but a weak way of expressing my sense of indebtedness; but I hope to live each day the life that one should live who pro-

fesses to be a Christian Scientist, and thus show my appreciation of what Truth has done for me. It helps us so much to understand more about the Bible in its true meaning, to overcome so many things that otherwise would be impossible, and gives us a freedom that without it we would never have known. I hope my testimony may help some one, for surely God has been a God of love to me. I prize my text-book and what little I know of Christian Science more than gold.—*Mrs. I. J. Riggle, Independence, Kan.*

DEEP gratitude impels me to tell of what Christian Science has done for me. In April, 1906, I had the misfortune to injure my right foot and ankle, and as a result was obliged to use crutches for nearly three years. After our home physicians had exhausted every available means of relief I was taken to a sanitarium, and later employed a bone specialist, who would not take the case for less than a year. During this time I wore a heavy cast and was cautioned not to bear any weight on that foot. At the end of the year, when I had hoped to walk again, my condition seemed more serious than ever, and I had about despaired of ever having the use of my foot again or even of being helped by *materia medica*.

A friend then wrote to me of her healing in Christian Science and asked me to try it. I accordingly sent word to a practitioner to come to my home, a distance of nearly two hundred miles, and never will I forget the joy and happiness she brought, for with one treatment I, like the

lame man at the gate Beautiful, was "leaping, and praising God." The crutches were taken away, and from that day to this, which is now about six years, I have never had occasion to use them.

For this demonstration, and many others, I am very grateful. My daily prayer is for spiritual strength and understanding to prove by my work the love and thankfulness to God which is in my heart, as well as gratitude to our Leader, Mrs. Eddy, for making known through Science and Health this great healing and regenerating power.—*Lavina M. Phillips, Dillon, Mont.*

I CAME into Christian Science for moral betterment. From childhood I was fond of alcoholic drink and tobacco in all forms, and as I grew older the appetite increased. I studied pharmacy for a profession, graduating from the St. Louis school in 1894. About the same year I was treated by an eminent specialist for a catarrhal affliction, and during that time I acquired the habit of using cocaine.

My wife was a Christian Scientist before we married, and at that time I chose to treat the subject as a mild form of insanity. A very dear friend of hers gave us a copy of Science and Health for a wedding present. I read the book to please her, and although I recognized the truth in it, I at once defied its teachings under the subterfuge that it interfered with my profession. My wife kept on studying and applying Christian Science every day, and I kept on rolling pills and using liquor, tobacco, and opiates, until I could neither work, sleep, nor

eat. What the doctors called nicotine poisoning had rendered me almost blind, and for four years I wore the strongest glasses, besides often using an extra magnifying lens to read prescriptions.

In June, 1906, a baby girl came to us; then I tried all my will-power to brace up, but failed. Let me say here that I now know human will is not power and always fails. My wife kept telling me that God is the only power, but not until Feb. 16, 1908, did I decide to put myself under His government. That day I went to a Christian Science practitioner and asked him to treat me for the drink habit, saying nothing about the other habits. I hoped the drug habit would yield with the liquor, but tobacco I expected to keep, for it would be the only pleasure left for me, even if it did cost my sight. Had I known that the appetite for tobacco would go, I might never have asked for help.

I told the practitioner how I had fooled all my friends and acquaintances and passed in their estimation for a sober man, but that I hated to disappoint my good wife in her hopes and to fool my little girl, then about two years old. I thought my baby's estimation of me was simply ignorance, but the practitioner said, "That child with her pure spiritual vision sees in you the real man, God's man, who cannot have any false appetites or do wrong," and I was healed then and there. When I found that I had no more desire for tobacco, the fact dawned upon me that my appetite for it had gone at the same time. That was six and a half years ago, and I have never had a desire for anything of the kind since. My

daily prayer is that some day soon all men may learn the folly of these so-called pleasures.

That God had healed me was clear, and I could not find words to express my thankfulness to Him, and my gratitude to Mrs. Eddy, through whose great gift of "Science and Health with Key to the Scriptures" I was shown how to be the man that my wife and child saw back of those terrible errors. There was no reaction in the form of nervous shock or breakdown from the sudden discontinuance of the use of that awful combination of poisons, but immediately I was able to read without glasses, thus proving the error of material laws which say that one must wait until all the poison is out of the system. Ever since my healing the Bible and Science and Health have been as dear and necessary in my every-day life as they seemed foolish and useless before.—*Frederick Wm. Koch, St. Louis, Mo.*

CHRISTIAN SCIENCE has proved a great blessing to my family and myself. I cannot begin to tell of the many wonderful healings we have experienced in our home. I desire to express my thankfulness to God, and my gratitude to our beloved Leader, that grand and noble gentlewoman, Mrs. Eddy, who has done so much for all mankind in giving to the world this great gift, "Science and Health with Key to the Scriptures."

One son, a boy eight years old, suffered from birth with throat and nose trouble, which in due time developed into tuberculosis. For three months before he was healed he seemed to grow much worse. I tried to help

him through my understanding of divine Science, but a great sense of fear seemed to take possession of me, as our only daughter had passed on nine years before with this belief. On May 18, 1914, I took the boy to a practitioner for help. Two present treatments were given and an absent one, and on June 1 he returned to school well. It was an almost instantaneous healing, and for this great blessing I am truly grateful. It was indeed wonderful. Another

son was nine years old when he was healed of tuberculosis of the knee-joint. That was three years ago. He could not walk for three months, and lay on his back for six weeks, but today it would be hard to find a healthier boy. He has learned to use this great truth for himself, and he applies Christian Science teachings in school work and even in play. For these great blessings all in our home are truly grateful.—*Margaret Dunn, Vancouver, B. C.*



A NEW CONCORDANCE

The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

The publisher is now ready to receive orders, and shipments will be made as promptly as possible. Single copy, \$6.00; in lots of six or more to one address, each \$5.50.

Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO those who measure their sense of time by days, weeks, months, and years, the infinitesimalness of mortal existence compared with the infinitude of God, of eternity, is particularly emphasized in that stately passage from the ninetieth psalm: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night . . . we spend our years as a tale that is told." In the light of this declaration how petty seem the things of yesterday, to-day, and tomorrow, the things which for the moment seem so vital, so necessary to our welfare, when weighed beside the immensity of the omnipotence that brought the universe into being and the omnipresence that has witnessed the countless æons of its existence!

The one fact that seems to have been borne in upon Moses, "the man of God," in his long and eventful career, was the futility of earthly strivings, and that the one thing to be earnestly desired and sought after was that understanding of God which is life eternal to him that hath it, else why should he have voiced the prayer so often echoed in the hearts of those who like him are seeking to know God: "So teach us to number our days, that we may apply our hearts unto wisdom . . . that we may rejoice and be glad all our days." Even as Solomon desired "an understanding heart" that he might judge his people aright, and was given "both riches and honor" beyond any of the kings of Israel, even so must the children of men continue to seek "first the kingdom of God, and his righteousness," that riches and power and honor and length of days may be their portion.

We may not measure our years then by solar standards, but by the progress we have made in spiritual understanding. "Mind measures time according to the good that is unfolded," Mrs. Eddy reminds us (*Science and Health*, p. 584), and this should be the criterion of our growth. As we look back on the year just closing we may well ask ourselves how far it has advanced us toward the ideal the Master set before his followers: "Be ye therefore perfect, even as your Father which is in heaven is perfect." With the great Wayshower as our guide, how far have we traveled along that straight and narrow path which leads to life everlasting? If we are honest with ourselves and with God, the answer to these questions may be somewhat discouraging, for perfection is arrived at but slowly; nevertheless it is helpful at times to balance up accounts and see how much of good has been unfolded in us. Whatever the result, we may at least enter on the new year with a clearer sense of what is required to attain the end in view and a stronger determination to accomplish it.

What is the unfoldment of good but that growth in the understanding of God as Truth, Life, and Love which will enable us to heal the sick, comfort the sorrowing, lift up the fallen, even as did the Master. It is the bringing of light into dark places, the destruction of evil that good may find entrance. It is the fulfilment, so far as in us lies, of the mission Jesus committed to his followers, namely, to preach the gospel to all peoples till every tongue shall acknowledge the one God and His Son Christ Jesus. As Mrs. Eddy points out on page 328 of *Science and Health*, "the purpose of his great life-work extends through time and includes universal humanity," and the time required for its accomplishment depends upon the faithfulness with which Jesus' disciples in each succeeding age are mindful of their trust.

It may seem as we look about us that we have not journeyed far from the time when the compassionate Saviour of mankind, looking on the multitudes gathered about him, exclaimed, "The harvest truly is plenteous, but the laborers are few;" yet the more vividly we realize the need for the consolation and comfort which Christian Science offers in time of trouble, the more urgent is the call to gird ourselves anew to

meet the demands of the hour, those near at hand as well as those far afield. We cannot afford to neglect a single opportunity to pour the healing balm on aching and bruised hearts, to speak the word that shall set the captive free, since even as we have received so must we give, as our trespasses have been blotted out from the book of remembrance so must we forgive and forget the trespasses against us.

No matter how heavily the cares of this world press, how absorbed we are in the duties of the hour, we are not really living, not advancing, if the close of each day sees no good deed to our credit. He was wise who said,—

Count that day lost whose low descending sun
Views from thy hand no worthy action done;

and the sooner we realize it is the good we do as we pass through this stage of existence that alone weighs in the balance, the more eager we shall be to fill our days and nights with the deeds that will avail us in the final accounting.

Not length of days, but the use we make of them, is the measure of our achievement, and if when we have been frank with ourselves we must admit wasted opportunities for service to the cause in which we have enlisted, there is no time like today for taking a fresh start. "Let us search and try our ways, and turn again to the Lord;" let us as Christian Scientists, as true followers of the Master, renew our vows and labor as never before for the overcoming of evil. The cry of the world today is for peace, but there can be no lasting peace until the omnipotence and omnipresence of divine Love is conceded. To the disciples it seemed as if the end of all things had come with the crucifixion of their loved Master, and to sorrowing hearts today we would bring again the joy of the resurrection morn in these words of our own loved Leader on page 45 of *Science and Health*: "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love."

ARCHIBALD McLELLAN.

AT the dawn of 1916 the deepest hope held by all lovers of humanity is that men will be drawn together as at no former period in human history, and the bonds of true brotherhood be cemented so firmly in truth and righteousness that no belief of conflicting interests can again sever them. Such a consummation surely calls for a closer acquaintance with each other, based upon the truth of being as revealed in Christian Science.

In her communion address sent to the annual meeting of The Mother Church in June, 1899, Mrs. Eddy makes use of these words: "Nature reflects man and art pencils him, but it remains for Science to reveal man to man" (The First Church of Christ, Scientist, and Miscellany, p. 124). In some of the hard experiences of mortal existence we have glimpses of the greatness and grandeur of the real man's nature, such as "would make our knees bend," to quote Emerson; but it is not enough to have a passing glance at man, we must know him as we know God, by revelation. It may be said that Christ Jesus revealed man to himself, also to his fellow man, and Christian Scientists love to trace the steps by which he accomplished such wonders in this way. Many sincere Christians have indeed followed, unconsciously as it were, his method, as an unlearned person may make use of mathematical rules up to a certain point; but this is only an added argument for scientific knowledge on the higher as well as on the lower plane.

Philosophers have studied endlessly the so-called human mind, with all its peculiarities and vagaries, as well as its admitted limitation, in the attempt to know more about man, but it is never claimed that the results of this painstaking research have made men better, purer, stronger, or brought them closer to their fellow men. At the same time others have from the earliest times been seeking to know man by close and continuous study of the human body, alive or dead; but since their quest has not reached up toward God it has not found man, as man is understood in Christian Science, and it has never even touched the qualities which prove man's relation to God.

At this time a great world struggle is going on, which could

never have been precipitated had humanity known what man is, if instead of the art which outlines the human body, or the physical science which dissects it, there had been a universal recognition and demonstration of the Science which can "reveal man to man." Man's capabilities and possibilities being infinite, the opportunities and avenues for their expression are limitless. This is, however, lost sight of when human activity ceases to reflect the divine and becomes destructive and cruel, and thinking men are coming to see this, although it would seem that it must always have been recognized as self-evident truth. It is self-evident that the aim of all human activity, rightly understood and directed, should be to bless the race by unfolding man's divinely bestowed capabilities. This of course calls for the understanding of man's original being as the idea of infinite Mind.

Attempts of mortals to right the wrongs which spring from a material sense of existence, usually lead to strife and a greater sense of conflicting interests. This is not, however, an argument for passive submission to wrong of any sort, but a plea for the recognition of the Science which reveals man to man and shows that the real interests of all men are identical. Christian Science shows that the real man can neither hate nor be hated; he cannot injure his brother man or be injured by him. This gives the reason for unexplained acts of kindness and self-sacrifice in the very midst of strife and carnage, and shows that man can no more be blotted out by erring mortal belief than can God Himself. Where man is revealed by Science we find evidences of justice, mercy, truth, and love, in a word, true humanity.

One of the most encouraging signs of the times is the growing tendency to make the words of Christ Jesus the final court of appeal, and when these are related as they should be to his mighty works, we shall have something worth while. In this way we learn that one must get right himself before he can correct the errors of another, and to this Christian Science heartily agrees. At the same time it proves unmistakably that the man or the nation striving to do right under all circumstances will have a tremendous influence for good that will bless all mankind. This is explained in Mrs. Eddy's

words, "Eternal Truth is changing the universe" (Science and Health, p. 255), and this change is wrought through man's unfoldment as God's likeness; for Science shows that God, divine Truth, does not work apart from man but through him,—yes, and for him.

When this is understood as it should be the world over, the wildernesses and the deserts of mortal experience will "blossom as the rose," as we read in Isaiah's prophecy. The skies continually "pour down righteousness," to use his figure again, and it rests with the earth to open its bosom to this latter rain and "bring forth salvation." At this hour, at the dawn of a new year, we may well think upon the psalmist's words respecting the true man, "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." Let each one, whether high or low in station, claim their promise for himself and lovingly accord its benediction to his brother man.

ANNIE M. KNOTT.



"A NEW year is a . . . prophecy and promise clad in white raiment." These cheery words of Mrs. Eddy, for our entry upon 1916, are found on the first page of "Pulpit and Press," and the best thing about them is that we can be sure they are true today, though the human sky seems so clouded. Much of the past and of the present may speak for the government of evil, but there can be no question that the future belongs to good, even as it is written, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

For an exceeding great company of rejoicing people this God-filled, God-governed new era has had its beginning by virtue of the fact that they have come to know in Christian Science that in its every form and phase evil is but darkness. For these—and their number is multiplying wonderfully—the word of Truth as spoken by Isaiah the prophet is fulfilled, "Darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Despite the fact, therefore, that to the vision which is horizoned by materiality the outlook

bodes increasing ills in startling fulfilment of the declaration in *Science and Health* (p. 565) that "when nearing its doom, . . . evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction," nevertheless "the glory of the Lord" is risen upon us.

There is no question today respecting the inflamed dragon and all the rest of the dreadful picture of existing wrong, and if thought clings to the darkness, then pessimism is enthroned and there can be no new year; but he who has come to apprehend the nothingness nature of these frightening experiences of material sense, and who has even glimpsed Truth's infinite light, for him the great day has dawned. The understanding of Christ has become his sunrise, and old night can never come again. The Word saith, "In the beginning God,"—and this "beginning," understood as an eternal now, bases all real Science and all real freedom. He who begins with demonstrable Truth can never be separated from it. If human experience chronicles a lapse, then there surely was no true beginning, no finality of faith, no closing of the door on all but God, and under these conditions the new year can but be delayed. In such an event the larger hope and the remaining possibility of song resides in the fact that a mighty protest is being heard in every land, and it is saying, "This wrong has no right to be;" and tomorrow it will begin to say, and that knowingly, "In God's name it shall not be."

The call for a brotherhood of justice and peace is certainly being born of this world-wide travail of soul. Men are seeing that materiality is a sickening failure, and as never before the realization is asserting itself that right is not and never has been wrong, that the asserted necessity of their admixture is a falsity, and this beginning is the harbinger of hope's fruition. In the knowledge and freedom of spiritual truth, no event, situation, thought, or purpose is consented to that is separate from "In the beginning God." This is the one all-embracing perspective. It determines every estimate, clarifies every experience, makes possible the solution of every problem. Illumined by the scientific understanding that "this word *beginning* is employed to signify . . . the eternal verity

and unity of God and man, including the universe" (Science and Health, p. 502), human sense beginnings and endings begin to give place to the abiding actualities of right consciousness. God who is All-in-all is recognized as such, and tragic world experiences no longer appal us by their oftentimes colossal proportions, while what has been for us an earthly good loses itself in the larger life, even as "the morning drinks the morning star."

It is thus seen that the only great beginning is that of spiritual perception, apart from which all other beginnings can but prove not worth the while. This real new year has come to every true Christian Scientist, and it has brought him not only poise and preservation from the disturbing effects of the shocks to human sense which once begot terror and weakness, but an entirely new outlook, life atmosphere, impulse, and basis of judgment and activity, so that he is impelled to say with one of old, "Whereas I was blind, now I see." The one joy-bringing fact left us perchance at times, is the intelligent assurance and expectation of good, and this is enough to bring songs even in the night. There was never a more trying, more hopeless situation apparently than that of Paul and Silas, when, as the objects of the bitter hatred of an authority to which they were humanly subject, they found themselves bound and in a loathsome prison, and yet because of their apprehension of the larger life, because of the sovereignty of a right sense of the realities of being, they gave spontaneous expression to their exaltation of spirit in songs that must have awakened wonderment in the poor wretches who crowded the gloom-filled corridors about them.

We are living in a time of great tribulation, a turmoil and strife of sense which speaks for such an upturning and excitation of latent error as history has never chronicled before; but for those who discern the inevitable effects of the sharp rebuke of error, the unsheathing of the sword of Spirit, it is a day of promise and of rejoicing, for it betokens that "coming of the Lord," that turning and overturning until He shall rule whose right it is, which shall usher in the spiritual renaissance, Truth's perpetual new year.

JOHN B. WILLIS.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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SPIRITUAL VISION AND ENDURANCE

ROBERT NALL

WHAT a moment that is when we first catch a glimpse of the all-power and all-presence of God, and remember at the same time that His name as well as His nature is Love! This is a divine revelation which comes to every waiting heart. Unless the Christian Scientist is living in daily communion with God, and has come to understand in a measure what is meant when God is spoken of as divine Principle, the temptation is to think that His presence and His power are intermittent and spasmodic. This is the error of much scholastic theology,—an error from which mankind must some day be completely emancipated.

One can quite understand what a mighty upheaval of erroneous mental concepts would have taken place centuries ago had mankind spiritually interpreted the Bible on those metaphysical lines laid down in Science and Health. Even now a study of some popular commentaries on the Bible conveys to the seeker after truth a quite inadequate and misleading interpretation, and one turns with

a sense of relief and spiritual profit to the inspired writings of our loved Leader, which are clothed with spiritual power and with all the illumination of spiritual intelligence. It is thus we begin to learn that every book in the Bible, every chapter, every incident, every record, however small it may seem, of the manifestation of divine justice, righteousness, and love in relation to mankind, is pregnant with instruction and encouragement. The lessons are spiritual, and therefore they must be spiritually discerned; but spiritual sight is a quality of generic man, God's spiritual idea.

Many times the Bible speaks of seeing God; and as we advance in the understanding of the Science of Christianity, we learn that clearness is in the ratio not only of our mental grasp and apprehension of the great fundamental facts of Science, but also of our humility, our fidelity, our obedience, our consecration. There is no moral or spiritual strength apart from the activity of these mental qualities; they are the prerequi-

sites to the realization of the healing and saving power of Truth.

Take a Biblical illustration of this. It was said by the writer of the epistle to the Hebrews that Moses "endured, as seeing him who is invisible." Here is a seeming paradox, but like all the great paradoxes of Holy Writ, it enshrines a truth of inestimable value to all whose heart's desire is to rise above mortal sensuousness into the light and life of Spirit. In this connection Mrs. Eddy makes an enlightening comment on page 200 of the Christian Science text-book, "Science and Health with Key to the Scriptures." "Moses," she says, "advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." Here it may be asked, Were the qualifications or the gifts or the power that enabled Moses to do this work a special endowment? Were the experiences through which he passed essentially different from those of other men, or were they typical of those with which many of us are familiar—typical, in fact, of all who have been awakened from the mesmeric dream of sense? What was it that made him the meekest of men and yet one of the greatest leaders and lawgivers that the world has known?

The reply embodies the vital Christian truth that all real power, whether brought into operation for the healing of the sick, the subjugation of the lusts of the flesh, the management of a great business, or the government of a nation, is an emanation from and is allied with deific power. This lesson we learn slowly, and we admit it very reluctantly. Human

power comes often in the disguise of mental might, only to reveal its hidden impotence when the touchstone of God's unerring spiritual law is applied to it.

We read in the book of Acts that "Moses was learned in all the wisdom of the Egyptians." Intellectually, therefore, he had all the equipment necessary for great deeds. Yet what do we see? In his unregenerate state, ardent, impetuous, and sympathetic, he plunged in without thought to help his brethren. The result revealed two conditions of individual and national significance. The one was that he was unprepared to be a deliverer of the people; and the other, that the people were unprepared for deliverance. God's work can only be done in God's own time and in His own way.

Mortal thought is sometimes obsessed with the idea that it can speed up matters relating to the kingdom of Truth and Love. The beginner in Christian Science, in the first flush of his new-found treasure, forgets that sense-testimony, the belief of inherent life and power in matter, is not killed by a single blow, not even scotched, perhaps; that error will continue to display vivifying alertness and activity, until its unreality is demonstrated side by side with a change in consciousness and a newer and purer understanding of man's relationship to God. He may perhaps be called upon to pass through a long and somewhat bitter experience, very much akin to that of Moses and the Israelites, and indeed to that of hosts of God's children all down the ages, before the clear light comes and he is fit to do God's work for others because he has done his own. It needed

forty years in the desert for Moses, and forty years more of servile bondage on the part of the Israelites, before they were ready for God to fulfil His covenant with them.

What a captivating, edifying story it is,—a story repeated in the experience of every mortal weary of the flesh-pots of the world and heart-hungry for rest and peace! Cannot we imagine the priceless value of the spiritual education that Moses received in the long years of his residence in Midian? Human thought has never quite comprehended the moral transformation which long and silent communion with God produces. The Christian life is barren without it.

The duration of each man's sojourn in the wilderness no one can foretell. Our Saviour must have meditated much on the mysteries of life and on his divine mission before his three years' ministry, and we know how he afterward loved those quiet resting-places where he could commune with his Father. John in the isle of Patmos, Paul in Arabia, Mrs. Eddy's three years' retirement in her search for Truth—do not their lives show that for the nurture of strong, vivifying faith we must come into touch with the fire of eternal Love, that we may be reflectors of that Love and share our heritage of good with those who are in physical or mental distress?

Is not the burning bush that was not consumed the symbol of all spiritual illumination, the clear manifestation of the divine presence in response to mortal hungering and thirsting for life? Moses had so long meditated upon divine realities that he was prepared to hear the voice of God and to receive a revelation of

Truth. Is there a Christian Scientist who thinks that this is a unique experience? Let him recall the times when he himself, in the hour of storm and stress, entered upon earnest, patient vigil, mentally recapitulating all that he had learned in his study of the Science of Life, and found that a vision and realization of spiritual love and peace have come to him beyond his expectation.

This is God's response to the human cry; it is Love's reassuring promise that the divine covenant, which runs like a golden thread through all the pages of the Bible, and is especially renewed in those profound words of the Christ, "This is my blood of the new testament," can never expire or become obsolete or unfulfilled. This is the comfort and the consolation of all suffering humanity. To the sick and the weary it is the sunlight of Truth behind the passing cloud of error or ignorance; it is the irrefutable attestation of God's eternal purpose for the redemption of mankind. It implants a new concept in the heart, a concept so spiritually pure and elevating that it sees beyond and beneath the mutations of time and sense, and mentally grasps the divine hand that leads out of the material bondage of sin and sickness into the freedom of Truth.

But it does more than this. It teaches us, as no earthly experience could do, that no flesh can glory in God's presence; that God can have no controversy with so-called mortal man, and that as we recognize what constitutes effective equipment for spiritual devotion and the unriveting of the fetters of corporeality, we shall discern the allness of good, the utter worthlessness of matter's claims. In

other words, we grow in humility and in absolute reliance upon infinite Mind in exact proportion to our apprehension of the apostle's declaration that there is "one God and Father of all, who is above all, and through all, and in you all."

It was because of the vision of Truth which came to him that Moses felt his human unfitness to be a deliverer. When he voiced this thought there came a promise which has been strength and solace to millions of souls in the centuries that have passed,—“Certainly I will be with thee.” And so we find that Moses' probationary training taught him to know the limits, even the impotence, of the human intellect, to distrust himself, to be ready to hear the divine voice when it spoke, and in the years to come to endure, or as one translation puts it, to “hold on his course,” “as seeing him who is invisible.” If God is for us, who or what can be against us? If we are seeing God as divine Principle, expressing harmony and the unvarying manifestation of the law of Love, we leave no loophole for doubt or fear or discouragement to assail us; rather shall we rejoice with joy unceasing that in the light of God's presence, when we are conscious that an absentee God is an anachronism, nothing that is corrupt or unreal or mortal, or anything that maketh a lie, can ever exist.

Endurance is a spiritual quality, inseparable from the spiritual man. When it is the fruit of the unfoldment of the truth, and is strengthened and upheld by watchfulness and prayer, it will protect from a thousand snares; for in its practical application it involves love, patience, obedi-

ence, loyalty, faith; knowledge, understanding, and thereby it is instinct with life and power. The Biblical writers were fond of the term in its verbal form. Is it not love that “endureth all things”? Does not divine Truth endure “to all generations”? Is it not declared that “the word of the Lord endureth forever”? And did not the Master affirm with all the authority of the Father, that “he that endureth to the end shall be saved”?

The potentiality of spiritually based endurance means the destruction of all that is impermanent and transitory. In human experience it is the accompaniment of that continuance in well-doing which brings to each one a daily and hourly renewal of refreshing strength, light, wisdom, and fixity of purpose. “The spiritual demand,” our Leader says, “quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds” (Science and Health, p. 385).

The meekness, the fidelity, the selflessness, the courage of the great leader of Israel, in whose memory the revelation of the burning bush must have been a perpetual reminder of the omnipresence and omnipotence of God, are qualities no less required in the humblest disciple of the Master. Unless he is keeping his spiritual armor bright, the Christian Scientist is sometimes tempted to become a little weary and fall into idolatry. He may not call it by that name, but if he is yielding to the sophistries of mortal thought, and is lapsing into material methods and concessions, centering the affections and relying upon the passing and the transitory

rather than upon God and His perfect creation, the healing streams of Love will be diverted, and he will be looking to minds many rather than to the one Mind, the only real presence and power.

Some one may ask, Is it possible always to keep our loins girded and our lights burning? We shall do this if we are conscious that Truth is intact and universal, that Love never fails, that the way of Life has been clearly marked out by Christ Jesus, that strength is given us according to

our day, and that it is our privilege to see the eternal Christ as the one Saviour and Redeemer, coming to the sick and the sorrowing ones with the healing balm of Gilead. These thoughts may remind us of the words of our Leader on page 270 of "Miscellaneous Writings," where in speaking of the Christ she says, "Fidelity to his precepts and practice is the only passport to his power; and the pathway of goodness and greatness runs through the modes and methods of God."

GATES OF HEAVEN

ELIZABETH EARL JONES

IN the familiar hymn which begins, "Prayer is the heart's sincere desire" (Hymnal, p. 91), occurs the line, "He enters heaven with prayer." Like the gospel of Jesus, Christian Science proclaims, "The kingdom of heaven is at hand," is "within you." Not through death or through any human experience must we expect to enter heaven, but through true prayer. It is just here that Mrs. Eddy has most abundantly blessed the world by teaching us to pray as Jesus prayed, and thus obtain the same results. On pages 15 and 16 of Science and Health she gives the simplest, most uplifting and practical instructions as to how to pray. These two pages have marked the turning-point in many a career and made all the difference between heaven and hell in the lives of her loyal followers.

All Christians agree that heaven is a state of perfect harmony. No matter is there, no sin, sorrow, disease, or death, but only God and His spiritual ideas. Could any gift be

more precious to a weary, sin-sick world than the understanding of how to pray aright, and therefore of how to enter heaven here and now? We often hear it said, "God seems so far away, how can I realize His presence and power?" Heaven and God, and the God-created you and I, are as far away from hate, disease, poverty, sin, and fear, as light is from darkness. The only way, therefore, to cross this bridgeless abyss is to dissociate ourselves entirely from all that is far from God and heaven. St. James says, "Draw nigh to God, and he will draw nigh to you." We cannot disconnect the thought of ourselves and of others from evil so long as we believe and affirm evil to be real. The straight and narrow way, Science shows us, is the absolute, which admits of no temporizing.

On page 14 of Science and Health Mrs. Eddy says, "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the

whole earth." It is only the evidence of the senses, this "dream of material living" which testifies to evil and which seems to interdict our realization of the kingdom of heaven "within." Let us therefore go aside often, as Jesus did,—shut our eyes, close our ears to all materiality, banish all wrong or fearful thoughts; and as these false claims are silenced one by one, we will enter the gateway to heaven, feel God's nearness, His allness. Then we may begin to know in a measure the substance of Spirit, the freedom of infinity, and to understand how it is that there is no life or substance in matter.

The first angelic salutation which greets us upon entering these everlasting gates is, "On earth peace, good will toward men." If we do not hear or become conscious of this salutation, then we must strive more sincerely and thoroughly to empty our thoughts of pride, self-will, self-justification, and wrong concepts of our fellow men, or of wrong motives and desires in our own hearts. The way is straight and narrow. The belief that mere money or matter can give us anything, or that the lack of it can deprive us of aught which is good and real, must be bravely wrestled with and overcome, so that we may sincerely say with the Master, "Not my will, but thine, be done."

Following close upon the silent, peaceful salutation which welcomes the home-comer to heaven, is a wonderful spiritual uplift of thought; a glowing light, which reveals vast depths of joy, strength, harmony, beauty, and power hitherto unknown. The heavenly treasure which Jesus promised the rich young man if he

would change his sense of value from the material to the spiritual, surrounds us everywhere, and we know why Jesus felt sad when the young man went away unable to part with his love of "great possessions."

As the vision grows upon our enraptured thought and takes deep root in our hearts, a wonderful transformation begins to come about. On a certain occasion when Jesus prayed, his disciples saw him transfigured before them,—his face shone, and even his robes were radiant. As we begin to respond to this transforming power, the vital activity of right ideas, we understand in a measure how and why Jesus' prayer transfigured him; and we know and become able to prove for ourselves and others that this right conception of being heals. It changes discord of every sort into harmony. It stimulates, purifies, and governs not only us but all of our affairs, and those who come to us for help. On page 263 of *Science and Health* Mrs. Eddy says: "When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven. Carnal beliefs defraud us."

There can be no idolatry in heaven. Sometimes one has long cherished a sense of resentment or a false concept of some sort, until it is really his idol, for he serves it and follows it instead of following divine Principle, Love. It is very plain that either his idol or else his hope of heaven—health, peace, joy, plenty, spiritual growth—must be given up. This is a critical moment of experience; it is

the time for choosing, the moment which marks one's healing and emancipation, or else his deeper plunge into suffering. Once Jesus asked of a certain sick man, "Wilt thou be made whole?" Christ, Truth, is asking this same question of each of us today, and how are we answering? A modern poet writes:—

Half-hearted, false-hearted,—heed we the
warning?
Only the whole can be perfectly true.

Those who fear they will lose by changing their concepts from a material and temporal sense of things into a higher, truer apprehension of being, are manifestly making a mistake. We cannot afford to hold back until those we love are willing to enter heaven with us. The very transformation which Truth and Love can work in us, will in itself help to break the sense-mesmerism that would hold others back and will prove a beacon to benighted mariners.

Those who make it a practice to enter heaven daily and to accustom their thoughts to flow in divine channels, to look from God's view-point and to know all things anew after the divine model, even if it costs them

much effort, struggle, and time before sense is silenced sufficiently to hear the voice of God, will find that each day the struggle will lessen, and the depth of penetration and the joy of the new birth become greater, more permanent, with a corresponding increase of the resultant harmony. Jesus spoke of himself as "the Son of man which is in heaven," and it may come about in our lives at any time, if we are faithful, that we too may share that designation.

In Science we find that wherever we are, right there is the gate of heaven for us; right there is the place for us to lay aside our burdens and enter in. If at home, in our place of business, in a sick-room, in a prison cell, in a crowd, at church, or alone, wherever we are, right there, at any moment we may desire, we can close our thoughts to error, escape from danger, tribulation, sorrow, care, fatigue, pain, and enter God's universe of peace and love. Thus does this mortal put on immortality, and this corruptible put on incorruption, until the saying is brought to pass that is written: "Death is swallowed up in victory."

[Written for the *Journal*]

OPPORTUNITY

MAUDE J. KNISELY

SUNSHINE: with showers now and then,
For so the rainbow hues have birth.
Green fields: with here and there a place
Where we may sow to brighten earth.
Playtime: but, ah yes, work,
That we may earn the craved "Well done."
Plenty: with cross of dearth o'ercome,
For only thus our crown is won.
Showers, barren ground, labor, dearth,
But point the way to prove our worth.

“FLEE FROM IDOLATRY”

HON. CLARENCE A. BUSKIRK

AN ever recurring problem with thoughtful men and women, and one seemingly not easy of solution, is the question, Can the evils now going on in the world, with their indescribable presentments of horror and misery, rightfully be ascribed to God? Whatever religionists of other creeds may offer, Christian Scientists unhesitatingly and unequivocally answer, “A thousand times, No!” And they are assured that their instant and emphatic denial of this mistaken sense of Deity is true, for the religious philosophy which has become a large part of their daily thinking makes any other answer quite impossible. They have come to think of God in such a way that an affirmative answer would seem blasphemous.

Many definitions of the Supreme Being are to be found in the Bible and in the literature of Christian Science, and these are useful in bringing various true concepts of the one God more clearly and permanently into our thought. Among these definitions are Spirit, Mind, divine Principle, Life, Truth, Love; and these describe the one true God just as truly as do the words omniscience, omnipotence, omnipresence. They are not contradictory definitions but are strict synonyms.

Mrs. Eddy says: “The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists” (Science and Health, p. 272). This leads us to consider Paul’s statement that “the natural man receiveth not the

things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Habakkuk says of God, “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” Christian Science rephrases the prophet’s statement in the declaration that “to Truth there is no error,—all is Truth” (Science and Health, p. 475).

The usual apologetics for God as omnipotent and omniscient, despite the correlative existence of wars and other aspects of evil, is that these forms of evil sometimes result in greater human progress, and that finite intelligence is incapable of comprehending the processes of divine intelligence. But this argument is lame in its facts and hopelessly infirm in its logic.

Can any good thing be pointed out as coming, for example, from the vice of drunkenness, so that “inscrutable” divine wisdom finds it necessary to employ it as an instrumentality for the accomplishment of good? Does the infinite Being need to make a little baby sicken and suffer and die under the anguished eyes of its mother? When a good man or woman seeks to abate the vice of drunkenness or to overcome sickness, is that person rebelling against God and seeking to defeat the “inscrutable” divine processes for accomplishing good? No truly thoughtful person would respond affirmatively to this proposition, yet the whole question of God’s dealings with humanity is involved in a right answer to the query.

What right have men to enact any laws at all for the protection of society if such concepts of God's relation to evil are accepted? Is it any wonder that there is so much skepticism abroad when such statements are persisted in? Is it any wonder also that men often seek to justify wars and numerous other crimes, if they are taught that those who are responsible therefor are only imitating and obeying the "inscrutable" processes of the divine order?

The teaching of Christian Science affords a far more satisfying explanation of the seeming coexistence of the "great First Cause" and the phenomena of "evil." The foregoing apologetics has been able to deceive theologians because it begins with a statement which cannot well be denied, namely, that what is called human intelligence is finite, and that therefore it cannot be expected to explain many things about us as infinite intelligence might explain them. The dangerous sophism never could be dangerous if it did not contain some delusive mixture of truth with error.

Christian Science explains that in the universe known to God, infinite Mind, Spirit, Life, Truth, Love, it is not only illogical but wholly unthinkable to say that anything at all exists which is not of God and therefore wholly consistent with these definitions of Him; else we would deny God's allness, or infinity. The only possible explanation is that of Christian Science,—that evil is a false belief and not a verity; that is, as the ancient philosophers classified it, "phenomenon," appearance, and not "noumenon," truth, entity, substance.

Through the activities of the Christian Science movement and its incidental propaganda, modern thinkers have become more familiar than at any previous time with what is commonly termed "idealistic philosophy." This form of philosophy has flourished, especially since the time of Socrates, who lived several centuries before Jesus. It is frequently expressed in the Bible, though it is there clothed in oriental forms which have been more or less obscure to occidental habits of thought. It is also found in the writings of many of the greatest modern thinkers, including not a few physicists and natural scientists.

So far as the classification of "matter" as phenomenon rather than noumenon is concerned, it is useful to observe that these physicists and natural scientists now frankly admit that they cannot find out what matter really is. They have succeeded only in finding out what it is not. They resolve the material universe in the last analysis into invisible "energy" or "force;" whereas Christian Science resolves everything which really is, in the last analysis, into one of the infinite manifestations of infinite divine Mind.

The majority of men have sought to solve the problem of evil by looking upon evil as a reality, therefore as some sort of deific creation; but they have found themselves coerced by the stress of irresistible logic to discern that it could not possibly be the creation or reflection of God, if God is the divine Principle of unmixed harmony, or good, as the "great First Cause" must be, since otherwise there could be neither crea-

tion nor maintenance of anything created or reflected. Dryden says:—

From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man.

Thus driven by their false premise that evil is real, these writers have advanced the theory of an intelligent Satan, and superstition has come to their support; but enlightened thought has been at work, and Satan has practically disappeared from modern theology. Thus the dilemma remains for those who have not yet learned to regard evil as phenomenon instead of noumenon.

Here some may query, If you Christian Scientists admit that there are evil-minded men, do you not thereby destroy the impossibility, even the improbability, of an evil-minded being of more colossal proportions? This question is based on loose thinking. Christian Science does not admit, but denies, that what are termed evil-minded men exist as facts in God's universe of truth and reality; on the contrary it defines them as the false concepts, or illusions, of what is termed "mortal mind," to contradicting it from the Mind which is God.

This false mind, or mortal mind, may conceive or reflect the belief of a Satan, but it cannot create Satan as a substantial fact; it may picture such a Satan as waging war in heaven and displaying superhuman powers and dignity, as in Milton's great epic, but all these false projections of mortal mind are of the same category as the falsehoods which seem to be facts to the mentally unbalanced. Every belief which stands

for something that cannot be a creation of the one and only true God, because antipodal to divine Truth, must belong to the category of false beliefs, whether it be revoltingly crude and absurd or assume the deceptive disguises of which falsehood has shown itself so capable.

Here the questioner may further ask, How can one logically speak of mortal mind as creating or reflecting anything, and yet in the next breath say that there is no mortal mind? In answer it may be said that mortal mind may be likened to an error or false rule which appears in the working out of a problem in mathematics. There can be, of course, no false mathematical rule in reality, as false rules have no existence except in erring human belief.

In the realm of the real only true rules exist, and these always work out true results. There is no law or rule for working out wrong answers except in false belief; yet a false rule, although non-existent in the universe of Truth, or God, often works out the phenomena of what is termed evil, thereby deceiving mortals and seeming for the time being to have a power and existence which is real.

In *Science and Health* (p. 480) Mrs. Eddy says: "Harmonious action proceeds from Spirit, God. Inharmony has no Principle; its action is erroneous and presupposes man to be in matter. . . . It is the opposite of good—that is, evil—which seems to make men capable of wrong-doing. Hence, evil is but an illusion, and it has no real basis. Evil is a false belief. God is not its author. The supposititious parent of evil is a lie. . . . If sin, sickness, and death

were understood as nothingness, they would disappear."

Since the healing significance of the truth of the foregoing words was brought to their apprehension, the students of Christian Science have been demonstrating in thousands of undeniable instances, as Jesus demonstrated in his day, that the application of the understanding that because of the omnipotence and ever-presence of infinite good, therefore sin, sickness, and death are nothingness,—have neither power nor presence,—does surely cause these phenomena of error to disappear. Thus Mrs. Eddy's far reaching statement that they are nothingness is proven to be true, and thereby her statements from which the nothingness of all that is termed inharmony or evil are logically deduced, are likewise proven to be true. The reason for any importance of obedience to the Scriptural adjuration so often quoted by Mrs. Eddy, "Thou shalt have no other gods before me," thus begins to appear.

Indeed it would be impossible to draw a line of circumference around the scientific significance and practical applicability of this command. The more it is pondered the wider and higher becomes the vision. If it were obeyed there would be no wars; no grinding of the faces of the poor; no crimes or sins against one's self and others for the sake of the physical appetites; no mad ambition in the marts of commerce until often they become the soiled and ensanguined arenas of suffering.

If the teachings of Christian Science were more generally understood and practised there would be no spec-

tacles of conscienceless greed desperately evading law and transgressing every higher sentiment of humanity and every rule of right and honesty and justice; no sordid and besotted slaves of pride, vanity, luxury, and show, for every one of whom there are thousands of wrecked and discouraged strugglers and thousands of homes where hopeless women and children are constantly facing the wolves of poverty. In fact there would be none of the heartrending sights and sounds which from some view-points make this earth seem a veritable purgatory,—all of these would be known no more if mankind could learn to have no other gods before the one and only true God and to obey the commandment, "Flee from idolatry."

The wars which desolate and impoverish both lands and peoples surely follow from the idolatry of what is termed "militarism." Militarism grows and prospers upon preparations for war, upon martial and naval displays of supposed national strength; and these are covertly encouraged always by selfish ambition and greed. Every nation needs indeed to "flee" as from a plague from this species of idolatry, for history shows that otherwise it obsesses at times entire peoples, as well as their rulers. Strip war of its false fascinations, of the pomp and show of its military and naval displays, and its unveiled horrors would not obsess enlightened peoples as they have in all the years. Everything that makes for the undoing of our race, individually and collectively, is a form of idolatry,—a worship of other gods before the one "I AM."

OUTLINING

MAUDE M. GREENE

ONE of the inherent tendencies of the finite mind is to make outlines and plans as a basis for future activities. An outline of what it is going to do tomorrow seems necessary to a knowledge of how to proceed today. This requirement is a result of a limited sense of wisdom, capacity, and resource; it is an outcome of a material sense of cause and effect. The understanding that there must be a first cause, and that in order to be first it must be self-existent, reveals the fact that this cause must be one and infinite, supreme, unchanging, and wholly adequate. It follows that all true activity must be the effect of this cause, and that all determining and outlining power must inhere in the cause, not in the effect. To attempt to determine the outlines of its action would be for effect to become causative, which would be a scientific impossibility.

The understanding that God is the first and only cause is the basis of scientific trust; it brings the assurance that, cause remaining one and unchanging, the activities which are its expression must forever continue. This assurance of the activities of good today being the guaranty for its continuity tomorrow, belongs not to the human mind; it comes only with the understanding of divine Mind. To understand God is to trust Him. In *Science and Health* (p. 286) Mrs. Eddy says, "The understanding of Truth gives full faith in Truth."

A good deal is said about trusting God, but how many of us know what

this really means? Some have endeavored in a blind sort of way to trust God to carry out desires and plans which to their sense seemed right and good, and there has also been a something called trust which is little more than a helpless acquiescence in a higher power. A knowable God is the only basis for intelligent trust and true prayer. The old prayer that asks for an accomplishment of human desires or ends must give place to the scientific prayer of spiritual knowledge. This prayer is the consciousness which knows God because it is the expression of divine wisdom, and which knows that all determining and outlining power belongs to God because it knows itself as the manifestation of the Mind which is God. No human recommendation, desire, or outline can have place or part in this prayer which springs from the consciousness of omniscience and omnipotence.

When mortals have felt their own concepts of good and right to be dim and uncertain, they have been accustomed to turn for help and guidance to some other person whose wisdom and judgment seemed clearer and better than their own. Since earliest times the tendency has been to depend upon some person or organization to tell mankind what to do. The apostle Paul was besieged with appeals for human advice about marriage, divorce, and circumcision, about eating and drinking, about our conduct and attitude toward other religious bodies, and about many other things.

The dependence of one human concept upon another for guidance has seemed about the best that poor humanity could do, until Christian Science brought its message of the one eternal, incorporeal Saviour, the Comforter which Jesus said would guide mankind into absolute good, "for he shall not speak of himself," that is to say, he shall not be a human personality. The revelation of God as Mind, and man as Mind's idea, shows that the relations of God and man are never subject to change, and that the idea, man, must forever be subject to the Mind whose idea he is. This spiritual understanding is man's eternal guide, "and his name shall be called Wonderful, Counselor;" it has no connection with persons or personal opinions.

Christian Science removes the belief of any barriers between God and man. It reveals God as omnipresent Mind, knowable through the ideas which express this Mind, and as eternally available for man. There are no human custodians of divine wisdom and direction. Man does not need to receive his answer through any intermediary; he can have it direct from God. The knowledge that there is an answer from God without any taint of finite human opinion, brings peace to many a struggling heart which in its ignorance of God and man knew not how to get human opinion out of the scale and let Principle adjust the balance for right. Any human concept of good and right is at its best a weak reed to lean upon, and this dependence upon human opinion and advice must give place to scientific reliance upon the one absolute and perfect guide, divine

Mind. Further, it must be understood that this Mind and its ideas are omnipresent, and are as directly available for one individual as for another; they are the "angels of His presence" (Science and Health, p. 512), and will direct and guide the human footsteps.

The tendency of the human mind to ask for an outline is shown in its eager longing for definite knowledge concerning the future life. The desire to know now whether we shall know one another, whether we shall remember former associations and relations, and countless other questionings, has given rise to much speculation and unrest. The only answer to it all has been that nobody can know, that it must remain the great mystery. And a mystery it will remain so long as the present material concept of life and man is the basis of thought and faith. Christian Science reveals the true nature of life and man, shows them to be the expression of infinite Spirit now and always, and that the division into a present and a future life pertains only to a false material sense of man, therefore trust for any so-called future world is put upon the same basis as trust for the present.

All the mistaken beliefs which make up the mortal man must give place sooner or later to the true ideas which constitute the real man. Erroneous belief is subject to change; Truth and its way will never change. To let go of material concepts and speculations and seek the true ideas is to find the solace of a faith whose basis is scientific knowledge. What joy to know that every true idea gained is ours for all eternity, that

it can never disappear from consciousness, and that no change of material belief can touch it! We cease to anticipate and wonder, and rest content in the assurance that the Christ-idea is forever available and demonstrable, that the Saviour which protects and guides us in the present hour will care for us in any experience, in any hour. The only preparation for any future is the knowledge and demonstration of the truth in present experiences.

In the practice of Christian Science the human tendency to outline must be carefully avoided. The line of distinction between the real and spiritual and the false mortal concept must be clearly discerned and faithfully followed. The mortal concept is always material, for matter is the basis of all its concepts; its division into mind and matter obtains only in its own sense of itself, for divine Mind knows neither. The intervention of any human concept, no matter how good it believes itself, can only narrow and limit the good results of Christian Science practice. In a finite and limited sense of man's resources the human mind is apt to fear; if the good desired does not come in ways which finite sense can see, it is quite apt to doubt and be discouraged.

The understanding that God is infinite cause brings the assurance of infinite resources and of as many ways as there are sands of the sea; it is a sure antidote for doubt and discouragement. Any desire to interpose a limiting human outline disappears, and in its stead comes an eager willingness to let infinite wisdom determine its own lines of activity.

The wonder is that mortals ever want to cling to any of their faulty concepts when they have found them so unsatisfactory and disappointing, and when escape from their bonds is the only hope of health and happiness. Yet once in a while we hear of some good people undertaking to know that some particular human condition which they believe to be good will come to pass. Following his statement that the understanding of God could cast mountains into the sea, the great Teacher said, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Spiritually considered, this wonderful statement could only mean that the prayer of faith is the spiritual consciousness, that man in the likeness of God has all. Yet it has been so materially interpreted that some people have professed to believe that it recommended the practice of holding in thought the image of one's self or some one else already in possession of the material thing desired, with the expectation that it would be externalized in matter. Such a travesty of Jesus' word is as far removed from the mental activity of true prayer and Christian Science practice as the north is from the south. So long as the human mind has any dependence upon its own wisdom, power, or substance, it has not reached the place of prayer and real faith. Let finite human desire and outline be silenced, and let the infinite resources be manifested. In the words of the psalmist, "Lift up your heads, O ye gates; . . . and the King of glory shall come in."

The attainment of a true understanding of Mind and its invariable activity and law, which is the basis of scientific trust, may involve many experiences which the surrender of cherished human plans requires. These lessons are the digging deep process, in order to find the foundation of rock. The cry of self-pity which its first efforts may bring is sure to change into a song of rejoicing. When the structure of faith is built on the rock of understanding, the storms may come, and the winds may beat and blow, but the house stands, for it is "founded upon a rock." The faith that rests on the sand, its own mortal concepts of man and his needs, goes quickly out when the rains descend. The foundation that holds the faith of the Christian Scientist forever secure is the clear understanding of what Christian Science is, why it heals, and

how it heals. On this rock we may safely build.

If truth were not demonstrable in human affairs, there would be no salvation for mortal man. To say that divine Mind governs its own ideas in the realm of Spirit, but that mortal mind controls its own beliefs in the realm of matter, is to concede all that mortal mind claims for itself and is to withhold all hope of heaven. If divine Mind is ever supreme, it must forever continue supreme in all times, in all ways, in all places or realms. It belongs not to human belief to dictate or arrange for the manifestation of Mind. The Bible says, "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

USES OF ORGANIZATION

FRANK H. SPRAGUE

ALTHOUGH the discovery of Christian Science was in itself an event of supreme importance, its practical significance would have been lost to the world but for certain rare qualifications of leadership which enabled its Discoverer to become the pioneer of a new dispensation. More than one spiritually minded individual in the past had experienced the vision of man as God constitutes and knows him; but it remained for Mrs. Eddy to bring out the potential bearings of the revelation on the great problem of human redemption. The task was indeed a stupendous one from a human standpoint, involving as it did the awakening of a world

which was sunk in the beliefs of mortality, sin, and disease, to the transcendent realities of spiritual being. But, as Mrs. Eddy says in *Science and Health* (Pref., p. xi), "when God called the author to proclaim His gospel to this age, there came also the charge to plant and water His vineyard."

First in order was the translation of the new tongue of spiritual sense into human phraseology, so that the Word would be intelligible to human ears and applicable to human needs. For several years, while testing her discovery and seeking divine guidance in formulating a statement of its truths, our Leader imparted the new

understanding by word of mouth, and healed all manner of diseases "without money and without price." The outcome of this period of gestation was the text-book, "Science and Health with Key to the Scriptures," a work which its author trusted would supply the law as well as the gospel of the new movement.

But while Divine Science itself is absolute, the human factors in the case had to be taken into account. The "new wine" of spiritual inspiration required "new bottles" for its preservation. Experience showed the need of organized measures of some sort to direct and safeguard the steps of those who essayed to walk in the straight and narrow way of spiritual demonstration. It does not follow that such instrumentalities in themselves constitute an essential element of this spiritual part of the structure; rather do they represent the scaffolding which enables the builders to work systematically and efficiently in bringing the divine idea into manifestation through spiritual demonstration.

Of the Rules and By-laws contained in the Manual of The Mother Church, our Leader says, "They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause" (Miscellaneous Writings, p. 148). Under the Manual each branch church, although amenable to the authority of The Mother Church in respect to its services and activities, is left free to work out the details of its own administration on democratic lines.

Christian Science shows that true brotherhood rests on the demonstra-

tion of the spiritual unity of man as the idea or reflection of divine Principle. Because it furnishes opportunity for grappling intelligently and scientifically with the collective problems of mankind at close range, the branch church organization is the legitimate channel through which to work out the ideal of brotherhood. By thus meeting the material, false belief of many warring minds, the root of the whole human difficulty is uncovered, and the world is made to feel in a degree the mighty power of Truth working through every channel. For after all the problem is one and the same, whether the specific form of the issue be encountered in social, industrial, political, or international relations. And just because the claim of error is one at bottom, it is inevitable that the vital questions which are pressing to the front in the great world's affairs should show themselves in the councils and concerns of the Church of Christ, Scientist, there to be settled scientifically for the lasting benefit of all mankind.

The possibilities of the church organization as a channel for righteous activity in the most inclusive sense are hinted at by our Leader in the Manual, where in Article VIII, Section 15, she says, "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members." Again, it is through consecrated service that the brotherhood of man must be demonstrated; and the widest and fullest opportunities for such service, in the Christianly scientific sense, are afforded by the branch churches in connection with The Mother Church.

The branch church is not a haven

of rest so much as a center of spiritual activity, charged with a mission of healing and sanitation in the community. It opens avenues of service for all loyal workers, according to their several abilities. There is the Sunday school, in which juvenile classes are taught the elements of right thinking; the reading-room, with its facilities for enlightening adult inquirers; the distribution department, equipped for disseminating the knowledge of truth over a wide field by means of authorized Christian Science literature, including that great disinfectant of the mental and moral atmosphere, the *Monitor*.

In addition to these evangelical means, we have the testimony meetings, in which grateful hearts bear witness to the healing ministry of Truth; the lectures, designed to bring to the public a correct statement of Christian Science and to correct false impressions respecting it and the Founder of the movement,—these and other lines of activity call for consecrated workers. Then there are official positions which require various degrees of business and technical ability. In fact every individual, whatever his particular talents, may find a sphere of usefulness within the organization, and the behests of progress are most surely heeded by the church whose members stand in readiness to assume their just share of its duties and responsibilities, instead of delegating their rightful prerogatives to a select few.

Since Christian Science teaches that the brotherhood of man is a divine reality capable of demonstration here and now, it is natural that its adherents should be called upon to face

the issue within their own ranks; else how can they presume to quell the warring elements of mortal mind that stalk abroad in the guise of war, industrial strife, social injustice, immorality, and other inflated exhibitions of error? If the symptoms of apathy or selfish indifference so commonly exhibited in the concerns of the body politic are to be effectively overcome, it must be through a measure of spiritual understanding that shall awaken the individual, in the first instance, to his obligations and privileges in connection with the church organization.

Even from a selfish point of view, it is folly to suppose that one can work out his own salvation better by avoiding the complications which are liable to be encountered in church work. It is indeed through just such contact with one's fellows that lurking and mayhap unsuspected claims of pride, jealousy, animosity, personal ambition, resentment, ingratitude, self-deception, apathy, and all the rest of the progeny of mortal sense, the father of lies, are brought to the surface to be eliminated by realizing God's allness and error's consequent nothingness. The Christian warrior is never safe until the vulnerable points in his armor have been detected and reenforced as a result of actual service. It is through these testing processes that thought is awakened from a belief of harmony to the genuine harmony and spiritual blessedness which result from temptation overcome. "For," as the apostle declares, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this

world, against spiritual wickedness in high places."

Thus will the Christian Science organization justify itself as a training school in which advanced problems in the Science of being may be worked

out with increasing success, "till we all come," as the apostle admonishes, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

HEALING AND ITS SOURCE

KATE W. BUCK

THAT history repeats itself was never more conclusively proved than in the attitude of many professing Christians toward the healing of disease and sin by Christian Scientists, who look upon it as an essential and perfectly natural part of their religion. One of these unfriendly critics recently said, "I suppose that there are cases of healing accomplished through Christian Science, but no one can make me believe that it is through any good agency," implying in his remark that it must needs be then through some evil power that the good (for healing is certainly good) is wrought. It is the same old slur that was thrust at the Master when people congregated to talk over his healing works one with another, and then said, doubtless with lowered voices and woeful looks, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Effective and far reaching was the ready reply of the one who gave blessing for cursing: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

May not the same question be put to other religionists by Christian Scientists today,—If we cast out evil by evil, by whom do you cast it out? If this question be answered fairly and honestly, the answer needs must be

that they cast it out not at all, at least in the form of sickness. Neither do they seemingly desire to, but instead even regard it as apparently a sinful thing to do; yet the command was to cast out all manner of evil. There is nothing good about sickness; then it is an evil, and as such should certainly be cast out by the followers of him whose commands along other lines all religious bodies have heeded and tried to follow. Why this distinction? Jesus was the Way-shower, the perfect witness to the omnipotence, omnipresence, and omniscience of God,—the well beloved Son, who faithfully performed the works which the Father sent him to do, bidding his followers do all the works that he did, since everything that he did, he said, could also be done by "them that believe."

Then if through the teachings of Christian Science, which is but a modern presentation of primitive Christianity, people come to believe sufficiently in the present power of spiritual truth to apply it with understanding enough to heal the sick, why is it not a fulfilment of the promises made by the Nazarene, and in the name of suffering humanity why should it not be welcomed? Some complain that Scientists occasionally fail to heal those who turn to them

for help, and this is regrettably true; but it is well to recall that Jesus himself in some places did "no mighty works" because of "their unbelief." There is something for a patient to do, and that is to "believe" with solid conviction. Considering, too, the comparatively few years since Christian Science came to lighten and bring its message of good cheer to a heavily burdened world, together with the doubt, skepticism, and ridicule it has had to face, it is surely to be wondered at, from a human standpoint, that it heals at all.

This very thing, that it has triumphed and grown and healed thousands of cases in spite of all this contumely, is proof that it is the truth; for truth, though countless lies are hurled at it through countless ages, stands untouched, unmoved, unchanged, and will ultimately be recognized, believed, and accepted, even by erstwhile scoffers. So "the Lord on high is mightier than the roar of many waters, yea, than the mighty waves of the sea,"—the sea of evil thoughts and suggestions trying to drown the voice of Truth and lead people to believe so thoroughly in evil that they forget the good. Surely enough of that has already been done in the past, and as people are coming to turn to Christian Science more and more, they are giving grateful thanks that there is at least one religion that teaches the allness of the good.

Is this not a cause for rejoicing? Does it not make for happiness and freedom? Does it not proclaim the constant presence of light and preclude the power of darkness? The trouble is that some prefer to believe in evil, and that it has its place and

power. They prefer to think that the darkness is real, and sometimes choose to shut themselves up in it. We can be thankful that this seeming preference is only temporary; that the steady shining of the light, the steadfast existence of Truth, will finally make its living and loving appeal to them too. Then they will turn to it as gladly and thankfully as many other weary mortals have turned, to find it available and efficient today even as it was in Jesus' time, and thus come into the absolute freedom of the sons of that Father who is "of purer eyes than to behold evil."

Is it to be supposed that any of those healed through the ministrations of Christian Science look upon it as an evil power? Can good results come from evil works? Suppose one, after years of suffering and hope deferred, comes at last (having given up all hope that anything can bring her relief) to find surcease from suffering through this teaching and practice. Can such a one ever be led to think it is by some evil agency that the change has been wrought, when it has brought her the highest good she has ever known in all her life; when her life has been transformed, and the spiritual awakening, long sought for vainly through accustomed channels, has here been found? Is it evil that has brought about so much good?

What a blessed discovery that the healing Principle is indeed here now, has never been lost, and is operative like any other unseen power to those who believe in and trust it, who learn to lay hold of and apply it. These receive the benefit of this power, are healed and regenerated by

it, coming at the same time into a clear sense of the fatherhood of God, so close a relation that He comes to be indeed as a shade upon their right hand. Earnestly should all the followers of the Christ, regardless of denominational creeds, seek the undivided garment, so that religion and healing may go hand in hand.

He who was sufficiently at-one with his Maker to know His unchanging love and unlimited goodness in their fulness, healed all manner of diseases among all sorts and conditions of people, and bade his disciples do likewise if they would fulfil the law of

God. It is comforting to know that critics must some time become friends, and that however differing the paths may seem at times, we are all of the household of God, held in His unfailing love, healed and helped by Him continually, whether we acknowledge it or not. So we look forward to that glad day of which Mrs. Eddy writes in "Miscellaneous Writings" (p. 1): "Goodness reveals another scene and another self seemingly rolled up in shades, but brought to light by the evolutions of advancing thought, whereby we discern the power of Truth and Love to heal the sick."

"REDEEMING THE TIME"

BERTHA V. ZEREGA

ONE of the great blessings which Christian Science bestows upon the earnest student of its teachings is the improved sense of progressive activity which comes to him as his mentality gradually expels the material beliefs which comprised to a large extent his former view-point, and he awakens by degrees to the wonders of that spiritual consciousness characterized by the apostle as "the deep things of God." In this thought-transforming process his concept of time undergoes a very radical change, for the hours that once were spent in toilsome search for intellectual or artistic proficiency, or were wasted, prodigal fashion, in the aimless pursuit of mere amusement, assume the character of multitudes of "golden" moments, the conservation and righteous employment of which do indeed make him "rich toward God."

In his epistle to the Ephesians, Paul points to an exceedingly impor-

tant phase of watchfulness when he says, "See . . . that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." To redeem means "to regain possession of by payment of a stipulated price." "Redeeming the time," then, means regaining possession of time, that is, a correct understanding of what time signifies, by payment of "a stipulated price." On page 60 of "Miscellaneous Writings" Mrs. Eddy says: "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand."

We therefore recognize that since time is finite, limited, with both beginning and end, its opposite or reversal is eternity, which is infinite, unlimited, without beginning or end.

Therefore in our effort to redeem the time, what we in reality regain possession of is the mental equilibrium to think in terms of eternity,—in other words, the ability to grasp and make practical in our lives the facts of spiritual causation, creation, and being, which like God are "the same yesterday, and today, and forever." In this scientific understanding of God's eternal day, time, the material counterfeit and mortal misconception, takes flight, and we realize the inspiring truth that we are individually working out our salvation of unfoldment as God's ideas in His infinite plan and under His all-embracing laws of guidance and protection.

In the tenth chapter of Revelation it is stated that the angel "sware by him that liveth for ever and ever, . . . that there should be time no longer." What a liberating thought this is! How we are freed from the enslaving claims of race, heredity, age, and the mesmeric suggestions of disease, as we breathe the atmosphere of this refreshing thought of God's eternal day! No evil can strike at us, nor can any hurtful argument frighten or attack us, "for there shall be no night there,"—nothing that savors of darkness or terror. Secure in this consciousness, we can combat as unreal every lie that would dethrone in us the assurance of man's indestructible life in God.

Is this peaceful and illuminating consciousness ours for the asking? Is it a free gift from God, or is it bought with a price, "a stipulated price," as the definition quoted asserts? In one sense we may say that it is a gift from God, since God bestows all good on man, and what-

ever partakes of the nature of Love is of God, and is His free gift; but it becomes ours only as we honestly earn it. Just as the student of mathematics wins his reward of a correctly solved problem by diligent application to the rules involved, or the musical artist attains the achievement of a beautifully rendered program through persistent daily practice, so we, in our work of regaining and possessing forever the kingdom of heaven or consciousness of absolute harmony, have also a definite price to pay, "for," as the apostle says, "ye are bought with a price."

What is the stipulated price we are required to pay for this demonstrable knowledge that we eternally "live, and move, and have our being" in God, good, whereby we may prove that this state of existence is at hand for all men to experience and enjoy? The answer is embodied in Jesus' reply to the rich young man, who came "running," so eager was he to inquire what he should do to inherit eternal life. The Master enumerated the commandments and counseled him to obey them. Whereupon the impetuous questioner replied with a little of the self-righteousness which goes with strict adherence to the mere letter of the law, "All these have I observed from my youth." Jesus "beholding him loved him;" nevertheless, he did not hesitate to lay bare the materiality and poverty of the young man's thought, but said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

Not all the worldly wealth of this

young man could buy for him the treasure he coveted, namely, eternal life; if it could have done so, we can imagine with what impulsive extravagance he would have poured out a portion of his riches at Jesus' feet. What could purchase it for him, then? Nothing less than the very mental characteristics which he at that moment lacked,—the qualities of meekness, wisdom, selflessness, love, mercy, Christlikeness. The price to be paid for the acquirement of these rare virtues was to go and sell, get rid of, whatsoever he had,—whatever in his consciousness was material. Pride of worldly possessions and faith in matter must be cast out to make room for thoughts of purity and love,—a more enduring sense of substance.

And would the price then be paid? Not until these spiritual graces so dearly bought were intelligently used, reflected to others. "Give to the poor," Jesus said; that is, prove to the receptive heart the truth of God's universal loving-kindness, "and thou shalt have treasure in heaven,"—the imperishable truth of life as God will be yours through demonstration. But that is not all, for the Master continued, "And come, take up the cross, and follow me,"—forsake worldly aims and affections, exchange these mocking concepts of happiness for the "beauty of holiness," which is the adornment of a life consecrated through self-sacrifice and self-discipline to the demonstration of God as divine Love. The demand of the Master that this young man put away his earthly riches would seem to indicate that in this instance the sacrifice of the material was essential to the gain of spiritual riches, and the sor-

row expressed by the would-be seeker for "eternal life" confirms the correctness of his diagnosis.

Each one at some period of his career is called upon to stand the test of this or some kindred change of life-interests, and to meet the demand of the Christ-principle which asks: Are you willing to pay the price required? Are you ready to sell all that you have—your "treasures upon earth"—that you may purchase this "pearl of great price"? How sincerely do you desire a demonstrable knowledge of God? The young man was honest in thinking he wanted to inherit eternal life, but when it came to a question of giving up what he tangibly had for something that involved distinct self-sacrifice, he "went away grieved;" he was, for the moment at least, unequal to the test.

On page 138 of "Miscellaneous Writings" Mrs. Eddy says, "The detail of conforming to society, in any way, costs you what it would to give time and attention to hygiene in your ministry and healing." This may seem narrowing to the worldly mind, but if we truly wish to advance in the demonstration of God's law, we cannot expect to measure up to the world's standards, nor to receive the shallow approval of human opinion. The time must be redeemed, not by intermittent, half-hearted service, but by spiritualizing our thoughts, motives, and aims, and by consecrating each moment to a deeper and more comprehensive knowledge of Truth through faithful study and practice. Thus only are we paying the stipulated price.

What higher aim could we have than to reflect the Christ-spirit so

spontaneously in our lives that the radiation of our thoughts will bless and heal those looking to the light of Truth, as the woman was made whole who came behind Jesus and touched the hem of his garment. On page 247 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes: "Christ is meekness and Truth enthroned. Put on

the robes of Christ, and you will be lifted up and will draw all men unto you." We clothe ourselves in these shining robes only as we become pure in heart, selfless in desire, loving in deed, and as we renewedly dedicate our lives to the highest service on earth,—healing the sick and sinning, and preaching the glad tidings of "on earth peace, good will toward men."

TRUE OBEDIENCE

DR. S. F. SWANTEES

PERHAPS no other form of virtue has been extolled so much as obedience, for there is no human activity into which it does not enter to some extent, and it is necessary that it should. Obedience and faith go hand in hand. Because of the universal necessity for obedience in human affairs the word has been narrowed in its application until it seems to rest only on a material law or basis, and thus is commercialized so that obedience is rendered only in the hope of material advantage.

In *Science and Health* (p. 189) we read, "The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought." This is true of obedience as well as of other things, the human mind invariably basing its sense of obedience upon a personal demand, whereas our obedience should always begin with the demand of God's law. The more we are obedient to God, good, the more we shall be fit to render a proper obedience to those authorities that have a right to demand it of us, and the better we shall be able to distinguish between a true and a false authority. True obedience does not

have to be blind, neither should it be based on ignorance. Truth is reasonable in its demands, while error is not. It is blind, unthinking obedience to error or selfishness that has seemingly hindered the leaven of Truth from working in the thoughts of men.

Humanity is too much inclined to follow Esau, and sell its birthright of intelligent obedience to Truth to some schemer for a mess of pottage, ease in error. When the results of this ignorance come home to the victims, it is usually realized that it takes two to make up this undesirable claim of ignorant human leadership, the led as well as the leader, and that it proves the truth of what Jesus said, "If the blind lead the blind, both shall fall into the ditch."

True obedience comes as a result of that unselfish reasoning which seeks to gain the light of Truth at any cost. It is righteous prayer put into action. It rests upon an absolute faith in divine Love and justice. Its attainment is not the work of a day, but of persistent and well directed desire. True obedience increases our understanding of God. It is a wonderful factor in overcom-

ing a sense of materiality, hence it enlarges our spiritual vision so as to include those things which are of the will of God, and it tends to make us seek the impulse of that will. The Bible tells us that "to obey is better than sacrifice." The reason for this is found when we see that obedience includes the highest form of sacrifice we can make, even the sacrifice, for the sake of divine Love, of self.

How shall we distinguish between a true and a false sense of obedience? Jesus upbraided the Pharisees because they had taught their own commandments and traditions in place of the law of God, thus virtually displacing the latter. This is the mark of disobedience, that it places the doctrines of human will where the law of God ought to be, and exalts the creature rather than the creator. Our Master rendered perfect obedience because he understood perfectly,—not only the law of God but also the nothingness of the claims of evil. He left us both precept and example, so that by keeping his commandments we should also render the true obedience and gain the perfect understanding which he demonstrated.

Our Leader says (Science and Health, p. 16), "The highest prayer is not one of faith merely; it is demonstration." What is true of prayer is true also of obedience. The highest obedience is followed by the proof that we have obeyed Principle. Did not Jesus indicate that we would not be left without a proof of our obedience being acceptable to God when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"? Our Master summed it all

up when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." If the obedience required of us does not conform to this command, does not include love, then it is false.

It has often come to pass in the world's history that true obedience has seemed to be disobedience. So it will have to seem many a time to come, until humanity shall have reached the demonstration of that highest intelligence described as the "unity of the faith" which bespeaks the one Mind. In this respect no one was ever more misrepresented than was our Master, together with his early followers. Their obedience to Principle was sublime, but it was not understood, and so it was charged to them as disobedience, because it was at variance with the beliefs and customs of their time. For this they were scourged and even put to death, showing what the followers of Truth may expect at the hands of error.

True obedience expresses man's identity, his real individuality. Mortal mind is constantly more busy trying to work out some one else's salvation than its own; but this cannot be done. The apostle Paul tells us to work out our own salvation, adding, "It is God which worketh in you both to will and to do of his good pleasure." It is apparent, then, that no one can render our obedience for us. Not even our Master could do our work for us. Paul also tells us that he "was not disobedient unto the heavenly vision." Our identity as found in Spirit is our "heavenly vision," and this is what obedience

should mean to us,—following a heavenly vision, a spiritual ideal, constantly bringing us nearer to the great heart of Love, and always demonstrating the truth of being for ourselves and our fellow men.

No one who lived in the past century was more entitled to obedience than our revered Leader, Mrs. Eddy, and no one knew better than did she the ill effects of disobedience upon those whom it led astray; she was therefore scrupulously careful in defining her attitude on this subject. Near the close of her earthly career she could have received more homage than any other modern personality, yet she constantly refused. With deepest humility she said, "Follow your Leader only so far as she follows Christ" (Message for 1901, p. 34).

What a wonderful lesson to all who are placed in authority! Let us not be afraid to examine both our motives and methods in rendering as well as asking obedience. Mrs. Eddy tells us that Jesus never required obedience to a material law, but always enjoined obedience to the law of God, which is spiritual.

While Mrs. Eddy was very careful not to let her students make too much of her personality, she was immovable when it came to the question of obedience to the truth as expressed in her writings. She asked nothing, however, until she had proved beyond a doubt that Christian Science was demonstrable. The more one studies her writings, including the Manual, and seeks to gain their spiritual meaning, the more one becomes convinced that obedience is not only desirable but is absolutely necessary

in order to progress. This obedience we should render with joy and gratitude, as a small acknowledgment of our indebtedness to her loyalty to the heavenly vision.

The Bible draws a sharp distinction between the false obedience of an hireling and the true obedience of a son. The obedience of the hireling is of little value; it is of the earth, and has no promise of a high reward, and the hireling is not asked to suffer. But the obedience of the son is of a different nature; it has the promise of a great reward, even the same reward that was given to him who was "obedient unto death." In Revelation we read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This is the obedience that shall fulfil in us the words of Jesus the Christ, "He that believeth on me, the works that I do shall he do also." It is gained through suffering, the suffering incident to the sacrifice of self.

Paul says of Christ Jesus in his epistle to the Hebrews, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." If it was necessary for Jesus to learn obedience, how much more necessary it must be for us, since we are but the children of the adoption. The task before us is to examine ourselves and see whether our obedience is that of the hireling who obeys mere forms and the beliefs that exalt self, or that of the son who obeys the divine impulse of spiritual understanding.

IN BYWAYS

MABEL K. DIXON

WITH its God-bestowed power to heal and bless, Christian Science is finding its way into institutions which care for children, some of whom have been taken from the streets of our large cities and sent through the courts. Some teacher or matron who is trying to reflect divine Love, remembers and heeds the Master's admonition, "Feed my lambs." This field of service is large, and though as yet the laborers are few, the writer is able to give some instances where Truth has found a channel to reach these little ones.

In one of these institutions an instructor, a student of Christian Science, had in her class a little boy, eleven years old, of unprepossessing looks and manner, with a well sustained reputation for dishonesty and untruthfulness. One day, on hearing a matron tell him that he was a thief and a liar, that he had come of a line of thieves and liars and would always be one himself, the Scientist began mentally to declare the truth for the child, holding that man is the image and likeness of God, therefore spiritual, and knowing that as such the boy could not inherit evil tendencies. When she called the little fellow into a room to talk to him alone, he began stoutly to deny having taken anything, although the missing articles were found in his possession. He was lovingly told that he was not called into the room to be punished, but to be helped.

Finally, seeing tears in the eyes of his new friend, the lad buried his head in her lap and sobbed out: "Don't cry.

I didn't know any one cared like that. There's something inside of me that just makes me take things." She explained the commandments, "Thou shalt not steal" and "Thou shalt not bear false witness," and assured him that there was no power greater than God, who gave those commandments and who would keep him from breaking them. For three months this child came to his friend every morning, and together they said those commandments and the prayer that God could and would help him to keep them. As time went on, gradually the shifting glance gave place to a steady look straight in the eye, and at last the day came when with surprise and almost awe this dear lad said, "Why, I don't even want to take what does not belong to me," and he was no longer in bondage to his belief in these errors.

A young girl had been sent to the institution on account of a violent temper believed to be uncontrollable, and was put under the care of this student of Science. When not angry she was quite a pretty girl, but during those violent outbreaks she scarcely resembled a human being, and with the strength born of such fury she would knock any one down who crossed her, or would bury her teeth in the arm outstretched to restrain her.

At first this girl seemed to hate the Scientist, who realized that this was nothing personal, but simply error's hatred of every manifestation of Truth. Gradually, however, her confidence was won. During one of their

many talks together the young girl said it was of no use to try to help her, for she was born with that temper and it was getting worse all the time; she supposed that some day she would kill some one in a fit of anger and would have to suffer the penalty of the law for it. In reply to this declaration she was asked if she would try what her friend assured her was a sure and certain cure for this dreadful, dangerous temper, and be willing to do exactly as she was requested respecting it. She affirmed that she would, but with the mental reservation that she knew it was useless.

Then began the many weeks of effort on the part of this young girl to hand her temper over to Truth for its destruction, and to know that she was not doing anything in her own strength, which had failed her so many times. Holding fast to the assurance that God was her strength and intelligence, she walked right out on the promises of God as they were unfolded to her in the daily study of the Christian Science Bible Lessons and the reading of the *Sentinel*.

In the months that followed, this girl was subjected to the unfriendly criticism of the older ones around her, who were skeptical of her earnestness and seemed to share the opinion of the younger ones that she was playing at being good in order to be in favor with her new friend. Many times when on the point of giving way to her temper under these provocations, she looked into the eyes of the Scientist and met the smile which was the sign between them that she was to rely entirely on divine strength and to remember that these

people had not the truth to help them which she had. As the months went by, filled with earnest study and effort, she gradually won the respect and confidence of all around her, and today she is in a position of trust, making good. She writes her friend, "I study Science and Health and the Bible every day, and am learning what sweet purity and peace of life mean."

The fact that none are too young to grasp the truth is shown in the case of a small boy of seven who had often questioned this Scientist about Christian Science and who asked if he might come with the little group of boys to her room evenings to read the Christian Science Bible Lessons. One day the lad came to her crying aloud, and saying he was very sick. When asked if the nurse should be called or if he would try Christian Science, he decided in favor of the latter, and in half an hour was sound asleep. On awaking he wanted and was given something to eat. When asked if it was not good to know that he could go to God for anything and everything and never fail of finding help, with a worldly-wise look on the little face he voiced the skepticism of good so inherent in mortal mind: "Oh, I guess I'd have got better anyway."

A short time afterward the boy came back crying, and climbed on to his friend's lap, saying that the bread and butter had made the pain come back. He was lovingly told that this was not the cause of the trouble, but that the cause lay in his ingratitude in not being willing to thank God for what He had done for him. Then the illustration was given

him of how in his play by the lake he often built a dam in the little river he had shallowed out, and that although the lake was full of water it could not get past the dam. Just so he had built a dam of ingratitude in his little heart, and though God's ocean of love was all around him, it could not reach and heal him until he let it. While the mental work was being done the little fellow went to sleep. An hour later he awoke with a happy smile and said, "I went to sleep saying 'Thank you, God,' and the pain's all gone."

A boy of fourteen, stunted in growth so that he looked to be eleven, addicted to the use of cigarettes and assuming great satisfaction in the distinction of being considered "tough," was in reality, underneath all this bravado, a lonely and loving lad. This better side of his nature was glimpsed by the Christian Science student one evening when a group of boys were telling her their ambitions in the way of financial achievement and consequent success and happiness. Noticing the silence of this boy she asked him, after the others had gone, why he had not spoken up and told what his ambition was. She was inexpressibly touched by his answer that he guessed he hadn't any, adding with a wistful look in his gloomy eyes, "I'd rather belong to some one in a really home than to have all the money in the world." He then hurried out of the room as though ashamed of having shown the real self so at variance with the one those around him were accustomed to see.

Soon after this some of the boys came to their friend's room one even-

ing for a story, this lad among the number, and she was led to tell them about the girl who had been healed of her temper. Lingered for a moment after the others left the room, this boy, jerking out a word at a time as though against his will, asked, "Do you think anything could be done for a little tough like me?" With the mental prayer, "Shepherd, show me how to go" (Poems, p. 14), how to feed this lamb, the Scientist told him how God through divine Science could help him, could change every wrong thought and act.

The next day at recess this boy came to the Scientist, saying: "Didn't you give that girl some verses to learn? You'd better be giving me one now, for I feel like scrapping with everybody." He was given the verse, "Set a watch, O Lord, before my mouth; keep the door of my lips." His only comment was, "Better write it down, for I'll never remember how it goes." It was soon jotted down on a scrap of paper and tucked into his jacket pocket, where it was surreptitiously consulted from time to time during the day, as occasion required. The verses asked for and given during the following months covered a broad field. For the hard lessons he was given this: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally;" for occasions when he would almost yield to old habits, these: "God is faithful, who will not suffer you to be tempted above that ye are able," and "I can do all things through Christ which strengtheneth me;" for the longing for "a really home" and mother, with the knowledge that the boy had a Father-

Mother God with whom he could abide, this: "Let not your heart be troubled." Truth's activity was now operating in this young life. There was much stumbling, but no real discouragement, after learning that there is no failure save in giving up. One by one the bad habits just slipped away. The lad began to grow taller and put on more flesh, and is now a normal, happy boy.

There is joy in going into the byways and bidding these little ones to the feast of Love and Truth. The song that sings itself over and over in the heart is found in the closing stanza of "Christ My Refuge" (Poems, p. 12), by Mrs. Eddy:—

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

ALIGNMENT

HENRY E. CHANDLER

ALMOST every one can recall incidents that stand out in recollection more boldly than their apparent value warrants. These reminiscences seem to us still more clearly defined as we progress in Christian Science and learn that it "resolves *things* into *thoughts*" (Science and Health, p. 123), and mortal symbols and word pictures are translated back to their metaphysical meaning and import.

The writer recalls a story told by a dear friend. It was an actual experience of the narrator, whose ability to delineate scenes and actions with a wealth of detail was paralleled only by his desire to make the lessons of an active and distinguished experience serve as guide-posts to the paths of peace and righteousness. Very often, as if in fulfilment of the truism that all good intents must come to fruition, the key-note of this narrative has come out of memory's vault when I have been sore perplexed and almost stampeded by the hosts of error in some unguarded and fear-filled moment.

My friend had been speaking of his military service, and he explained that a soldier was taught, at the

given command, "Feel the touch," instantly to allow his arm to touch that of the man next to him, the object being to give alignment, solidarity, and confidence. He added that this method of steadying the troops had, on one occasion at least, saved a regiment. On this occasion it was thought best to meet the onslaught of the enemy with a hollow square formation. In the center of the square were placed the accouterments of the army, the baggage trains and the commissary department, the water, and so on,—all of these representing vital necessities for the troops, and a picture of disaster was presented should that square ever be penetrated by the opposing hosts. The opposing armies had come into contact, the enemy as usual was delivering the attack on all sides, when suddenly, and evidently upon a prearranged plan, a dash was made for one corner of the square, where some young troops under fire for the first time began to waver, and immediately there was a little breach. Then the word of command rang out: "Feel the touch! Feel the touch!" and instantly loyal discipline asserted itself. The knowl-

edge was borne in on them that back of that command was the intelligence of a general who had successfully thwarted all the efforts hitherto made to encompass his defeat, and quick as a flash the order was obeyed, confidence was restored, and instead of the sagging lines of a fear-stricken foe, they found steady, unflinching, compact lines, and an integral part of an impregnable system of defense.

Many times since gaining a slight understanding of man's true status, the writer has been able to "feel the touch" of divine intelligence and guidance when all seemed to have "gone by the board." In his experiences as a traveling salesman not all the conditions of "the road" seem to be entirely harmonious, but never yet has any untoward incident or jarring circumstance succeeded in disrupting or breaking the four-square refuge of Truth to which every Christian Scientist has access, and where "is safe abiding," as our Hymnal says (p. 192), "from every thought that giveth fear." Only recently an opportunity was given me to "feel the touch," and prove thereby that unswerving reliance on the outstretched arm of divine Love will most surely bring us to an indubitable realization of the truth of the psalmist's words, "There shall no evil befall thee."

In the course of rendering "unto Cæsar" I was journeying to a Texas town. It had been a long ride with frequent delays, and my destination was not reached until nearly midnight. The none too extensive hotel accommodations had been insufficient to meet the demands of an unusual influx of guests, and it was therefore

necessary to start in quest of a place to sleep. An attempt was made to demonstrate in this dilemma the truth of Mrs. Eddy's words, "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Miscellaneous Writings, p. 307). The last resort had been reached, and by this time my faith was pretty badly strained, but as if to rebuke my waning sense of God's allness and care, my inquiry brought forth the response that not alone a room but also a bath was available.

My work had only been half done, however, as another test was in store for me. I reached the room in a most resentful and irritated mood, and in this mentally out-of-joint attitude everything went wrong. The room was in a most untidy state, the last occupant having evidently been a user of both liquor and tobacco. Nothing seemed to be right, and my resentment grew apace. Not even the recollection that Christian Science had rescued me from the same bondage, and perhaps from the same lack of consideration for others which I was mentally charging up to the brother who had just vacated the room, was able to prevent the personalization of evil going on in my thought, and the outlook for sleep seemed dubious.

Then there was brought home my helplessness to remedy the situation, and thought went back to the neglected work in Science. Through the tumult of the hordes of ingratitude and resentment came the realization that I had strayed into Egypt, and instantly came the remembrance of my friend's story and the metaphysical truth culled from it. Then came the order, "Feel the touch," and

reaching for the Bible and Science and Health, I started to read. Soon I could feel that I was coming into alignment again, that I was touching the hem of Truth's garment.

I then began to count my blessings, to thank God that through our Leader's striving, the clearer vision, the deeper revelation had come to her, and that she in turn had persevered through contumely and opposition to record, demonstrate, and teach her discovery to a slumbering but needy world. Yes, I could "feel the touch" of "the everlasting arms," and there came a sense of ineffable peace, the consciousness that discordant mortal experiences are only the creatures of mortal erring thoughts. I stood released from thralldom to irritation and anger, and with perfect good grace was able to lie down to calm and undisturbed rest.

I got up refreshed, and when I departed it was with a heart full of gratitude that I had been permitted to fare so well under the circumstances. This lesson had been learned: that no matter how the phantoms of the night may assail us, we have but to "feel the touch" of Spirit to be brought "out of the land of Egypt with great power and a stretched out arm;" the consuming fire of divine Love must always halt the tribes of unrest and discord, and establish peace.

Previous to the time when the writer was made physically whole, he regarded Christian Science as a deeply involved study, a sort of higher stratum of theological attainment for those who had reached the rarefied heights of intellectuality. Attendance at a few of the Sunday and Wednesday night services had

to some extent dispelled this erroneous notion, yet it remained for another good friend, a Scientist, with a few simple words to enable his awakening sense to gather the central strand, the fundamental truth of the greatest blessing that ever came to him, or to mankind. Most of us who come for healing imagine that ours is the one particular and peculiar case in all the world, and I am sure I must have told my good friend that my bad habits were unusually tenacious, and that my case had failed to respond to the most "celebrated" treatment. A crushing load was taken from my shoulders when I was reminded that of myself I could do nothing; that, as the Master tells us, "the Father . . . doeth the works." My friend said, "Keep under Christian Science influence, read the literature, and gently open heart and mind to Truth," and from these "lispings" came victory, swift and sure. Better the loving invitation to "feel the touch" of things divine, than a complicated regimen.

Christian Science appears to be more of revelation than of study, and many times we are tempted to give wanderers the sparkling wine of the vine's maturity, when what is most needed is a cup of cold water given in Christ's name. Always to "feel the touch" of divine intelligence is to possess the spiritual intuition-needed to obey the injunction, "Feed my lambs." As Mrs. Eddy says on page 569 of Science and Health, "He that touches the hem of Christ's robe and masters his mortal beliefs, animality and hate, rejoices in the proof of healing,—in a sweet and certain sense that God is Love."

GIVING TESTIMONY

ETHEL G. REED

EVERY earnest Christian Science student knows what is necessary in order for a church organization, engaged in promoting the cause of Truth on earth, to be progressive. We all know it is our first duty and privilege to reflect the one Mind that was in Christ Jesus, and that we must be ready and glad to do our share in carrying on the various church activities. Many helpful articles concerning the testimonies given on Wednesday evenings have appeared in our periodicals, and we should surely be wide awake as to our share in that form of church activity. The question is, How much have these articles really meant to us? Are we satisfied to lay the publication aside with the remark that this is a very strong, good article, or do we endeavor to apply it to ourselves and obey its teachings?

The arguments which would try to keep us from testifying in public as to the great good our Leader's teachings have brought us, are many and seductive. An earnest student of Christian Science once said to me that she did not feel called upon to speak in meeting, as she could not express herself well, but that she had been able to be of considerable use in other branches of Christian Science work; also that some were called upon to give testimonies and some to help in leading others to the truth. To justify this opinion she quoted what Paul says about "diversities of gifts." But we cannot be too careful, when studying the Scriptures, to distinguish between spiritual, eternal

truths, and temporary directions for the church of that day. Surely no one, not even the modern Hebrews themselves, would think of carrying out all the laws in Leviticus. If Paul spoke of diversity in gifts, he also said, "Let your women keep silence in the churches;" and we all know what would happen to not a few Wednesday evening meetings if this concept of propriety were binding today.

It has often been said, "Oh, if it were only as easy for me to speak as it is for certain others, I would be glad to do it; but it is so hard for me!" In this connection we must be very careful not to judge by appearances. There are Scientists who have attained to such spiritual freedom, and have come to the meeting so full of light and gladness and self-forgetfulness, and they can speak without effort or embarrassment. Some time we shall all be thus free, but most of us are not at present. We recognize, however, that a testimony which is given with perfect ease may be the result of faithful work, and of God's help against fear and self-condemnation and physical disturbances.

The argument is sometimes advanced that business and professional people of either sex are better prepared for giving testimony than are those who stay quietly at home, because the former are forced to express themselves daily and get used to speaking before others. This may be true to a certain extent, but after all, when one goes down into the depths of his heart and tells to a

mixed audience of the overcoming of some besetting sin or disagreeable disease, things he would not ordinarily mention to an intimate friend, what is there in business or professional life to prepare him for this?

It is also said that education is a great help in giving testimony. This is true in so far as it enables one to make his thoughts clear to the hearer, but no farther. We should not make the mistake of thinking that an easy, fluent manner of speaking and well-turned phrases determine the effectiveness of a Christian Science testimony. We all know that some of the most helpful words expressed in these meetings have come from what our Leader calls "untutored lips" (*Science and Health*, p. 89). And why? Because they expressed so much humility, love, and gratitude, the only things which really count.

The question is not whether some one else speaks every week, once a year, or not at all; the matter lies between us and God. Shall we say: Dear Lord, I am ready to do almost all that Thou dost ask. I am trying to bring out in my daily living health, holiness, and harmony. I attend the church services and do what I can to aid financially; but do not ask me to tell others what Thou hast done for me; that is too much to expect; my one talent is not five, so I will bury it in the earth. If this were our attitude of thought toward the giver of all good, could we expect a complete blessing on our other works?

There is a saying of Paul's, a message from God which certainly meets every such need. It is this: "My grace is sufficient for thee: for my strength is made perfect in weakness."

"BECAUSE OF OFFENSES"

EVA S. WILLIAMS

ALL Christian Scientists find un-
failing interest in searching for the metaphysical meanings of Bible records and sayings, especially the sayings of Jesus; meanings which not only amplify but often change the merely literal interpretations. Because truth is infinite in its applications, it is probable that every phase or statement might be variously paraphrased; but students often find that the thoughts which come to one are a help to another in discovering yet deeper meanings.

In the eighteenth chapter of St. Matthew's gospel there is a passage which is apt to puzzle many beginners in Christian Science. It reads, "Woe unto the world because of of-

fenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" Side by side with this we may place a quotation from page 302 of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy: "The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called laws of matter." Perhaps we first ask ourselves with surprise whether Jesus, who best of all knew and witnessed to this scientific perfect selfhood, meant to assert that for a time circumstances

would be so strong against a man that inevitably he must sometimes stumble and fall, thereby causing his brother to fall also, and committing a crime which in due course must be punished.

Such a literal warning as this passage gives might serve as a trumpet-call to those not awakened from a sinful life to the need for moral purification; but for those already struggling to escape from the belief of life in matter it surely means a great deal more. Does not the text tell us of woe unto the consciousness wherein evil seems to be a reality, a necessity, and to have power; for Truth must bring this error, in all the forms it may assume, to the surface and cause it to be self-destroyed.

The process by which this work of true self-revelation, through the self-destruction of false material sense, takes place is readily illustrated. Let us imagine the case of a man possessed of a violent temper, to whom there has seldom come any temptation to be irritable or angry. In Isaiah we read, "I make peace, and create evil," and this is an effect of truth which makes it certain that when Christian Science enters this man's consciousness, the latent error will no longer remain in its hiding-place. No intelligent person could wish that it should, for it would be a mortal material load which to the extent of its presence must keep him forever a prisoner to sense and outside the kingdom of heaven. To become a Christian Scientist is to pull against the tide of generally accepted human beliefs, as well as against one's own mortal sense tendencies, and our imaginary friend would soon

meet his enemy; in other words, his own disposition to hate. This "offense" would need to be vigorously dealt with just so long as there remained in the heart one spark, the least smoldering ash of it, to be quenched by the exercise of love.

Let us suppose that vanity is a besetting weakness. The uncovering will not be long delayed, and if necessary the lesson to be taught will be repeated many times. There will be ill-advised words or actions due to the assumption of personal force, or capacity, or merit, which will bring in their train moments of bitter humiliation, hours of agony which are unimaginable save to those who have experienced them. Such a one feels that he not only has failed himself, but has brought discredit upon his church and cause. Nevertheless, in such an experience the vain and careless student is forced into the arms of that Love which, while it knows no condemnation, is satisfied with nothing less than perfection, and his dependence upon frail human judgment, the good or bad opinions of his fellow men, falls away from him, for this was the "offense" that needed to be overcome.

Sometimes these offenses seem to present themselves in such numbers and with such force that discouragement, the most fatal offense of all, threatens to paralyze our efforts to deal with them. But let us rejoice that this enemy also is brought into the open, and resolutely seek for courage to be loyal to our knowledge of the truth concerning human perfectibility. To do this faithfully is to do our part toward establishing the kingdom of heaven on earth.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, PALO ALTO, CAL.

IN December, 1897, two students of Christian Science instituted services at the home of one of them, and this small commencement inaugurated the dawn of Christian Science in Palo Alto. Services were continued at this home for over two years, but in May, 1900, an organization was consummated and the services were held in a public hall. Notice of the services was then advertised in *The Christian Science Journal*.

In the fall of 1904 the church was incorporated. At this period (or shortly thereafter) the room in use became inadequate for the increased attendance, and one twice its size was made available by removing a partition. Here services were held for three succeeding years, until the growth—together with the expiration of the lease—made it necessary to seek a more commodious home. This was obtained in August, 1908, when a lease was signed for the occupancy of the edifice formerly used by the Presbyterian church, located at the corner of Waverly and University Avenues, a central and convenient point for all.

From 1899 to 1907 the hall in which the services were held was utilized for the reading-room. It was then deemed advisable to move the equipment to a room that could be used exclusively for the purposes of a reading-room. Accordingly one was found on University Avenue, and this was occupied until the removal to the above mentioned church building, where there was a spacious room well adapted for the needs.

April, 1911, found the church comfortably housed in the smaller of two halls in the Masonic Temple, the growth of the cause having made another step in progress necessary, and new quarters for the reading-room were procured in a centrally located business block. The suite of three sunny rooms that replaced the room previously occupied, marked another step that was warranted by the steadily increased interest in and study of Christian Science literature.

In the spring of the same year (1911), a lot 100 by 112½ feet, on the corner of Bryant and Forest Avenues—one of the choicest locations in the city—was secured, and the purchase price (thirty-five hundred dollars) was paid within a few months. The building fund which was instituted in the early history of the church was sent on to Boston, when the extension of The Mother Church was in process of construction, and those of the membership in the early days of the Palo Alto church recall with deepest gratitude the privilege that was accorded them of proving the abundance of supply, when through the *Sentinel* a final call came for funds in the month of May, 1906. The funds of the local church were in a bank of San Francisco to which there could not be access for some weeks, owing to the earthquake which had occurred a few weeks before. It was decided, however, to send on the total amount of the building fund, together with that of two special collections, with the result that the sum of four hundred and

forty-two dollars was sent in one month from a membership that numbered seven or eight. After the completion of the extension the local building fund was resumed and is now a generous sum.

From an early period in the activity of this church, "Science and Health with Key to the Scriptures," together with other writings of our revered Leader, Mary Baker Eddy, as well as the periodicals, had been supplied to the Public Library, also to Stanford University (the latter situated but a mile distant). The healing work, which had been growing from the inception of Christian Science in this place, was increased by the use made of the several copies of the text-book that had been placed in the local library in 1908.

Early in September of the year 1913 the hall in the Masonic Temple, occupied now for a period of three years for services, was found to be too small, and the large hall in the same building was secured for Sunday morning services, though the

Wednesday evening meetings still had to be held in the smaller hall.

The lectures—annual from 1904 to 1913, and semiannual since that date—have been generously attended, the last two having filled the largest theater in the place. Their influence has been greatly increased by their publication in full—since 1908—in the town newspapers, and the wide distribution of the same. The local press has maintained a most kindly attitude toward the cause of Christian Science, for which the church has been most grateful. One of the activities of this church is the distribution of Christian Science literature, which is far reaching, as judged from results.

Today First Church of Christ, Scientist, of Palo Alto, shares with the field its gratitude for the wide-spread growth of Christian Science, and feels that the measure of good in this direction expressed in the local church is due to its obedience to the teachings of the Manual and its loyalty to The Mother Church.

FIRST CHURCH OF CHRIST, SCIENTIST, ARKANSAS CITY, KAN.

PRACTICALLY twenty-four years ago ten people were meeting on Sunday mornings in a rented store room to read the Lesson-Sermons, or Bible Lessons as they were better known at that time. Soon a student of Mrs. Eddy was invited to come to Arkansas City and teach a class. In consequence healing work was done that awakened new interest, and the membership increased to fifteen. Twice a change in location became necessary, as the average attendance at the meetings was fifty. As early as August, 1896, First Church of Christ,

Scientist, Arkansas City, was advertised as holding regular services in Room 10, Isabella Block.

In the latter part of 1898 the fifteen members purchased property at the corner of Central Avenue and Second Street, one of the most desirable locations in the city. There was a small cottage on the lot, and this was remodeled to meet the needs of the church and reading-room at an expense of five hundred dollars.

Growth of the cause in this field has been quiet and steady, and in perfect harmony in the main. Though

error is still evident, and though it strives to retard progress, Truth is gaining slowly and surely. In the spring of 1902, though its membership was still small, the church raised nearly three hundred dollars for needed repairs and improvements as well as current expenses. The fact that this amount was secured among its own members and congregation quietly and in a comparatively short space of time, was commented on by a local paper as "an example worthy of being followed."

That good work has been done through the years is evidenced by the fact that on April 15, 1908, at the close of an enthusiastic meeting, the church unanimously voted to purchase the property of the South M. E. church at the corner of B Street

and Washington Avenue, then on the market at twenty-five hundred dollars, for a permanent church home, as its present quarters were inadequate. Practically two thousand dollars was pledged at this meeting. This church building has been used until the present year.

In 1911 four lots (100 by 132 feet) were purchased and paid for, partly by subscription and partly by setting aside the entire collection on the last Sunday of every month for a building fund. The little cottage church has now been sold and plans are nearly completed for a brick and stone structure to cost about eight thousand dollars with a seating capacity of one hundred and fifty. The lectures given every year are remarkably well attended.

SECOND CHURCH OF CHRIST, SCIENTIST, DETROIT, MICH.

THE year 1910 marked a new era in Christian Science history in Detroit. The healing, regenerative work had so spread the good news that church expansion had become necessary. After prayerful consideration and discussion in a meeting called for that purpose, sixty-three members of First Church of Christ, Scientist, asked for and received letters of dismissal from that church for the purpose of forming a second church, to be located in the eastern section of the city.

On Jan. 20, by invitation of First Church, these late members met in its Sunday school room and organized Second Church of Christ, Scientist, Detroit. The problem of finding a suitable hall wherein to hold services proved a difficult one; but after several disappointments the recreation

hall of the Starr Union Overall factory, 1045 Jefferson Avenue, was secured, and here the first service of the organization was held on Sunday, Jan. 30, 1910.

Immediate steps were taken to push the building project. Thought was unanimous as to the desirability of East Grand Boulevard as the site for the new church, but restrictions limiting the property strictly to residence purposes seemingly stood in the way. These restrictions were happily removed, and in March the lot, 142 by 145 feet on the boulevard near Jefferson Avenue, was purchased, the brethren of First Church joining with heart and hand in furnishing funds for its purchase and for the erection of a suitable edifice. From that hour to the present the generosity has been without thought of "mine" or

"thine," but in obedience to the demands of the cause.

Plans were drawn, contracts were awarded, and excavation was begun the last of November, 1910. On March 20, 1911, at two o'clock in the afternoon, the officers of the church assembled at its northeast corner, and saw sealed into the corner-stone with simple ceremony a copper box containing a Bible, the published writings of our Leader, the current publications of The Christian Science Publishing Society, and a brief historical sketch of the organization. The first service was held in the completed edifice on Sunday, Nov. 19, 1911, and on the following Sunday, in addition to the regular morning service, the church gave two free public lectures on Christian Science. Throughout the work of building and furnishing the church the utmost harmony prevailed among the members of the board and the various committees, with loving cooperation by the membership, thus making the work a labor of love.

It is the policy of each of the three Christian Science churches in Detroit to devote the entire collection

on the first Sunday of each month to a church building fund, and during the building of Second Church the treasurers of First and Third Churches paid over monthly to its treasurer the money so collected. On Sunday, Sept. 7, 1913, the collections more than covered the remaining indebtedness, and on Wednesday evening, after the regular meeting, it was announced that the entire amount required for the land, building, and furnishings, in round numbers sixty-eight thousand dollars, had been paid, and that the church stood free and clear, the property of the Christian Scientists of Detroit actually, and of the whole city beneficially, for it is dedicated to the upbuilding of scientific Christianity with its Christ-healing.

In Christian Science accomplishment is in the direct ratio of consecration of purpose in obedience to divine Principle. While it seemed a long work that was undertaken by the Christian Scientists of Detroit in 1910, its accomplishment within three years stands a visible monument to the power of united effort in the spirit of richness toward God.

THIRD CHURCH OF CHRIST, SCIENTIST, KANSAS CITY, MO.

IN 1903 a number of Christian Scientists in Kansas City, Mo., feeling the need of another church organization, held a preliminary meeting July 5, and three days later one hundred and twenty-two members organized as Third Church of Christ, Scientist. A charter was obtained four years later, July 19, 1907. For a few months meetings were held in Miller's Hall, 1121-23 Grand Avenue, and during the succeeding three

years in the New Casino Hall, 1023 Broadway. These were down-town locations, accessible to the business districts and to the Kansas City, Kan., field.

After this period it was decided to remove the church to Westport, a rapidly developing south side residence district, rather remote from the two other churches. This move was made in July, 1906, first to a small church edifice on Westport

Avenue, formerly used by the Episcopalians, and afterward to Morton's Hall on South Main Street. Five years later the need of a permanent home found expression among the members, and in July, 1911, a lot was purchased at the corner of Fortieth and Walnut Streets, for ten thousand dollars. This amount was fully paid in July, 1912.

Early in the following year plans for building were discussed. A fire-proof structure of steel, concrete, Carthage granite, and brick was decided upon, with a basement for use of the Sunday school, and a seating capacity in the auditorium of eight hundred to one thousand. After thoroughly canvassing the membership, it was decided to build the basement and use this for church services until the work thus far done should be entirely paid for, and then proceed with the superstructure.

Plans were accordingly drawn for the basement of the edifice, and a contract was let for its construction March 19, 1913, at a cost, exclusive of lights and furnishings, of \$20,889.22. These additional items, together with the organ and some other furnishings already owned by the church, carried the cost, exclusive of the lot to twenty-five thousand dollars. The corner-stone was laid July 5, and the first service was held in the new quarters Dec. 17, 1913. There was an unpaid balance, the last payment on this being made in a little more than two years from the letting of the contract. Work will proceed at once with the plans for the superstructure.

Third Church has ever been associated in the forefront of all activi-

ties. From the time of its organization a reading-room was maintained in the Bryant Building, until it united with First and Second Churches in joint reading-rooms in the Commerce Trust Building. In May, 1914, a branch reading-room and loan library was established in Westport at 4028 Broadway. During the building of the extension of The Mother Church, Third Church contributed regularly to the extension fund as long as contributions were accepted, and afterward to the publishing house building fund. It then became a privilege to assist the other churches in this city with their building funds, as both of them had built. Interest in the various meetings has always been well maintained, and attendance at the services taxes the seating capacity nearly to the limit.

When the church decided to make a start toward a home of its own, no pledges were asked of any one. The members were called in and the matter was talked over. Each was in effect asked to respond to the promptings of his own heart. It was decided that no large debt should be incurred, but that so far as practicable the work should be paid for as it progressed. That all have responded generously is attested by the fact that within the period of four years a total of nearly thirty-five thousand dollars has been raised. The plan has been to imbibe thoroughly the spirit of true church building, and to rear on this sure foundation the structure of Truth and Love within the consciousness of each one; and to give out this reflection in large measure to all who come within the sphere of their activities.

TESTIMONIES FROM THE FIELD

FIVE years ago last December, while in Oklahoma, I was taken ill, and when we returned home in the spring I grew rapidly worse. A physician was consulted, and after taking medicine for a short time I was confined to the bed with a fever. When well enough to get up I continued to call on the physician at his office, and one day he pronounced the trouble a malignant growth. It was such a shock to me, knowing what a fatal disease this is considered, that I was very much discouraged and would not go back to him. My husband then consulted another physician, whose report was that everything indicated the disease named. I continued to grow worse and medicine did me no good. Up to this time there had been no pain, but now I began to suffer a great deal.

I had not thought much about Christian Science, although some of my acquaintances were Scientists, but at last a friend asked if I would read "Science and Health with Key to the Scriptures" by Mrs. Eddy, if I had a copy. By this time I was ready to grasp at anything, for medicine was doing me no good, so I borrowed the book and began to read it; but although I tried to get something out of it, I failed. After reading the testimonies, however, I finally decided to try Science. A practitioner was called, and treatment was given continuously for six months; but instead of growing better I felt I was growing steadily worse. Then to please my husband another physician was consulted, but his verdict was practically the same as that of the other

two doctors. When I left his office I knew I should not go back, for I had suffered intensely during the examination and had a horror of the operating table. I told my husband that if Christian Science could not heal me, I would die. Following the examination I grew much worse, but decided to have nothing but Science and so again called a practitioner.

This was in August, and I did not leave the house until the next spring. All this time the discharge continued, and I suffered such distressing pains that it was almost impossible to endure them, and at times it seemed as if I would lose my mind. For three months I lived on liquid food, and my weight was greatly reduced. Once, when I was suffering intensely, my husband urged me to take a mild opiate, but I refused, for I was relying entirely on divine Love. I read Science and Health as much as possible, but most of the time I was in bed and suffered so greatly I could not read understandingly. At last, however, the mist began to clear away, and after more than two years had passed I touched the hem of Christ's garment. That was over two years ago. I knew I was getting better, and the improvement continued steadily, until now I am a perfectly well woman. I do all my housework and come and go whenever I please. The healing is so wonderful I can hardly find words to express my thankfulness to God for what has been done for me.

I am a member of the Christian Science church and have been able to do some work in Science. I am

trying to understand it better, and am indeed thankful to God, and grateful to Mrs. Eddy for giving us the truth and teaching us the way in Science and Health. Since coming into Science everything seems more beautiful. All is harmonious, for I know that God is All-in-all.—*Agnes E. Swartzell, Elkhart, Ind.*

[Translated from the Swedish]

It is about two years since I came to Christian Science, a broken man. For my physical complaint, a condition of shattered nerves with all its gruesome accessories, I had for years applied to a number of skilful physicians of different schools, besides experimenting with numerous health cures and taking quantities of drugs, with the result that each succeeding year found me worse off than before. My mental condition was equally miserable, discordant in the extreme; unstrung and unhappy, I faced despair.

Then I heard of Christian Science, and I must say it was with a smile of doubt that I listened to the marvelous things which were told of it, but I decided to examine into it, even as a drowning man grasps at a straw. I found however it was something more than a straw that I laid hold of when I set about to investigate Christian Science. At my first visit to a practitioner I was greeted kindly, and lovingly encouraged and assisted. Now I am safe on shore, fully restored to physical and mental soundness.

For this I bow in humble gratitude before God, the all-power, acknowledging Him as the only cause. I am also indebted to those Christian

Scientists who have helped me to gain an understanding of the great truth, proving that His omnipotence, rightly understood and honestly demonstrated, not only heals us of disease, but helps us at every turn, when sorrow, reverses, or trials would seem to cloud our harmony.

If, as I first thought, I came to Christian Science to be healed of a bodily condition, which has been accomplished, this was by no means all that I received, for I have gained much more than I had hoped for. That there is a vast deal yet for me to learn I am fully aware, but I am well on the way, and I am confident that by continued faithful work I shall gain all that is included in the comprehensive term harmony,—something which I never before thought would be possible to attain on earth.

Christian Science has unfolded a new world for me, a world fair and beautiful, where one may find rest; and I congratulate every one who in his journey through life has been fortunate enough to meet and become acquainted with life's greatest truth, Christian Science.—*Frithiof Eriks-son, Stockholm, Sweden.*

For more than fifty years I was a victim of hernia, which during the last ten years had assumed an exaggerated and, I was told, a very dangerous form. About four years ago I began the investigation of Christian Science, and as a result of my reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature, I was cured of the tobacco habit, which for years I had been endeavoring to give up. I had heard testimonies at

the Wednesday evening meetings and had read in the various Christian Science publications of many healings of hernia, and from my own experience so far I was convinced I could be cured in the same way.

About two years ago, while on a business trip, I was seized with strangulated hernia, but I had no fear whatever and continued on my journey for three days, then returned home. A Christian Science practitioner was sent for, and the relief that came to me in this one treatment was marvelous; but the pain returned shortly afterward and that night it was almost unbearable. I called in a surgeon, with the practitioner's permission, and he came the following evening about eight o'clock, at which time absent treatment was being given me. Immediately he pronounced it a case requiring prompt surgical attention, saying there was no time to lose, and began to make arrangements for an ambulance to convey me to a hospital. I told him I was under Christian Science treatment; that I had derived so many benefits through Christian Science and had heard of so many cases of healing I was satisfied it could take care of my case. He replied that he had heard of many wonderful things accomplished by Christian Science, but this was a case where it could have no effect; that peritonitis had not only set in but had advanced to a very dangerous stage.

Just then a physical condition was presented which caused the surgeon to pause and appear greatly astonished. He said, "Under these circumstances you need not go to the hospital tonight; I will call in the

morning." During the night I continued to improve, and felt well enough next morning to sit in an easy chair while the bed was being arranged. The doctor then telephoned, and when told I was sitting up, he said that I had taken my life in my hands and might cause a condition which would result in death. The practitioner called that morning and gave me another treatment. I continued to improve with each treatment, and in one week from that day was back at my desk. I have continued at my business ever since, the hernia having entirely disappeared. Since then I have passed a rigorous examination for life insurance.

It is little wonder that Christian Scientists are grateful for the restoration of the Christ-teaching by Almighty God through Mrs. Eddy, realizing as they do that divine Truth and Love provides for every human need.—*George D. Moffat, Brooklyn, N. Y.*

It affords me much happiness to verify the above testimony of my husband, having been present during this period of healing. It is also with much joy and gladness that I am able to add my expression of gratitude for the personal benefits I have received and for the wonderfully sustaining and reassuring power of divine Love in meeting through Christian Science what otherwise would be hopeless problems.—*Mrs. George D. Moffat.*

At the age of sixteen I was suffering from the so-called laws of heredity, and a doctor told me that if I did not go to a different climate I would not live to be twenty-five. Two of

my sisters had passed away at about that age with lung trouble, and my mother with the same disease when I was a child. At my father's death when I was eighteen, I passed through what the doctor called temporary insanity, and from that time both diseases seemed to cling to me, until I was forced to give up teaching.

One morning when I was out by the river and everything in nature seemed beautiful and harmonious, though I was feeling sick in both mind and body, the conviction came to me very clearly that if I could only understand God and His laws I would not be thus afflicted. Shortly afterward, as if in answer to my desire, a Christian Scientist came for a week's visit. I asked her to tell me something of her religion, and she repeated the religious tenets of Christian Science as given on page 497 of *Science and Health*, and the "scientific statement of being" (p. 468). She then told me that the Bible as explained in the textbook, "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, would answer all my questions.

Glasses had been worn for nearly seven years, and three oculists had said that I could never go without them. At times, and always at night, the pain in the eyes was very severe. The doctor who fitted me with glasses the last time said that all I could do was to stand the pain as long as possible and then take an opiate. I had a fear of acquiring the habit, but kept the drug on hand, taking it only when seemingly exhausted by the pain. A few months after the Scientist's visit I read a little in *Science and Health* every day for about two weeks, and during that time there

were several days when I did not need glasses.

I did no more reading for several weeks, then took it up again, and I had been studying about three weeks when the pain returned. I opened *Science and Health* and read the paragraph beginning at the end of page 109, dwelling on the truth expressed therein, and I remembered that all God made was good. This truth seemed so wonderful to me that I forgot everything else, and when I did think of my eyes, there was no pain. I knew they were healed, and threw the drug away. Three weeks from that time the glasses were laid aside. That was eight years ago, and there has never been any return of the pain.

About a year before I began the study of Christian Science I was examined by a doctor as a step toward taking out life insurance, but was told it would be of no use to send in the papers because of lung trouble. After I began the study of the Bible, together with *Science and Health*, every evidence of this disease disappeared. The mental trouble was slower to yield, but I had already experienced such strong evidence of God's power that I never doubted. I studied much of the time, trying to put into practice each truth as fast as it was gained.

One night, after I had been working in Science against the disease for about three years and a half, I felt a sense of discouragement, and told my husband I had done all I could,—that I felt I had fulfilled every condition for a healing and the disease still seemed manifested; but, I added, "I know that God's power can heal

me." It was a complete surrender to God's care, and the disease seemed to go from me just like a loosened garment that falls to the floor, so that there has been no symptom of it since.

For several years I had suffered from what I thought was stomach trouble, but all symptoms of this left very soon after I began the study of Science. Later, however, it became evident that there was a malignant growth. I then asked for treatment, and in two weeks the healing was complete. During that time I did all of my housework, and performed my duties as first reader of the Christian Science Society.

After this experience there still remained a trouble of about ten years' standing. For nearly four months I tried to overcome this evidence by realizing God's perfect creation, but the difficulty did not yield. Mrs. Eddy says, "Truth, through her eternal laws, unveils error" (Science and Health, p. 542). The nature of the trouble became clear to me, so I wrote to the practitioner asking for treatment. My letter reached him at noon on Monday, and by Friday night there was great improvement. Then without any warning I was stricken down and seemed to be passing away, but I clung to the truth with every thought.

The following Friday night conditions seemed very serious, but the example of Christ Jesus' perfect dominion over the flesh gave me courage to resist every thought of death. I felt that I must have help, so my husband sent for the practitioner to come. He arrived Saturday evening, and his helpful words, with the realization of

God's power back of them, gave quick relief, and from that time the gain was rapid. During this experience there was only one day that I was not up and dressed a part of the time, and I was absent from the position as reader only one Sunday. Three weeks from the time the practitioner called I was enjoying a sense of the most perfect health and freedom I had ever known.

Christ Jesus said, "Blessed are the pure in heart: for they shall see God." Mrs. Eddy was pure enough to "see God;" she was brave enough to test that seeing; and she loved her fellow beings enough to withstand every opposition in order to give them the understanding of God that she had gained. This understanding is giving me a practical knowledge of God and of the life of Christ Jesus; and it has made me love the Bible.—*Gertrude L. Hatch, Oceanville, Maine.*

DURING the past six years I have used no material remedies, and in every instance where Christian Science treatment has been called for the results have been satisfactory. This also applies with equal force to my wife and child. With special reference to the latter, I desire to say that during the summer of 1914 certain ailments to which children are popularly believed to be liable in their second summer, though well developed, were promptly and thoroughly healed. In one instance the Christian Science practitioner was called by telephone in the forenoon and dismissed in the evening of the same day, so quickly did the child respond.

Before coming into Christian Science my wife was subject to attacks

of acute stomach disorder. During the period of four years since our marriage she has had only one such attack. Then, after working over it ourselves for several hours, during which time she seemed gradually to grow worse, a practitioner was called. Improvement was noted soon after treatment began, and in less than an hour my wife was entirely free. As the pain was excruciating and the patient not wholly conscious when outside help was called, this seemed almost marvelous. Formerly, when attacks of this kind had been treated in *materia medica*, the after effects the following day had been very disagreeable. In this case, however, the patient experienced no unpleasant after effects; in fact, the next day being Sunday, she felt perfectly well and attended church.

Speaking further for myself, I have been freed from the chronic stomach and bowel troubles and the fear produced by a sympathetic heart affection which were the cause of my taking up Christian Science in 1908; also in three or four instances from influenza and bilious attacks, and from the liquor and tobacco habits. Moreover, my disposition, which was perhaps my most cumbersome liability, has been improved.

A young Scientist, who did not take up Christian Science for the healing, said to me not long ago, "Why, it is the greatest thing that ever came into my life," and this very pointedly expresses how I feel about it. —*J. Murray Davis, Baltimore, Md.*

I FEEL that I should no longer delay in telling others of the joy and peace that Christian Science has

brought me through deliverance in a large degree from fear, sorrow, and grief. Greatest of all is the spiritual uplift and knowledge of God and of my relation to Him.

One Sunday morning I suffered a severe burn and bruise on my right limb. By knowing error could not keep me from my post of duty (I was second reader at the time), the pain was so overcome that I was able to go to the morning service. By evening, however, the conditions seemed alarming, and they continued so till Wednesday. The limb was badly swollen and I had chills and fever. As I was unable to overcome my fear, a practitioner was called, and by faithful and loving work the conditions were quickly met, so that by the following Sunday the demonstration was made.

I have also been healed of fever, influenza, injured wrists, and a fractured bone in the left limb, without the aid of physician or material means. A throat affection to which I had been subject ever since childhood, suffering at times intensely, found no permanent relief until I was healed by Christian Science. Through the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been cured of the after effects of whooping-cough, also of defective eyesight, for which I had worn glasses for two years.

I am very thankful to God for the truth which has been made so plain by Mrs. Eddy, and for her faithful work. Through the healing of grief over the loss of dear ones, I was led to trust God more, and instead of praying to die, as in times past, I was led to look up and beyond the

grief and sorrow and loss to divine Love as Father-Mother. With this realization and the blessed assurance of finding my all in God, good, came a peace that words cannot express. I am more grateful than I can tell for the privilege of class teaching by one of Mrs. Eddy's students. I hope some discouraged and suffering one who reads this may find the help and rest I have found in this saving truth.
—*Martha Tucker, Mattoon, Ill.*

I SEND this testimony with thankfulness to God as the giver of all good, and with gratitude to our Leader, Mrs. Eddy, who through our textbook, "Science and Health with Key to the Scriptures," has shown us the way.

Some fifteen years ago I was afflicted with what the physician termed gall-stones. On one occasion I had a most unusual attack, and the family physician called in consultation one of the most noted surgeons in the city, who came to the conclusion that an operation should be performed. My parents were very much opposed to the use of the knife, but left the decision to me, and I refused to be operated on. For three months I was confined to my bed, at times suffering the most excruciating pain, and for years afterward I was obliged to wear my clothing loose.

In the spring of 1914, when I was visiting a sister a few miles from my home, this trouble attacked me again. As I was then a Scientist, my relatives showed great kindness in immediately trying to get a Christian Science practitioner over the telephone for my assistance. They tried several times without any success,

and therefore as soon as it was possible to get some one to assist in holding me up in the automobile, I was brought home. By that time the case was well developed. My mother called a practitioner, who came and stayed till eleven o'clock that night, and although the improvement seemed slow for a time, I soon, through God's goodness, was able to attend to my accustomed duties. My mother has had several beautiful experiences of God's power to heal, as has also a niece who makes her home with us, and for these blessings we are truly grateful.—*Elizabeth Cox, Santa Ana, Cal.*

It is with pleasure that I tell of my healing in Christian Science, in the hope that it may encourage some one who is seeking help. For eight years I suffered from lung trouble, for which *materia medica* could do nothing, and as members of my family had passed on with this disease, my fear was great.

One of the leading doctors of our town advised me to go to Denver, thinking my days might thereby be prolonged, although he did not promise a cure. Thus it was only after human skill had been exhausted that I turned to Christian Science. My recovery was not rapid, but as I grew in the understanding that God is divine Mind and in this Mind we live and move and have our being, my health began to improve. It is now three years since I took up Christian Science, and I have never made use of a drop of medicine in all that time. I am as well as any one could wish to be.

I am thankful to God for Christian

Science, and grateful to Mrs. Eddy, who, being inspired with this saving truth, gave it to the world, that all who will may partake of its rich blessings.—*Margaret Catton, Covington, Ky.*

JESUS said, "Ye shall know the truth, and the truth shall make you free." I have experienced the fulfilment of this promise of the Master in my healing through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and desire to tell of my experience in loving gratitude, trusting that it may be as a cup of cold water given in Christ's name.

About ten years ago I was brought to California for my health. For some time previous to this I had been under the care of specialists on account of lung trouble, and it was with the hope that a milder climate might benefit me that we came West. According to the physicians' verdict I was the victim of numerous other ills, among them a painful stomach disorder and an abnormal condition of one kidney, also severe headaches, for which many remedies had been tried but with only slight relief at times. Finally this condition was declared to be the result of dislocated vertebræ.

Soon after our arrival in California I was taken with what the attending physician termed "recurrent appendicitis." These attacks were very painful and weakening, and the physician advised an operation as soon as I was strong enough to bear it, as in his opinion I would get relief in no other way. I am thankful to say that before this could be done I was led to Christian Science.

Having been brought up in another church, I had heard very little of Christian Science and knew nothing of its teachings, but my husband had been told of its healing power by some business acquaintances and desired me to try it. The idea that anything could help me when the best medical aid that could be obtained had failed, seemed so ridiculous that I would not consider it; but divine Love had prepared the way for me to receive this blessing, though I knew it not then.

While in the library one day, my attention was attracted to two books, "Science and Health with Key to the Scriptures" and "Miscellaneous Writings," and several copies of the *Sentinel*. These, I learned later, had been left there by the owner in the hope that some one would read them and be benefited. I took them up to my room, and as I began to read a little here and there, a wonderful sense of peace came over me, for already the clouds of false belief were beginning to lift, revealing, though faintly at first, the spiritual facts of man's true being.

That evening I remarked to my husband, when telling him of my discovery, that if there was anything in Christian Science which would help and heal, I was going to find it. Then began the search for Truth in earnest, and words but faintly express the measure of peace and joy experienced as I read and the understanding dawned on my consciousness. So absorbed did I become in the study of our text-book, that I forgot about my sufferings until reminded of them one day when my husband inquired about the headaches. Then I realized that I was healed, for there was no

headache or sense of suffering of any sort left.

Only those who have been through a similar experience can realize the gratitude and joy which filled our hearts that day for such a beautiful and speedy manifestation of the power of this truth to heal; for while I had not taken note of time, it could not have been more than a week or ten days after I began to read that the healing came. The lungs were tested after this and pronounced perfect. All the other ills had likewise fled before the light of Truth, as "mists before the morning sun." Since that time Christian Science has been our only physician and our only help in every need, for in divine Love we have found a sweet sufficiency supplying all good.

I am grateful beyond the power of words to express for the purifying, uplifting, and healing influence of Christian Science in our home, bringing to us in place of doubt, fear, and gloom, "the unchanging calm and glorious freedom of spiritual harmony" (Science and Health, p. 248).—*Emily Mary Mash, Los Angeles, Cal.*

I can truthfully vouch for the statements made in my wife's testimony. Our life prior to adopting Christian Science in our home compared with what we now enjoy, was like a pitch-dark night beside the sunshine of a summer day. I too am deeply grateful for the health and happiness which Christian Science has brought to us.—*Charles A. Mash.*

With the deepest gratitude I wish to give this testimony to the healing of rheumatism through Christian Sci-

ence. Since childhood I had suffered almost constant pain, and when a much trusted physician told my husband that nothing more could be done for me, I determined to try Christian Science. I had heard very little about this saving religion, but I had seen a friend cured of tuberculosis and this led me to believe I might be helped. I obtained the address of the practitioner, asked for treatment, and was cured instantly. That was in March, 1912. So wonderful and marvelous was my release that I could not believe it, but waited, expecting a return of the pain. It did not return, however, and never has returned. I have received other instantaneous cures through this truth.

To me Christian Science has been a religion of love, and like David, "my cup runneth over." I am very grateful for all Science has done and is doing for me and mine.—*Edna S. Rittenhouse, Milwaukee, Wis.*

In the three and a half years that I have been studying Christian Science we have experienced a great deal of good. Indeed this saving truth is the richest blessing that has ever come into my life. In the winter of 1912 I was healed by it of a bad attack of acute lung trouble. I have also been healed of very severe headaches, blood-poisoning, and intense suffering which I had endured for over thirty years and which almost made me a nervous wreck. When *materia medica* failed to give even temporary relief, I was advised to try Christian Science. This I readily consented to do, and was speedily healed. Over two years ago my husband was perfectly healed of a bad

case of skin disease, from which he had suffered over seven years and which medicine failed to cure.

Our healings seemed wonderful, but the healing which my mother experienced seemed still more so. In the spring of 1912 she had what the doctors called a hopeless case of gangrene in her foot, and the physician said her time was short. Then a practitioner in Christian Science was secured to help her, and she was entirely healed in a few weeks. She has had no return of the trouble. This is another proof that age is no obstacle, as she was eighty-three years old when healed. It was a case in which man's extremity was God's opportunity. There is not a day that we do not see good accomplished, and nearly all of the demonstrations have come from the study of the Bible, together with Mrs. Eddy's writings and the other authorized Christian Science literature.

Words are inadequate to express my thankfulness to God, and my gratitude for the revelation, through our Leader, of this uplifting truth.—*N. Carrie Gott, La Grange, Ohio.*

I hereby corroborate my wife's statements in the above testimony. Every word is true and not in the least exaggerated. I have been healed a number of times of bad pains and faint spells, as well as of the skin disease. I have proved that God is an ever present help in time of trouble.—*William H. Gott.*

TEN years ago Christian Science saved me from an operation for tubercular glands. I was very grateful for this, and from my first treatment

to this day have never had a doctor or used a drop of medicine, not even a hand lotion, although previous to that time I had suffered from September to May each year with chapped hands. But it was not until after the great privilege of class instruction, about six years ago, that I was able to help myself instead of always calling a practitioner. Then I realized that the "old man with his deeds" must be laid off to make room for the new man, and with the realization came the question, What must I lay off? I found so many things to lay off, so many weeds encumbering the ground, that the task seemed hopeless; but this was only discouragement, and Mrs. Eddy's words on page 329 of *Science and Health*, "To be discouraged, is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the rule of the problem because he fails in his first effort," soon drove out this argument of the evil one.

Self-righteousness is perhaps the most clever masquerader of any of mortal mind's counterfeits. Women who have been told from childhood that they are good, find it rather hard to search themselves for evils; but a study of Jesus' words makes it clear that a mortal cannot be good. Thus I came to see my need of something more than physical help. As this mental change took place, the physical change was so great that friends whom I had not seen for some time would exclaim upon meeting me, "Why, I scarcely know you!"

From the age of seven, when I had a serious illness, until a little understanding of Truth came to me, I was an anemic, weak, sickly creature, sub-

ject to terrible headaches, which were growing worse and of more frequent occurrence. Now I rejoice in strength and health, am able to do whatever it seems my duty to do, and weigh much more than ever before. I pray with the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me," for only with a clean heart can we show our gratitude to our dear Leader, who was so pure in heart that she saw God; so great of heart that she loved all the world.—*Mae Munson Flint-ham, Denver, Col.*

AFTER having had two operations and ten years' treatment in *materia medica* I was told by two doctors of excellent reputation in Brooklyn and New York that the operations were failures, and one physician said it would be a year before I was strong enough to undergo another. "Then," he added, "we will have a radical operation and straighten things out."

The conditions which the doctors were agreed upon were ovarian tumor, a bladder and rectal difficulty, and a number of other ailments, including a chronic stomach disorder of some years' standing. Another medical authority told me that all these conditions were caused by curvature of the spine, and I was treated for this over three years, but was at last obliged to turn to Christian Science, though in a much worse state of nervous exhaustion than I had been at any time before. In the first treatment I was healed of all the conditions except the nervous trouble, for which I was treated three weeks. That was six years ago, and I have had no recurrence of any of these dis-

cords. My daughter was healed of St. Vitus' dance in five weeks, after having grown worse under medical treatment all summer.

To say I am grateful for Christian Science does not begin to express my appreciation of it. I owe all I have to this healing truth.—*Mary A. Doremus, Philadelphia, Pa.*

I WANT to express my gratitude for the healing I have received through Christian Science. Several years ago a soreness of the feet came on and there was no cessation of the pain, so that both standing and walking became difficult. I sought help in Science from one practitioner and then another, and also worked for myself, but apparently with no benefit. It was impossible to walk except at a slow gait and with a noticeable limp and I was hardly able to stand long enough to have a dress fitted. My general health and strength also reached a very low ebb.

At this point the healing came gradually, through the treatments of a loving practitioner. In a few months, without knowing when, the normal condition of my feet was restored. All the soreness vanished and the limp was gone. My health also returned to such a degree that I felt there had never been anything wrong. That was three years ago, and the healing has been permanent.

I want the truth as brought to us through Christian Science to be all-in-all to me, as other salvation there is none.—*Charlotte Cook Nettleton, New Haven, Conn.*

It is a little more than a year since I first turned to Christian Science for physical healing, and found God. I

had been an invalid for years, and for months at a time was completely helpless from a severe spinal trouble. Physicians and surgeons, both here and abroad, had pronounced my case hopeless. Change of climate also proved of no benefit. In my misery I wandered to Fort Scott, Kan., money gone, alone in the world, and with the feeling that even God had forsaken me. Then I lost my eyesight and once more turned to *materia medica*, but could get no help. Moreover, for five years I had been addicted to the use of morphine. In this condition I turned to Christian Science and called in a practitioner. After one treatment I could see perfectly, and that evening the drug was disposed of. The spinal trouble was overcome in a very short time, and thus the healing was complete. Though my eyes are in constant use, I do not wear glasses and am perfectly well for the first time in my life.

While I am very grateful for the physical healing, words cannot express my gratitude for a God who is Love, for a Bible that is understandable, and for a Leader who could give to the world "Science and Health with Key to the Scriptures." I am trying to show my gratitude in my daily life.—*Amanda Doane, Kansas City, Kan.*

I DID not come to Christian Science for physical healing, but was drawn to it by seeing that those of my friends who had turned to it seemed to have found what I had long sought, namely, a satisfying religion. Early in life I became a member of a church, and for years lived conscientiously by its teachings. I studied the Bible a great deal and always wondered at its

many beautiful promises, which I was taught were for a future world, though I felt a great need of them in this one. Then there came into my life trouble and sorrow which humanly speaking were incurable and unbearable. I could not pray to the God who I believed had thus afflicted me, but still clung to the thought that if I faithfully did the best I knew how I should come out all right. At this time "Science and Health with Key to the Scriptures" by Mrs. Eddy was given me to read. I read it through, and thought it very beautiful in theory but impossible to practise.

For six years after this I struggled on, but at the end of that time I was no better off. Meanwhile a sister came into Science and was restored from a state of constant suffering to perfect health. My own experience, together with my sister's greatly improved life, convinced me that Christian Science was not a mere theory. I longed to study it, but a sense of lack kept me from buying the textbook, and pride prevented me from accepting it as a gift.

It was in the fall of 1909 that I took up the study in earnest. I could say with the psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." I was ready to lay aside pride and anything else if I might find a satisfying understanding of my relation to God. I found in Christian Science what I sought, and countless blessings of which I had never thought. I have not had the privilege of church attendance, nor any instruction except the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, "Miscellaneous Writings," and our periodicals. These, together with

the Bible and the *Quarterly Bible Lessons*, have been my daily study for the last five years.

This new understanding of God and man has enabled me to solve every problem. It has shown me how to love my neighbor as myself. I have known the joy of helping others, the joy of seeing Truth overcome error. Christian Science has made it possible for me to meet the seeming discomforts and loneliness of "home-steading." It has brought harmony and love into my home where before was constant strife. These are a few of the blessings received. During these five years I have depended implicitly on God for healing for myself and our two children. No material remedy has been resorted to, and many sicknesses and accidents have been speedily overcome.

I am deeply thankful to God for these blessings, and I know that many more are at hand for me if I keep His commandments. I am grateful for Mrs. Eddy's life-work and example, for The Christian Science Publishing Society she instituted, for those who carry on this important work, and for the contributors to all its publications. My earnest desire is that I may live so as to be worthy to be called a Christian Scientist.—*Effie MacAskill, Plenty, Saskatchewan, Canada.*

WHEN Christian Science came to me through a niece who had been healed after exhausting the aid of *materia medica*, I was suffering from a number of diseases. Some were pronounced incurable, and I dreaded a second operation. At that time I was an active church-member and

knew nothing of Christian Science except through criticisms of it from the press and the pulpit; but I finally yielded to the persistence of my niece and consented to have absent treatment. My healing was a convincing proof of the truth of Christian Science, though I confess with shame my tardiness in giving up material beliefs and obediently searching for the truth that promises and gives freedom. Church relationship, personality, and family ties all appeared as "lions" on the way.

Though I read the *Sentinels* and *Journals* as they came regularly, I carefully hid them from my family and associates. Then in 1899, about four years after my first healing, I fell on the ice and injured an arm severely. After the bone was set the suffering was intense, while arm and hand were swollen to an alarming degree and blood-poisoning was feared. I again applied to the Christian Science practitioner, and the healing was instantaneous. Then at last I determined to give up all for Christ, Truth, and in so doing found I had nothing to lose except my belief in the unreal.

On Nov. 26, 1913, I fell down a flight of stairs, breaking the arm at the wrist so that the bones protruded through the flesh. When I was picked up the thought of serious spinal injury was suggested, but as I was with Scientists, they acted for me. The laws of Missouri demand a surgeon to set bones, but a Christian Science practitioner also was called. Two days later, though the surgeon had declared I could not be moved, I walked several blocks to a car, rode sixty-five miles by train home, and

a surgeon there removed the splints three days later. He seemed to think it was a wonderful success in bone setting. The back was not so quickly adjusted, but in less than four weeks I was able to go about freely. To-day, at seventy-four years of age, I am as active on foot as ever.

I am very thankful to God for the spiritual understanding that is being revealed by the systematic study of the Bible with our text-book, "Science and Health with Key to the

Scriptures" by Mrs. Eddy, which I have found to be the great necessity in this work of overcoming self and demonstrating Love. When I think of the blessings and privileges gained by our Leader's loving obedience as a student of the Christ, my desire increases to be ever faithful and true, to be willing to work, watch, pray, and patiently wait, knowing that God our Father is Love, and that love is our behest.—*Lucy Turner Barbee, Warrensburg, Mo.*



A NEW CONCORDANCE

The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health.

The publisher is now ready to receive orders, and shipments will be made as promptly as possible. Single copy, \$6.00; in lots of six or more to one address, each \$5.50.

Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

KINSHIP between Christian Science and the primitive Christianity of the first three centuries is established by the test which the Master himself promulgated for all time: "Ye shall know them by their fruits." Not that there have not been earnest Christian men and women in the intervening centuries, but up to the time of the discovery of Christian Science by Mrs. Eddy in 1866, the "signs following"—the proof of "the Lord working with them, and confirming the word"—except in a few isolated instances have been conspicuous by their absence.

After all, it is this confirmation of the word, the practice which proves the precept, that has won for Christian Science and its adherents the respect and confidence of the people. It is recorded of Jesus that he healed all manner of diseases, and relying on his promise that they who believe on him shall likewise be able to demonstrate the unchanging power of Truth, Christian Scientists have fearlessly faced the problems presented to them, recognizing neither the so-called incurable cases of *materia medica*, nor the seemingly hopeless conditions of human need from its multiple standpoints, as beyond the helping hand of omnipotent and ever present Love. They have proved beyond a doubt, both for themselves and for others, that "God is our refuge and strength, a very present help in trouble."

One has but to scan the pages of our periodicals or listen to the testimonies at the Wednesday evening meetings to realize how this confidence in God's unfailing goodness has been rewarded. From the time Mrs. Eddy first put her dis-

covery of "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1), triumphantly to the test in the healing of sickness, down to the present day, it would seem as if practically every phase that error could assume has been encountered and overcome in Christian Science. Yet in the face of all this evidence, in the face of the psalmist's declaration of an ever merciful and beneficent God, "who forgiveth all thine iniquities; who healeth all thy diseases," there are still so pitifully many who hesitate to entrust their case to a practitioner unless they can be shown a parallel case that has been healed.

Why seek to limit omnipotence! Suppose just such an instance has never before presented itself for healing: "*all* may avail themselves of God as 'a very present help in trouble,'" Mrs. Eddy reminds us, for "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 12). Probably Peter and John had never met with a case of lameness like that encountered at the temple gate, but they had, as have we, the Master's assurance that "with God all things are possible," and Jeremiah's declaration, "There is nothing too hard for thee: . . . the Great, the Mighty God;" and strong in His strength, Peter bade the man who had never known anything but lameness, "Rise up and walk." To read how wonderfully Peter's faith in God was justified, can but inspire in the heart of every follower of the Master the prayer of the disciples, "Increase our faith."

Nothing is too hard for God! If suffering humanity could but realize this in all its fulness, what greater boon could come to them! No matter what condition of disease, of mental or moral disability, is holding a man, even from his earliest years, to know that nevertheless these fetters of Satan's forging can be broken,—this is the sword of the Spirit with which the Christian Science practitioner wages war upon the hosts of evil and the power of Truth is demonstrated. To realize this, is what is hard for the poor sufferer. *Materia medica* has failed him again and again, yet he fears to trust himself to God, as if He were unequal to the understanding and heal-

ing of his ailment. Perhaps he has had Christian Science treatment, he himself has prayed earnestly, and yet the healing is withheld. What then? Of one thing we may rest confident: God is ever ready to do His part when we have done ours. Then our problem is to find wherein we are lacking, whether it be in faith or in a willingness to put away from ourselves every last vestige of evil thinking—anything that is unlike good—in obedience to the divine command, “Thou shalt have no other gods before me.”

So many times, too, old beliefs in the dicta of medicine and theology cling to the Christian Scientist, despite the better understanding of God’s allness he has acquired. Whether patient or practitioner,—and unconsciously oftentimes,—when error presents itself, instead of denying instantly and emphatically the corporeal evidence and asserting the omnipotence of Truth and Love, he gives entrance in his consciousness to a man-made law which imposes certain conditions, and thus handicaps his efforts for relief. To deny evil and affirm good habitually is to gain a vantage-point of serenity and trust that nothing can disturb; it is to have that faith which declares, “Father, I thank thee that thou hast heard me,” because it knows the healing is accomplished, whatever erring sense may testify for the time being.

Never should we make the mistake of outlining the action of Truth by saying or even thinking that a longer or shorter time will be necessary to meet a given case. It behooves us all to remember anew that nothing is impossible with God, and that “now”—yes, this very moment—“is the day of salvation;” “now” is the time of our deliverance. The practitioner must permit no other thought but that his realization of the truth of being shall be so clear, so forceful, that no phase of evil can withstand it; the patient must strive for that willingness to know and do the will of God which shall open his consciousness to the healing streams of Love, for we have the everlasting promises that “everything that liveth, which moveth, whithersoever the rivers shall come, shall live;” and “whosoever will, let him take the water of life freely.” It is the blessed privilege of mankind to realize these promises in Christian Science.

ARCHIBALD McLELLAN.

ONE of the most promising and prophetic things about Christian Science is the fact that it is broadening and deepening the sense of the divine requirements, the realization of what constitutes the privilege and prerogatives of a follower of the Master. Nothing so certainly interdicts spiritual progress as contentment with a superficial concept of things, and especially with regard to God and man, the nature of evil, and the fulness of our possible freedom therefrom.

Every worthy representative of this movement will witness that in some degree he has experienced that great mental awakening pictured by Isaiah in his description of the phenomena attending the Messianic appearing. The Lord will "give thee . . . for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison . . . that ye may know and believe me, and understand that I am he." The promise is that of a great illumination, the dawning of a knowledge of God, and the interpretation of the prophetic vision is found in Jesus' words, "This is life eternal, that they might know thee the only true God." The "earth" of ordinary personal sense was to be transformed by the renewing of the mind, as St. Paul puts it, that deepening of insight, that escape from materiality, that inspiration of love, the "expulsive power of a new spiritual affection" which fulfils the requirement, "Ye must be born again."

When one is thus led to consider the exceeding richness of the believer's assured experience and endowment, he at once perceives the sad shortcoming and sin of much present-day religious sense, its lack of depth and intensity, its habit of aimlessly rambling about among mere creedal statements, instead of apprehending and utilizing the great spiritual truths of the gospel. It must have been this discreditable difference between the true meaning of the revealed Word, which is to be expressed in spiritual understanding and ideal living, and their cheap sense of it, which impelled the writer of the epistle to the Hebrews to administer the scathing rebuke which is recorded in its sixth chapter, a rebuke which is keenly rephrased on many a page of Science and Health and Mrs. Eddy's other writings, and which kindly but effectively uncovers today's pressing need.

To illustrate, conversation with the average Christian believer will disclose the fact that his sense of repentance is little more than a state of sorrow for wrong-doing and a readiness to profit by proffered means of escaping its penalty. Respecting the real mental-revolutionary meaning of this gospel call "*metanoeite*, repent ye," De Quincey, a masterful scholar, has said: "In my opinion the Greek word concealed . . . a meaning of prodigious compass." It signifies, "Henceforth transfigure your theory of moral truth; . . . a new, spiritual revelation is established." "It means," he adds, "spiritual transfiguration, . . . a profound intellectual and moral change. . . . It is the great miracle of Scripture."

This call to an entire change of mind is the distinctive feature of Christian Science teaching, for it immediately establishes a new basis of thought and action. It brings a new concept of God and of man, of the nature of substance and of evil, of human life and its possibilities. It institutes a firmament of discrimination between the real and the unreal; the old opinions, estimates, and sense of relations are to pass away, and behold, all things are to become new, so that Christian Scientists can enter into the heart of the apostle's declaration when he says, "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." In this teaching Truth today again "knocks at the portal of humanity" (Science and Health, Pref., p. vii).

The concept of faith is correspondingly advanced in Christian Science from the plane of belief, of reliance upon what another has done, to the plane of understanding, the conscious, scientific capacity and impulsion to do, in demonstration of the truth of being. So too the thought of charity as a spirit of kindliness and benevolence is enriched by that higher intuition of love which recognizes the man of God's creating, and that intelligent compassion which is the basis and bond of brotherhood, the only cement of stable civilization.

The contrast between the commoner's thought of a starlit sky, and the meaning of this jeweled dome to the astronomer who has learned to measure its immensities of distance in light-years, is not greater than that between the meaning of

the gospel to the average believer and its significance as revealed in the vitally efficient life of Christ Jesus or St. Paul; and it is to the possession of this "substance of things hoped for" that the way is made plain in Christian Science. If this teaching had not gone into the subject of causation; if it had not daringly trespassed upon the domain of that scholastic belief which has so long set bounds to the spirit of scientific investigation and discovery, and which today not infrequently essays to rule the aspiring and the incredulous with the scourge of the scornful; if it had not insisted upon a Principle and rule which, logically adhered to, must solve human problems today even as Jesus and his disciples solved them,—then its adherents would no doubt have escaped a great deal of condemnation and discomfort, but as a reform movement it would have amounted to simply nothing at all. The strength of Christian Science inheres in the fact that it is so searchingly and so awakeningly true!

JOHN B. WILLIS.



THE theology of Christian Science makes its first strong appeal to those who are suffering in "mind, body, or estate," in telling them that God is as ready to help them today as He was in the time when Jesus healed all manner of disease without recourse to material means. When this statement is supported by actual proof, the one healed is ready to give up his long held belief that the day of miracles is past, but he soon finds out that if he would advance in spiritual understanding (and this is greatly urged in the Bible) he must gain the deeper meaning of the Scriptures which Christian Science insists upon. At this point it is well to remember that each advancing step in spiritual understanding makes the overcoming of sickness and sin more of an assured fact.

The inquirer soon sees for himself that Jesus' wonderful power was due to his understanding of God and His law, and that he was ready to share this understanding with others. St. John says in his first epistle, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true." This recalls Jesus' own words in Matthew's gospel: "No man knoweth the Son, but the

Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." He also declared that to know God is life eternal, and Christian Science insists that it is the absence of this knowing which is responsible for all the sin and suffering of mortal experience.

The student of Christian Science takes a very important step when he grasps the fact that God is the only Life of man and the universe. Moses of old declared and proved this truth when he bade the people love and obey God, and said, "He is thy life, and the length of thy days." Besides this, Christ Jesus both taught and demonstrated it, yet it was practically lost sight of by humanity until Mrs. Eddy's discovery of the Science of Life was given to the world. Physical science, so called, confessed to ignorance of the nature and potentialities of life, and Professor Drummond wrote, "The word Life still wanders through Science without a definition." Mrs. Eddy, however, made the word one of the synonyms for God, and linked it to Mind, thus opening up anew the way traversed by the master Christian, a way never darkened by sin, disease, or death. Life was the theme on which he constantly dwelt, and toward it he directed all thought; indeed he declared that the end for which he came to the world was that weary, burdened, and despairing mortals might have life, and "have it more abundantly." Then indeed would mortality be "swallowed up of life."

When it is seen that Life and intelligence are one, and that infinite Mind is expressed through man, the basis of Jesus' healing work becomes apparent, and the old concepts of life and mind as dependent upon matter vanish as a dream. It is soon perceived by students of Christian Science that the word God means to most people a being separate from man, who governs the world from a distance, so to speak, and that He communicates with man, in so far as He does so at all, through an unknown and intangible thing called the soul. Good people are sometimes deeply concerned about the location of this soul, but as neither scalpel nor microscope has ever furnished evidence of it, or of its activity, its existence is to them purely problematical, yet it is held to be that which distinguishes man from beast.

Christian Science deals fearlessly and at the same time reverently with this question, and letting go of the theory that soul inhabits the material body and is controlled by it, Mrs. Eddy declares that "Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind" (*Science and Health*, p. 310). As this higher view comes to one, these words of Deborah's song of triumph are recalled: "O my soul, thou hast trodden down strength." No longer is soul believed to be something which gains its freedom when it escapes from the mortal body at death, but it is seen to be the divine Principle, controlling, directing, and sustaining man at every step of the way, and the way of Soul is always the way of Life, never of death. If any should think that Christian Science fails to recognize Soul in its relation to man, we have but to read Mrs. Eddy's statement on page 11 of "No and Yes": "Man has an immortal Soul, a divine Principle, and an eternal being. Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul."

Step by step the student of Christian Science gains the spiritually scientific sense of the words found in the Bible which relate to God, and this through the light thrown upon them by the inspired text-book of Christian Science. As the material sense is put off, the harmony and immortality of man's real being is first perceived, then realized in the healing of the human mind and body. The ideal man as presented in Revelation has on his head "many crowns," which may be taken to mean the understanding of Life as eternal; of Love as Spirit; of Mind as infinite and ever present; of Soul as divine Principle; of Truth as the source of man's freedom; of God as "Alpha and Omega, the beginning and the end," the All-in-all. To gain this deeper and broader concept of Deity is the joyous task of the Christian Scientist. Its reward comes in the proof of one's likeness to the All-good, and St. John assures us that this will be attained when "we shall see him as he is."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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FIDELITY

WILLIAM D. MC CRACKAN, M.A.

LIKE every good human quality, fidelity must be governed by divine understanding before it can be safe from perversion. Christian Science finds every individual in a certain stage of thought, and there and then a process of development is initiated which should never stop until the human is transformed into the image of the divine. Yet it would be unwise to try to hasten this development through any effort of human will-power. Growth should be natural, leading from the scientific application of Principle to daily and hourly demonstration of the truth of being. Christian Science, therefore, finds every individual giving expression to some sort of fidelity, generally to some person, frequently to some undeveloped sense of good. It is not the purpose of Christian Science to destroy such imperfect efforts to express fidelity, but to educate them into a final fundamental fidelity to God and His manifestation.

The rudimental concept of fidelity found in the slave to his master, the soldier to his commander, the citizen

to his country, are states of development seemingly necessary in human education until fidelity to divine Principle and its idea is reached. In writing to Titus, Paul said, "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity." Such fidelity is not abrogated by spiritual growth, but enriched. Fidelity to duty is a step in the right direction, but it is not complete until duty itself becomes a joy, until fidelity is spontaneous, so unlabored as to seem natural and quite instinctive.

Doing one's duty out of a merely material sense of obligation is based upon a cold and cheerless motive. Such conduct has none of the glow of love, and will be found incapable of reforming the sinner or healing the sick. The fidelity of the medieval clansman led him to be willing to commit crimes in behalf of his chief and clan, and it is curious that while individual fidelity has taken many a long step in advance since that day,

collective fidelity as represented by the nation is still in very much the same stage. Thus the acts of lying, stealing, and taking life, which are universally accounted crimes when perpetrated by one individual upon another, are still considered excusable, if not laudable, when committed by one nation upon another. There is here evidently great room for improvement, and the dawn of a new international morality is doubtless not very far distant.

But whatever strides are yet to be made in this direction, a purer fidelity must spring from a clearer understanding of and trust in God and His creation. There must be fidelity to that which the physical senses cannot perceive, to ideals, to righteousness, purity, spiritual wisdom. This can come only through unselfishness, through willingness to surrender little by little the self-indulgence, self-justification, self-importance, self-pity, and other phases of self which demand allegiance. Our loyalty should learn to confine itself to that only which is worthy of our admiration and love.

In the Glossary of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy refers to Abraham as a type of fidelity, of "faith in the divine Life and in the eternal Principle of being." She continues, "This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (p. 579). Abraham put away the "gods many" of his time and tribe, and turned to the one God as divine Principle, Life, Truth, and Love. He graduated

from a fidelity scattered over many lives, so-called principles and loves, to a fidelity concentrated upon the one God, and his followers maintained this unity of worship even when their concept of God had lowered itself to a belief in a tribal god of war.

Jesus doubtless yearned for the fidelity of his disciples, hoping perhaps that allegiance to his teachings would enable them to abide by him in his supreme test in the garden of Gethsemane. History records that they were not equal to the test, and that Jesus was driven to prove God to be his Life without the supporting care of those who had worked with him in his ministry. The faithful women indeed clung to him, John was with him at the cross, but one of the twelve betrayed him, one denied him, and the rest fled. It is evident, therefore, that in order to be of assistance to Jesus in his demonstration of life eternal, the disciples needed more fidelity, not less. But this fidelity needed to be grounded on spiritual understanding so stable and so constantly sustained that they could not be put to sleep at the critical moment, nor terrified by the threats of the carnal mind hiding behind ecclesiastical or secular government.

Mrs. Eddy has shown the need of fidelity and the sure reward which follows it in the effort to redeem and heal humanity. She writes (Science and Health, p. 418): "Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick." In such work the inherent virtue of fidelity reaches

its highest human mark, for it is human fidelity governed by the divine. It is the loyalty of the practitioner to the patient, based upon the clear perception of truth. It is allegiance to Principle reflected to person, and so made available for the purposes of moral and physical transformation. It involves the careful guarding of that which is said in confidence by patient to practitioner. It makes possible lasting friendship and continuous cooperation.

As applied to church and state, or to community and nation, such fidelity would insure order, obedience, promptness, that ever-readiness which is the highest form of discipline, the spontaneity of charity, compassion, and love. To be constant and continuous in well-doing dignifies life and lays hold upon eternity. This constancy characterizes mother-love and purity. It is firm and unselfed. It involves faith in good, advanced to spiritual understanding of God. It is far from supposition or blind belief. It is scientific and therefore safe.

No fidelity short of that derived from trust in God can be accounted safe, for fidelity to mere person can be used in human experience for the subtler serpentine mental manipulations attempted by evil mentality. Again and again an individual has raised himself to power on a noble issue and gathered a following which began by being faithful to Principle and ended by worshiping personality. At a given moment such an individual, having engrossed the attention of those seeking good, and seen a wonderful fidelity developed to the issue itself, has known how to shift

that fidelity from the issue to himself as person. Thereafter the more conscientious the following, the greater the devotion, now hopelessly blinded by a personal sense of fidelity.

Under such circumstances the best of men and women, when not governed by the divine, have been known to lose all remembrance of the original cause which drew them, and to sink to the condition of slaves, looking ever for personal favors. But the fidelity of an Abraham who has learned to worship God to the exclusion of any other god, cannot be perverted or vitiated, and so remains constant.

The human being who does not see the need of spiritualizing all good qualities is in peril of losing even that which he hath. Unless he puts his talents to use in God's behalf, they will decay or be taken from him. Personal pride takes many a tumble before it is willing to be chastened into love for God and man. The human sense of honesty and mere respectability must have the mask of duplicity stripped from their faces, because it is quite possible to be accounted strictly honest and eminently respectable and yet believe in the reality of evil, so disobeying the first commandment. Human affection that is not willing to subject itself to divine guidance stands in danger of running riot. Human compassion, unless governed by the divine, readily runs into mere pity, pathos, and sentimentality. Faith that is not grounded in divine understanding cannot resist the shock of unexpected evil. Health and happiness are never truly established until they are derived from a true understanding of God.

Progress in Christian Science presupposes an abiding fidelity. Being faithful in the small problems that come into our experience makes us able to cope with the larger difficulties that follow, until we have earned

divine approval for our work in the words of the Master: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

DEDUCTION AND INDUCTION

HENRIETTA MARCUS

MANY articles have been written to express gratitude for the help afforded by the daily study of the Lesson-Sermon, but there is still opportunity to voice an appreciation of one particular view of the *Quarterly*, and that is, for the fresh interpretation offered us each week on a subject chosen by Mrs. Eddy as a key-note for the Sunday service.

In philosophy there are two great methods of reasoning, one by deduction and the other by induction. Quite naturally and logically these two methods are employed in our metaphysical work. By deduction we affirm that because God is good, all that emanates from His thought must necessarily partake of His nature; by induction we state that goodness being recognized, even as an ideal, its origin can be ascertained, and demonstrated as a fact by tangible proofs which lead back to the cause itself.

The omnipotence, omniscience, and omnipresence of God is a premise in Christian Science from which all spiritual facts can be deduced, and the assertion of this premise is often made either in the golden text or in the responsive reading, sometimes in both. The inductive method is used in the six sections into which the Lesson is divided, to show that the pre-

liminary assertion of God as the only power can be proved by the presentation of certain incidents, gathered from the Bible, which demonstrate the presence of a spiritual cause from which they proceed. The interest this arouses gives a sure sign of the vitality of Christian Science. Quite contrary to general opinion, the study of spiritual things should be interesting, so as to hold the attention, "rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas" (Science and Health, p. 583).

Interest is something more than mere excitement, and without it nothing can be studied with profit, nor can any real progress be made without that absorption of thought which shuts out all other considerations. The possibility of finding a fresh setting for some jewel of truth which has lain dim and tarnished in its old surrounding of dogmatic interpretation, makes the study of the Lesson a daily joy and an unfailing source of information. The correlative passages from Science and Health throw a new light on the Bible texts, and what is more, enable us by spiritual interpretation to see a sequence of events in incidents which we formerly viewed as unrelated facts.

The work of the *Quarterly* is to

declare the omnipotence, omniscience, and omnipresence of God, with accompanying proofs of the truth of this assertion, and the methods employed to demonstrate this in the Lessons are innumerable and must inevitably be endless, since truth is not a mere theoretical belief but a living fact. The mental exercise of thoroughly working out each Lesson, and corroborating the first general statement by proofs afforded as the result of daily study of the different portions, is most healthful mental work, and not only affords help for each day's problems, but strengthens spiritual perception. Needless to say, we are not at once capable of understanding all the truth that is offered us, but we should endeavor to learn as much of it as possible, and then rest contented in the certainty that our view will enlarge in proportion to our desire for a larger outlook.

Christian Science is most simple in itself, yet most complex in its demonstration. The statement of its tenets is a positive one, unhampered by the negative beliefs which seem to thrust themselves between the declaration of the truth and its manifestation. This was clearly seen by Paul when he said that "the carnal mind is enmity against God." In a large measure the *Quarterly*, with its carefully selected references and definite plan for each Lesson, obviates the difficulty of an apparent discrepancy between theory and proof, by the inductive method of giving concrete examples to prove the preliminary premise. We come to know that the Bible is something more than material history; that its worth depends on our power correctly to interpret

the truth it contains, so as to solve the problems of human existence presented to us.

In the delightful toy called the kaleidoscope, a number of pieces of colored glass assume an endless variety of patterns, according to the manner in which they are placed; so the Bible, studied from different points of mental observation, affords an exhaustless supply of directions to guide our thoughts and actions. In the kaleidoscope the different grouping of the pieces forms an ever varying design of color, shape, and beauty; and in the Lesson the diverse grouping of Bible statements and occurrences having a spiritual signification, results in a different presentation of truth, which, paradoxical though it may appear, is ever changing to human perception and yet remains eternally the same.

As in the kaleidoscope the pieces of glass remain the same, although because of their different arrangement they appear to be constantly changing, so the understanding we gain from the conjunction of Bible passages with correlative passages from our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, depends entirely on our mental outlook, while the facts themselves remain unaltered. This study of various combinations of different passages in regard to special subjects, affords a guide to lead us through the maze of human life; but in order to be of practical use, the work so carefully presented in the *Quarterly* must be given great attention. We must bring to it that exercise of spiritual activity through which alone the flow of truth can

enter our consciousness with its healing power.

It is remarkable to observe how statements made many centuries ago by seers and prophets, on the basis of deduction, are now being corroborated in natural science by induction. Thus the West, notwithstanding Kipling's assertion as to its impossibility, is meeting the East, after centuries of separation. Slowly but surely the accumulations of modern discovery and invention are pointing toward the presence of some great force which daily becomes more difficult to name because of its remoteness and unlikeness to anything materially tangible. The unaccountable properties of radium, the impossibility of defining matter, the overthrow of certain physical laws by the appearance of new phenomena, tend to prove that the only real understanding is spiritual, and that material knowledge can merely prove by induction the truth of metaphysical premises made by deduction.

Whatever appears to be new in our experience, whatever seems wonderful, all discovery, all inventions, are but revelations or fresh aspects of some metaphysical fact known ages ago. The fact itself is unchanged, but our perception of it has altered with our mental growth, and the farther we proceed in our work by induction the nearer we approach the first simple premise of God as All.

To the human intellect it seems necessary to grasp the intangible through the tangible, and it is only after lengthy experience that mortals perceive the study of material phenomena to be but a long road which ultimately leads to the point

from which the seers and prophets started ages ago. Since mortal mind calls for proofs before it will accept statements, it is comforting to find so many of our Lessons satisfying this demand in such a clear and logical manner. The circle and circumference of all being is God, divine Principle. We cannot get beyond this, and since it is all-inclusive, the ultimate result of all reasoning and demonstration must come to the same conclusion, however varied the means by which the answer is attained.

In proportion to the fidelity with which a Christian Scientist holds fast to the statement that God is All, in that measure will his statement be justified by proofs. The physical scientist, working through the evidence afforded by phenomena, is gradually compelled to change his views from the concrete to the abstract, and at last he finds himself standing on the ground already occupied by the metaphysician. The final result must be reached both by deduction and by induction; words without deeds are of no account, and conversely deeds without thought are of small value. The mere statement of any fact is useless without an accompanying proof of its truth, and so deduction depends on induction before it can be accepted and understood; that is to say, we have to verify the statement by demonstrable facts, and on the other hand to explain the phenomena by their relation to a definite cause.

It is this interplay of realization and demonstration that makes Christian Science a religion not only of thought but of action, and the logi-

cal outcome of this double method of deduction and induction, of declaration and proof, will be the kingdom of heaven on earth, because the word will inspire the act, and the God-given impulse when obeyed by hu-

manity, individually and collectively, must necessarily produce harmonious action. When this is accomplished, peace will reign between men and nations, and all knowledge or sense of evil will be obliterated.

WHAT IS A TREATMENT?

WILLARD S. MATTOX

ON page 72 of Science and Health Mrs. Eddy says, "God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never present." From the logical process of this reasoning it must follow that if God is ever present, in God's presence there can be nothing that needs to be healed. That God is, precludes the possibility of a patient or a sick man. Man, made in the image and likeness of God, is the embodiment of God's nature. It follows as a scientific truth that every son of God is without blemish, defect, deformity, or disease.

When Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise," he declared the scientific truth that God is the only healer. Scientifically defined, Christian Science practice is seen to be the action of that consciousness which knows the allness and ever-presence of God. This understanding heals the sick, reforms the sinner, and raises the dead. A realization of the supremacy of Truth over all evil reveals to the individual understanding the great truism that in God's universe there is no matter to be sick, no sick man, no patient to be healed.

When students of Christian Sci-

ence realize the importance of knowing just what treatment really means and is, they will learn, among other definitions, that treatment is the word of God. A treatment, then, may be defined as a realization by the practitioner of the divine presence, "God with us," which heals the sick. It has been said that Jesus met every claim which presented itself to him as a sick man, or a dead man, or a sinner, from the basis of his own understanding. And what does this mean? It means that Jesus' understanding of the allness of God, and the consequent nothingness of anything opposite to the divine nature, gave him a mastery over every form of error. He simply refused to believe a lie about God and God's perfect universe. Jesus knew God and His perfect idea, and this understanding healed every belief of life in matter.

Treatment in Christian Science is seen to be the manifestation of the activity of perfect Principle, which is the cause of everything that exists. It is nothing else than right thinking about the real man. The Christian Science practitioner who knows that God is the only healer, is under no delusion that his human personality is responsible for healing a patient, or that it is some special virtue or power in him which heals the sick.

The healing process which results in the cure of so-called incurable diseases consists of right thinking about life, of knowing the truth of being. Now the question is, are we improving our concept of life? If life for us still remains mortal, if it consists of eating, sleeping, dressing, and making motions in matter, such thoughts certainly will not heal. When our thought of life begins to ascend, when we are found believing less and less in the reality and power of the events and sensations which are commonly supposed to make up human existence, we are then gaining a state of consciousness which is of itself a treatment. As the true idea of what constitutes life expands and rises to greater altitudes, more of life will be apprehended. That is to say, the clearer our spiritual vision, the broader our understanding of spiritual being, the more of life we have. Then life is knowing! The more we know about what life really is, the more life we really have.

When the question is asked, "What is the relationship between patient and healer?" the answer is that the only patient is the false belief which says "I am sick," the error that calls itself the mind of man. It is evident that there would be no patient if there were no error. The healer is Christ, declaring truth, and denying the error which "sitteth in the seat of consciousness" and calleth itself a sick man or a sinner. The only relationship there is between healer and patient is that which exists between Christ, the right idea, and evil, calling itself something. It is the same relationship that exists between the individual knowledge that one and one are two

and the personal belief that one and one are three. The belief of life in matter, with its concomitant evils, is not man's belief. The real man knows.

In their daily practice Christian Scientists are learning that it is not what they know about a sick man, but what they know about the real man that heals the sick. The elements of time, place, space, symptoms, matter, or person do not enter into a treatment, except to be discerned as parts of the wrong mental picture, which only needs to be uncovered and denied in order to be wiped out.

Metaphysically understood, a patient is neither person, place, nor thing. To the Christian Scientist sickness is a mental hallucination, a defective depicting of thought. When the Christian Science practitioner knows the truth about the unity between God and man, between infinite cause and its infinite expression or embodiment, this correct spiritual thinking uncovers the utter unreality of something that is the opposite of perfect God and His perfect man. This right thinking repudiates all the laws, powers, and actions of this claim and annihilates it.

Jesus' method of healing the sick is defined by the following passage from *Science and Health* (p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." In other words, it was what Jesus knew about the real and only man which healed every false belief about man. The Saviour's process of healing is

a model which Christian Science practitioners are following in the degree that they have the same Mind that was in Christ Jesus.

One of the important functions of treatment is to destroy the fear which is the basis of every false claim of sickness. To be afraid of disease is to make it real and to assume that sickness and sin exist in God's universe. The healing truth which comes to destroy fear is the spiritual understanding that fear is never yourself, it is always itself. The beloved disciple said, "There is no fear in love; but perfect love casteth out fear." Job said, "The thing which I greatly feared is come upon me."

Invidious comparisons have been made between orthodox medical practice and Christian Science practice. As a matter of fact the history of Christian Science practice proves that healing by prayer and spiritual means is superior to all forms of the drug system of healing. Diseases regarded by the medical profession as incurable have been healed by Christian Science, and the evidence is found in the records of many hundreds of cases which neither medicine nor surgery had been able to heal. Mrs. Eddy's comment on the superiority of spiritual over material heal-

ing is to be found in the following passage from the Preface to Science and Health (p. x): "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is safer and more potent than that of any other sanitary method."

In conclusion, it may be said that the only patient is a false belief that calls itself a sick man. Man who is the image and likeness of God—and there is no other man—can never be sick, and therefore he never needs a treatment. If one inquires what is the *modus operandi* of treatment, we may answer that treatment heals by uncovering the unreality and non-existence of any self-asserted cause which declares it is the creator of disease, and by uncovering the unreality of the law of condemnation through which this false claim is supposed to operate. The healer is the truth, which works through the law of occupancy to obliterate the belief of sickness and to wipe out a concept of personal patient. It is well to remember that Christian Science healing is not related to any material theory or doctrine of healing disease; it is purely metaphysical, that is to say, above the physical.



I will not fear,
For God is here.
His hand divine, upholding mine,
Now strengthens me,
And makes me see
His pathway straight.
'Tis not too late His way to go!
Though footsteps slow and faltering stray,
Love lights the way;
I will not fear!

G. Adolph Anderson.

CHRISTIANITY OF THE FUTURE

LETTICIA PARKER

SOME one has recently said that "the trend of religious thought in our day is in the direction of the substitution of social utility for theological sanction. We ask of the new thing presented to our consideration, not is it in accord with the divine will, but rather is it likely to benefit humanity?" Statements of this nature are becoming more and more frequent today and suggest some grave and interesting questions. Is advancing thought bearing us farther and farther away from the possibility of any recourse to a will above the human? Are those who look to physical science for the final amelioration of the human lot true prophets of the future? And is our only refuge from this grosser materialism the more refined materialism of that doctrine of immanence which in various systems of the day identifies Deity with the human mind and will?

We are at a dividing of the ways. It is certainly true that creeds and mere beliefs are fast losing their hold upon men; that the emphasis is on the practical significance of things nowadays, and that abstractions which have no relation to the conduct of life find little place in the advancing tides of thought, but are swept aside like so much débris in the course of live currents. It is small wonder, then, that the timid and conservative cry out upon the prevailing spirit as an altogether destructive and irreverent one, or that the bold and overconfident are inclined to protest that nothing is stable, not even truth!

To the upholder of the cherished theological traditions the situation is a really serious one. There would seem to be no basis of reconciliation between the age-old concepts of Deity and the present-day assertions of the authority of humanity, and the average Christian is in the dilemma of holding to a superior intelligence so aloof from humankind that the links between them are too uncertain to admit of any definition whatever, or of adopting a pantheistic theory which would bring Deity down to the level of an imperfect humanity. It is not strange, therefore, that a religious faith resting on any such vague or unworthy basis should fail to hold the loyalty of thinkers in this analytical age.

One of the significant signs of the times has been the rise of pragmatism, a method of interpretation of metaphysical problems which traces every proposition about life to its practical consequences, and accepts nothing as true which cannot be proven helpful by the test of daily experience. The pragmatist is too well known now to need any definition. He is surely a true son of his age, both in his recognition of the fact that the world is a plastic one and that each individual has a "thinking destiny" to fulfil, and in his insistence upon useful thinking alone; so that it is not difficult to understand the ready hearing he has won for himself on both sides of the Atlantic. However decidedly many of us must disagree with him in the conclusions he has drawn, we must

recognize his method as one that has been steadily groping for form in every department of human thinking, and we can but feel grateful to this new philosophy for bringing us face to face with the exact nature of some of the forces which have been undermining human systems of thought and belief.

These prevailing religious beliefs could hardly be said to be able to stand the test of any such method of interpretation, and it is surely becoming clear that we must be willing to turn our faces away from the forward march of thought if we would hold to much of the dogma which has come down to us from the schoolmen of the past. When we look back over the centuries of religious speculation and see the impassable gulf that has existed at every period between its recorded truths and actual experience (the bridging of which has always been assigned to some unknown conditions in an unknown future), it becomes evident that however great the good it has accomplished in satisfying the religious instincts of men and in spurring them on to an ever higher goal, the church could at no time be credited with having met the scientific need. As a pragmatist has said, instead of one universe, it has "entangled itself with several editions,—one real one, or *édition de luxe*, infinite, eternally complete," and then "the various finite editions, full of false readings, distorted and mutilated each in its own way."

The very foundations of Christianity, as commonly understood, would seem to be threatened by any such method of questioning. Of what practical benefit, it might be asked,

is the belief that Jesus was the Son of God, and as such was enabled to do things that no one else could ever hope to do? Is this belief any greater incentive to good, any more vital in its effect on daily living, than the unorthodox view that Jesus was a supremely good man, teaching as he was inspired of wisdom? Rather is it not true that this very vicarious element of Christianity has dulled the interest of its followers in the exact nature of the sources and progress of their faith, so that their ignorance of the Bible and the history of their church has been something very nearly inexplicable to the thoughtful observer?

The thought of today demands some more practical import of the assertion that Christ was the Son of God than has generally been recognized by the Christian believer, if this dogma is to be retained as of consequence to mankind. And it is this mental attitude which accounts for many of the tendencies that in the last half-century have culminated in a process of upheaval which has made havoc of traditions and institutions of every nature. Many people claim today that a general skepticism has been the chief result of this ruthless overturning. But to certain Christian believers there has been discernible for some time a movement toward readjustment and crystallization which has been most reassuring to their much tried faith. This they have seen result in a new order of things, an order made from the very elements that seemed threatened with destruction, and one complying fully with the demands of modern thought in that its premises verify themselves

in actual experience. In other words, there has arisen in the last fifty years a demonstrable religion, and this could mean nothing less than the discovery of the system and order of the unseen world of Spirit and the intelligent use of its forces.

As the result of Mrs. Eddy's discovery of the Science which lay back of Jesus' works and words, there is today an ever increasing body of men and women to whom his teachings are even more vital than in the ages of a more unquestioning faith, and who, unlike the writer quoted in the opening lines, find not only no discrepancy between the demands of the divine will and those of social utility, but a correspondence by which the knowledge of one of these becomes the key to the solution of the other. These hold to Christ as the "Son of God," not as a matter of blind faith or speculative dogma, but because of its practical bearing on their everyday life. To them Christ is not only "the image of the invisible God," but "the first-born of every creature" or "among many brethren," as Paul has expressed it. Not only was he an heir of God, but they too are heirs, "joint-heirs with Christ," and as such entitled to all the knowledge and power that he possessed.

As we read in *Science and Health* (p. 316), "Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth." Christian Scientists understand why Jesus so often withdrew into solitude. It was to ponder the great truths of being, and to them, as to him, "the noble heights of contemplation" serve as a reservoir, not of hopes and dreams and

aspirations merely, but of such intuitions of good as can give them daily strength and protection from evil. To them the thought of a creative Mind, in which "we live, and move, and have our being," is not merely the assurance that a beneficent purpose lies waiting to be revealed at some future time, but a means of laying hold on such knowledge as will here and now overcome their sorrow and sickness and sin.

The followers of Mrs. Eddy affirm the presence of "the everlasting arms." They do not mean by that, however, a presence obscured by the onward sweep of physical cause and effect, but one which can redeem them from under the control of these same ruthless forces. The unseen is their refuge and strength, not as a consolation in disaster, but rather as the truth which protects them from becoming a prey to disaster. They know that Jesus meant what he said to his followers: "Call no man your father upon the earth: for one is your Father, which is in heaven," and that Paul was not dealing in figures of speech when he declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," for they are learning by experience that Jesus' explanation of a wholly spiritual universe under the dominion of a wholly spiritual law enables them likewise, in exact proportion of their understanding of it, to throw off their submission to the demands of so-called natural law.

Further, as their knowledge of this "perfect law of liberty" deepens, it becomes more and more clear to Christian Scientists why Jesus said that his followers would be able to drink any

deadly thing without harm, and heal every sort of sickness, and cast out all manner of devils, even "him that had the power of death," the very "last enemy that shall be destroyed." They have become certain that there is none other way under heaven by which men can be saved from the dominion of this last dreaded power. In *Science and Health* (p. 486) Mrs. Eddy says, "Alas for the blindness of belief, which makes harmony conditional upon death and matter, and yet supposes Mind unable to produce harmony!" And how truly she reasons, in this same connection, that "if death restores sight, sound, and strength to man, then death is not an enemy but a better friend than Life." It remained for her to bring to mind the real man and to prove his relation to his Maker which Jesus demonstrated, and it is the Christian Scientist alone who can understand how the seeking first of "the kingdom of God, and his righteousness," can bring with it every good thing, as the Master promised, and why he defined eternal life as a knowledge of God and His Christ.

It is truly wonderful what is being accomplished by Christian Scientists in the way of overcoming the effects of so-called physical law. Any unprejudiced person must marvel at the experiences published in their periodicals week by week and month by month. It might be objected that the cures of today are not so sudden and complete, on the whole, as those of Jesus' time and of the early church, but it must be remembered that at that period there was in the Hebrew mind no general conception of a world of fixed cause and effect,

and that such a thought is much more easily reversed than one trained to view the universe as a product of immutable law.

It will of course require a perfect understanding and application of the Principle by which Jesus worked to bring about perfect results, and that can come only to a much more spiritualized thought than is generally found among Christians today. It must be remembered too that many Christian Scientists are far from being as earnest in their work as was their Master. The process of overcoming the human by the divine is one that demands all there is of courage and devotion and perseverance in a man, and one that can never hope to succeed if left to the chance intervals of a pursuit of material and selfish ends.

How far Jesus' disciples understood the exact science of the truth they practised, and how far theirs was the purely intuitive wisdom of true spirituality, it would be impossible to determine. That much of the superstition prevalent at that day has come down to us in the records that we have, is certain; but when John said, "Now are we the sons of God," and Paul made the statement, "There is no power but of God: the powers that be are ordained of God," they surely showed sufficient understanding of Jesus' meaning to account for the many wonderful works of healing they were able to perform.

That an incomplete statement of the Principle of Jesus' works is given us in the gospels is not to be wondered at, however, when we remember that it was toward the close of his ministry that he told his disciples he had many

things to say to them which they still could not bear to hear, and that a fuller understanding could be expected only "when he, the Spirit of truth," was come. We get the same thought from Paul in an epistle to the church at Corinth, where he says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Jesus' teachings were poured into thought which to the last was colored by some of the misconceptions of the time, not to speak of their further distortion at the hands of scribes and translators later on.

There can be no reason why religious people should hold blindly to mere creed and dogma, for surely the religious world can have no less concern for knowing reality than have scientists and philosophers. Perhaps the greatest stumbling-block in the way of the church's advance with the growth of the times has been the general misconception of the nature of revelation. There has been a tendency to look upon revelation as an arbitrary thing, wholly unrelated to any law of cause and effect. But as genius is the power to perceive truth without all the intermediate steps of preparation and approach which ordinary minds require, is not revelation the fruit of that spiritual perception or intuition which reaches in one bound what uninspired perceptions gain by slow or measured stages? Peter in the apostolic record flashes upon us the statement that "one day is with the Lord as a thou-

sand years," and Kant reasons out, step by step, that as an infinite Mind must receive all its ideas simultaneously, without the succession of phenomena known to finite minds as time, it would see them the same all the time. Many centuries before, an Old Testament seer had written: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it . . . That which hath been is now; and that which is to be hath already been."

That portions of the Bible should have been the guide to Mrs. Eddy's discovery rather than the philosophies which have so nearly compassed the heights of thought, is natural enough when we reflect that truth in its ultimate statements is the product of intuition rather than reason. Instead of being revelation, reason is the process of relating by nature. To the Christian Scientist, Christianity is a system of thought that can stand the full test of pragmatic interpretation, for he finds in the theology of Jesus the explanation of divine Principle and its law of operation, applicable at all times and under all circumstances.

Jesus recognized Mind, Spirit, as supreme, and therefore the Saviour of the race. He made no attempt to reconcile the beliefs in a spiritual and a material universe; and by declaring in so many of his sayings the utter impossibility of the coexistence of two such unlike effects from any one primal cause, he avoided that fatal wall against which so many systems of thought have dashed themselves in vain. John's statement, "All things were made by him [God]; and with-

out him was not any thing made that was made," is the foundation-stone of Christianity, and from no other viewpoint could Jesus have swept physical causation aside and termed all which did not partake of the nature of Spirit as the "works of the devil," who "is a liar" "from the beginning."

It is by treating matter as the lie and deception of existence, and destroying all belief in its conditions, that the Christian Scientists of today are repeating the works of Jesus and undermining the foundations of discord of every kind. They are not content to rest on mere theory. They do not stop with that idealism to which Emerson refers when he says, "Though the world exist from thought, thought is daunted in presence of the world." With them it is only as thought is acted upon by divine Truth that it expands into ever fuller expression. In all her writings Mrs. Eddy shows us how material sense is to be gotten rid of. Like the Master, she recognized but one spiritual creation, and thousands of people today from every walk of life are testing the truth of this claim.

The task before us today, then, is to divide between what is real and what is illusory in consciousness, and in proportion as this is correctly done and acted upon the discords and limitations pertaining to a false sense of things are overcome. This is the putting off of the "natural man," who, as Paul so truly reasoned, "receiveth not the things of the Spirit of God," and the putting on of "the new man, . . . renewed in knowledge after the image of him that created him."

For the first time since the days of the early church the Christian today

does not stand confronted by an insurmountable dilemma. He does not have to choose between a divine will which is either inscrutable or discordant in its workings, and an imperfect humanity as the sum total of good and wisdom, but his is the privilege of adopting a scientific system of ethics based on the premise of an all-loving and all-powerful God. It is the divine idealism toward which all philosophy has had its trend, and which is being more and more recognized, even in the world of physics, as the only rational explanation of the universe.

The cry today is for a demonstrable and progressive Christianity rather than one committed to hard and fast dogmas. Was it not such a religion that Jesus taught? What else could he have meant when he likened the kingdom of heaven to "a grain of mustard seed," which grew till "the fowls of the air lodged in the branches of it," or a little leaven which was "hid in three measures of meal, till the whole was leavened," or to the net cast into the sea, which "gathered of every kind," and "which, when it was full, they drew to shore . . . and gathered the good . . . but cast the bad away." Surely these sayings point to an unfoldment of truth in the minds of men till the day of perfect understanding, when all good shall stand revealed.

It is because the basic law of this growth or unfoldment is a purely spiritual one and in no way related to our material concepts, that Mrs. Eddy has insisted that eternal life is not gained by yielding to death. Shall we remain indefinitely under a false belief, or shall we follow the

leadings of divine Science and ally ourselves with the great silent forces which are ever turning away from the old concept of a fixed material universe toward a spiritual sense of Life, where "thought will finally be understood and seen in all form, substance, and color, but without material accompaniments"? (Science and Health, p. 310.) It is no static realm to which these forces invite us, but one that is full of the promise of endless growth and experience.

The day of a true Christianity is dawning at last. The church has been preaching but half of Jesus' message since about the third century, and this the half which most easily degenerates from a force at work in human hearts into a mere

theory of belief. This is why Christianity is being decried in these days of war and bloodshed and felt to have proven powerless to bring about justice and love, and why thinkers are looking elsewhere for a basis of international peace. The Christian's vision is no idle dream. Human consciousness would have been transformed long ago had it grasped its mighty realities. Jesus gave the only lasting remedy for war or any other evil. It is only by making clean the inside of the cup that the outside can become cleansed; it is only by correcting the individual's disordered thought that the masses can be made sound, and it is to this era of right thinking that Christian Science points the way.

CHRISTIAN SCIENCE HEALING SPIRITUAL

REV. JAMES J. ROME

THAT Christian Science is an efficient method of healing disease can no longer be disputed. The proofs thereof are too evident and too numerous for successful refutation. Happily, the more general attitude of honest human thought today is that of desire to learn how the healing is accomplished; but in the attempt to make the discovery for themselves, many go very wide of the mark and wander off in devious ways of mortal speculation.

In the days of the first Christian demonstration of the power of divine Mind to heal, people tried to account for the wonderful results wrought by the Master, and offered many kinds of explanation. These embraced every belief from demonology to the arbitrary intervention of God; from the

accusation that Jesus was an emissary of Beelzebub, the prince of devils, to the superstitious worship of his personality as God in human form. So today there are many arguments offered to explain away the wonderful results of Christian Science treatment, and they range all the way from the claim of a mistaken medical diagnosis, or a mere freak of the imagination, to the most subtle metaphysical theories based on the supposed influence of one human mind over another.

There were in ancient times, however, just as there are now, those honest and earnest enough to go to the right source to learn the truth. Nicodemus, we are told, came to Jesus to discover, from a human standpoint apparently, what was the

method by which he accomplished his works. Jesus at once brought him to an abrupt halt by showing him that he must abandon absolutely all human concepts and adopt the spiritual only. "Except a man be born again, he cannot see the kingdom of God," were his words, and although Nicodemus was a teacher in Israel, Jesus' theology was too profound for his immediate comprehension.

The teachings of Christian Science are no less radical now than they were when presented by Christ Jesus. They permit of no compromise with human theories. Just here is where many fail to grasp the true import of this Science; they do not appreciate its purely metaphysical basis and the fact that it recognizes metaphysics as spiritual only. The strong tendency in human consciousness to cling to matter, in some form or other, obscures the vision, and not infrequently results in the attempt to combine some material system with the spiritual. Of course such a combination is impossible, since matter and Spirit are diametrically opposed to each other. Paul understood this when he said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

"Spirit and matter," Mrs. Eddy writes, "no more commingle than light and darkness. When one appears, the other disappears" (Science and Health, p. 281).

Yet there are those who, having appealed to Christian Science for help, still depend on matter for their gratification, and even for supposed relief from certain physical difficulties and ailments. They then won-

der why Christian Science does not accomplish healing more quickly, or why they do not progress faster in the understanding of it. There are others who, while they do not actually apply material remedies in any way, have nevertheless some favorite means or method in reserve, to which they plan to resort if they fail to get satisfactory results. Now the fact is that in both cases improvement, if there be any, is retarded. Indeed there may be even a more disturbed condition manifested because, as Christian Science teaches, the physical is but the manifestation of the mental, and the mental conflict in trying to hold to opposing systems is liable to result in physical discord. Under such circumstances could any one wonder if Christian Science were not successful?

Further, a clear discrimination must be made between Christian Science treatment and the many mental systems in operation which are based on the action of mere human intellect or will-power. The use of mental arguments merely for the purpose of bringing about a desired mortal condition, is not Christian Science. Not an uncommon although very erroneous opinion is this: that Christian Science simply means arguing with one's self that he is not sick. The fact is that the effort to overcome human thoughts or beliefs of one kind by those of the opposite kind is like casting out devils through Beelzebub; it is the "house divided against itself" of which Jesus spoke.

Dependence on mortal belief can only result in disappointment and disaster. It is a mistake to think that any good thing can come from the

carnal mind. There is no certainty that the mortal sense of love, for instance, may not turn to bitterness and hate under the experience of disappointment or supposed personal wrong. So there is no profit in trafficking in such mental wares, nor is anything gained by trying to displace one material concept with another.

Christian Science requires more than a mere denial and assertion, a substitution of good human thoughts for bad, and the exercise of will-power to control the mental action. The first step in scientific healing is the acknowledgment of one God, one Mind, and the recognition of the operation of that Mind as being the only true mental action. This Mind being absolutely good, the only thoughts that can possibly proceed therefrom are good; there can therefore be no such thing as wrong mental action, or any source from which evil thoughts can come. What seem to be evil or harmful thoughts are without source or origin, and are but the perversion of true mental action, or the reversal of good thoughts, and are therefore without reality or power in themselves. They can only be endowed with power by the belief that they have power. This belief begets fear, and the belief and fear produce the harmful results.

This apparent inversion and reversal of the real fact of existence is what Jesus called the evil one, or devil,—“a liar, and the father of it.” Paul called it the carnal mind, or mind of the flesh, and Mrs. Eddy uses the term mortal mind, or animal magnetism. All that is needed when it is detected is to correct it by denial

and reversal, the realization that the only real fact is the manifestation of God; the spiritual and perfect idea, which never can be the cause or source of injury to man. “Truth cannot be reversed,” Mrs. Eddy says, “but the reverse of error is true” (Science and Health, p. 442).

We find, therefore, that the Science of Christian healing cannot be explained by any material theory, mental speculation, or human philosophy; it is founded on divine Principle and its rules. The first step necessary to the adoption of this method is the relinquishment of all material or mortal ways and means, and an absolute reliance on spiritual truth as revealed in the Scriptures and demonstrated in the lives of Jesus, the prophets, and the apostles.

As a help toward understanding and applying this truth, there is nothing of so much value as the teachings of Christian Science found in “Science and Health with Key to the Scriptures” and the other writings of Mrs. Eddy. Why? Because these teachings are founded on divine Principle and have been proved by actual demonstration. Through them thousands have been enabled to find the truth about God, and this has healed their infirmities. They have received a spiritual enlightenment as well, and this has purified and enriched their lives and drawn them closer to their heavenly Father. “Christian Science,” Mrs. Eddy writes on page 66 of “Retrospection and Introspection,” “gives vitality to religion, which is no longer buried in materiality. It raises men from a material sense into the spiritual understanding and scientific demonstration of God.”

“BEFORE THEY CALL”

PAUL WALSH

“**B**EFORE they call, I will answer.” This is the reassuring message of the great prophet Isaiah. To the writer it is one of the best in the Bible, for when held in consciousness and spiritually understood, it resulted in an almost instantaneous healing. With the need of help came the Scriptural assurance that God’s kingdom is here, and that God made man in His image and likeness and man has never changed: he was given dominion, and that dominion has never been taken away; he is not in bondage to sin and disease. This realization broke the fetters of false belief.

With what confidence would we turn to God if we realized that the answer is always before the prayer; if we knew that sin, sickness, sorrow, and death are not of God, and have no real existence or power; that they are but dreams of mortal sense, fleeing before the light of divine Mind. And this confidence, this understanding, is required if our prayers are to be of avail. The Master’s words and works show us this very plainly. He said, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” At the tomb of Lazarus, when the stone had been rolled away, but before Lazarus had risen, Jesus lifted his eyes to heaven and said: “Father, I thank thee that thou hast heard me. And I knew that thou hearest me always.” The answer of Martha when Jesus told her that her brother should rise again, showed that a theological belief, still extant, hid

from her view the ever present Christ and made the resurrection a far-off event. Jesus’ answer, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live,” is very significant.

Jesus knew that the answer is before the prayer. He knew that death is not the master of Life, and that nothing can hide from man the dominion and power bestowed on him by his heavenly Father. Mrs. Eddy tells us (*Science and Health*, p. 75) that “Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.”

The answer to every mathematical problem exists before the pupil goes to work to solve it. The student does not make the answer; it exists because of the truth or science of mathematics; hence it is always provided. As the student follows the rules, conforms to mathematical law, the answer becomes a known fact to him. So too the answer to every spiritual problem has always been. In his Sermon on the Mount Jesus said, “Your Father knoweth what things ye have need of, before ye ask him.” If it were not true that the answer is before the prayer, there could be no answer. God’s work is done. The perfection of God and His universe is the answer

to every prayer. Every right desire has its answer in divine Mind. It is ours simply to conform to divine law in order to experience true satisfaction and spiritual growth.

Here one may ask: If this be true, if the answer always is, why do we not see it? Why do we need to pray at all? In answer we may say that to spiritual consciousness the allness and omnipotence of God are an ever present truth, but imperfect human sense, believing in a power apart from God, must yield up its false beliefs before it can gain a vision of the eternal facts of being. The consciousness of truth comes in proportion to this yielding.

To believe that death is from God and that it belongs to His established order, would either make the resurrection of Lazarus a piece of fiction, or else it would lead us to believe that although God had made certain established laws he yet gave Jesus power to overturn them. Christian Science teaches that death is not from God, that it is not according to His laws; if it were, there would be no use for any one to try to overcome it. Yet Jesus overcame death, and promised that those who believe on him should never see death.

Christian Science does not teach that God's laws can be overthrown or the established order of things changed, but it does maintain that the established order is not that which material sense or common knowledge declares it to be. The established order is that which God ordained; that which ever is and ever will be, and which Jesus declared throughout his whole life by his demonstrations over sin, disease, and

death. Every evidence to the contrary is but an illusion of the material senses, and the fact that this false testimony has been accepted by humanity, explains why sin, disease, and death have not been banished from the earth. If a great lake existed in a country where irrigation is needed, the water of the lake would do no good toward making the land tillable until channels had been provided through which the water could flow upon the land. So, too, channels must be provided for divine Love to flow into human consciousness and banish sin, disease, and death.

If the answer does not exist before the call, how could the answer be assured beforehand? Was Jesus mistaken when he assured us that the Father knoweth what things we have need of before we ask? If we believe the words spoken by the Master, do they not signify that God has already supplied within divine Mind all that His creatures have need of? It is only the limited material sense of creation that thinks of God's universe in the making. It would presuppose that God did not have intelligence enough to supply all need and make His kingdom perfect in the first place. Surely no one can pray aright who believes this; no one can pray aright who believes that God is less than omnipotent, or that He is the author of material laws and a material universe.

Jesus did not make the answer to his prayers. He said that the Father "doeth the works." Nor does the Christian Science practitioner make or provide the answer. Speaking of this Mrs. Eddy says, "To the Christian Science healer, sickness is a

dream from which the patient needs to be awakened" (Science and Health, p. 417). When one is awakened from this false sense of discord, the suffering disappears, and it is displaced by the realization of harmony. God's perfection, the answer, existed before the awakening, though not to the patient's false sense. Health and harmony are the truths of being. Sickness and sin are false beliefs of human consciousness.

The truth of being is never affected in any way by the patient's false belief—God's harmony is undisturbed. In the prophecy of Malachi we read, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The unchangeableness of divine Truth is the only source of man's security. Erring mortal sense is the only sufferer, the only sinner. The suffering and sinning is in mortal consciousness, and there it must be destroyed. It is not in God, or God's consciousness, or God's universe, and the flooding of false consciousness with this truth dispels the false sense just as the sunlight dispels the fog, and the suffering is gone. The sinner must realize that there is no pleasure or reality in sin and cease to be a sinner. As we press on in our search for Truth until mortal sense is entirely destroyed, man in the image of God is revealed.

Many a heart has so long suffered and cried out in vain that it has grown hard and cold and the fires of affection have been almost extinguished. We have been taught that God made certain cruel laws of nature, that He is the author of both spirit and matter, and that on this earth material laws are operative,

and inexorable in their demands. We have believed that God sent disease and death, and then we have turned to this cruel being, as we conceived Him to be, and prayed for Him to deliver us from what we believed we never could be delivered; hence we have not realized the answer, though ever present.

The thought of God as Father-Mother God brings to human understanding a sense of His completeness, as symbolized in the tenderness of the mother and the protecting care of the father. How the good mother wraps her babe in her affections and watches its every move! With what joy she notes the first step, the first word! How the loving father toils in heat and cold, through weal and woe, ever ready with strong arm to stand between his family and the sally of any foe! When we have pictured a home where the devotion of human love is thus expressed, let us turn to that passage in the Bible which reads, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

The belief that man is a mortal, that he is sick and a sinner, this is the falsity from which humanity must be saved, and to this end we must go to God. If God consented to the mortal way of thinking, truth would become error and the universe a chaos. We can never solve the problem of being by trying to make God come to our way of thinking, but we can succeed in solving every problem by gaining the true sense of God and man and thinking and acting in accord with divine law.

UNREALITY OF SIN

JOHN M. DEAN

MRS. EDDY'S clear and unmistakable denial of the reality of sin is a favorite rallying-point for the opponents of her teachings. Many have wilfully persisted in twisting her meaning, while many others have honestly failed to grasp it. Even from Christian pulpits it has been said that inasmuch as Christian Science denies the reality of sin, its adherents can sin with impunity, and yet claim they are not sinning because there is no sin! This is equivalent to saying that the nothingness of a thing constitutes its attraction, when, as everybody knows, that which is recognized as nothing possesses nothing with which to attract.

The belief of pleasure or satisfaction in sin constitutes its only reality or power, but Paul's statement, "Unto the pure all things are pure," has frequently been quoted to justify wrong-doing. Just as if it were possible for the pure in heart to desire to do wrong! Viewed in the light of Christian Science, Paul's statement evidently means that to the "pure" (those who discern the one and only creation, and that one spiritual) there can be no recognition of the false claim of impurity. To such an exalted thought nothing can really exist outside the realm of good, and when evil is recognized as nothing, no thing, it is seen to be no part of God's creation, and undeserving of recognition except as a lie.

To participate in or even to condone or excuse sin, is an evidence of some degree of impure thinking, and he who does such things forfeits all

right to the claim of purity. God is "of purer eyes than to behold evil," Habakkuk declares, and to be godlike we must follow the divine example. We must learn to lose all sense of pleasure or satisfaction in sin, for until this state of consciousness is attained, sin will be to us a reality. Nevertheless, to reach this spiritual state is not the work of a moment, for, as Isaiah says, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." But whether long or short, the time required in this purifying process should not be taken into account, for "one day is with the Lord as a thousand years, and a thousand years as one day." It must be plain, however, that the sooner a start is made the sooner will the destination be reached. Longing for and lingering around the flesh-pots of Egypt while promising ourselves to begin the journey on the morrow, or else blindly flattering ourselves that we have overcome the things in which we still participate, is only to invite difficulties.

Christian Science places unusual emphasis on the Scriptural declaration, "Whatsoever a man soweth, that shall he also reap." Throughout her writings Mrs. Eddy has sought to drive home this truth, and she deemed this a question of such vital importance that she incorporated her thought in one of the tenets of The Mother Church. It reads: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out

evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497). Could anything be more conclusive?

But, says one, if there is no sin, why did Jesus come to save sinners? This question may be answered by asking another: If there is no truth in mathematical errors, why do we need teachers of mathematics? All teaching is for the purpose of correcting ignorance, and sin is nothing more or less than ignorance of God. The geographical error as to the shape of the earth, with its corresponding astronomical conclusion that the earth was the center of the universe around which all the heavenly bodies revolved, seemed very real to those who were deluded by false appearances. These erroneous conceptions continued until, in the fullness of time, and when the thought of mankind was somewhat ready for a higher revelation of things, Columbus and Copernicus appeared upon the scene to demonstrate the falsity of these beliefs.

Despite the seemingly convincing evidence they offered to the physical senses, these one-time universally accepted theories were never more than mistaken, transitory conceptions of eternal facts. Still, the progress of the race was seriously hampered by their acceptance. The thought of that day was shocked at the assertion that what appeared to be substantial facts had no more tangibility than was accorded them by wrong thinking. Indeed the opposition was so bitter that those who dared to defend them were persecuted in every way which intolerant and bigoted ecclesiasticism could invent.

Is it not easy to draw an illuminating analogy between the one-time thought regarding geography and astronomy and the present dominant thought regarding the nature of man and the universe? If these errors of geography and astronomy were never true, why was it necessary to save people from the belief that they were true? Jesus' clear understanding of the unreality of error enabled him to demonstrate its nothingness to others, else he could never have cast out evils or raised the dead. He did not, however, ignore sin; he overcame it. To ignore or to overlook the claims of error is only to cover them up, and smoldering fire is more subtly dangerous than open flame. On the other hand, evils of any sort, whether moral or physical, can never be truly destroyed while we believe in their reality.

The Christian Science prayer differs from the ordinary prayer in that it does not present two opposing arguments at war with each other. Those who are uninstructed in Christian Science usually regard God as the creator of evil, or at least as consenting to evil, which amounts to the same thing. Thus they pray to God to destroy that which they conceive to be a reality; in short, they implore the loving, immutable Father to repent of His former works and destroy some part of His own creation! To charge God with being the author of sin, or with winking at it, is itself an awful sin, and to expect Him to answer a prayer based upon such a belief is little less than blasphemy. If it were possible for the omnipotently good being to make or tolerate sin or sickness, then would mankind be in-

deed as those "having no hope, and without God in the world."

Such a theory of creation blots out all hope of ultimate salvation, and makes of man a mere pawn in the hands of a God of human wrath and changeableness. Dare man hope to persuade God from His purpose? In the very nature of things God can never be less than good, and good thinketh no evil. If it were possible for Truth to cognize error, that very instant error would become a part of Truth, for Truth can take note only of that which is true. That God is good, is a statement which should require no argument with professed Christians, and such a one would scarcely have the temerity to question the declaration.

In the record of creation as given in the first and a part of the second chapter of Genesis, we are told that when all was "finished," God looked upon His work and pronounced it "very good." Has God changed? No, for we are told that with Him "is no variableness, neither shadow of turning." Is it possible, then, for His creation to change? No, for we are told again that "whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." John sums up creation in these uncompromising words: "All things were made by him; and without him was not any thing made that was made."

These clear and positive statements effectually dispose of the legitimacy and reality of evil, unless one is willing to argue the unthinkable proposition that God made evil and called it good. Jesus plainly said, "I am not come to destroy, but to fulfil;"

and then he immediately went to work to destroy those things which men call sin, sickness, and death. These words and deeds of the Master should make it clear that in fulfilling God's law he necessarily destroyed that which would claim to conflict with God's law; and thus the darkness of error was spontaneously chased away by the sunlight of Truth. Is it possible to believe that God's law would or could have been nullified by him who said, "The Father that dwelleth in me, he doeth the works"?

It is generally agreed that sin and sickness are destructible. This in itself proves their unreality, for it must be evident that realities, God-made things, cannot be destroyed. For puny mortals to regard God as the creator of evil, and then to assume that they possess the power to outargue Him or to thwart His will by the use of inanimate drugs or by any other method, is to indulge in the unpardonable egotism of believing themselves to be wiser, better, or more powerful than the author of the universe. It is a startling but true commentary on the unreliability of mortal mind testimony that it first arbitrarily assumes the reality of evil, and then constantly argues for its truth and power. For one to accept this lying argument and to oppose all that is brought to bear against it, is as though a lawyer were to accept a case against himself and then fight to send himself to prison or to the scaffold.

That sin and sickness do not exist to mortal consciousness (that negative consciousness which was not made by God, and is thus nothing more than a mere assumption) is an asser-

tion that no Christian Scientist will make. On page 472 of *Science and Health* Mrs. Eddy deplors "the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise." The relative belief that men are sinful and sickly in no wise affects the absolute fact that "God hath made man upright." Mankind have "changed the truth of God into a lie" to such an extent that they worship "the creature more than the Creator." In line with the gratification of their own whims, mortals have been mistaking effect for cause, and *vice versa*, throughout the whole of human history.

A reversal of this topsy-turvy method of thinking is necessary to get the faces of men set in the right direction, and in its denial of the false claims of matter Christian Science is doing just this work. The thought which believes there is pleasure in matter must also believe there is pain in matter. Both beliefs, being on the same plane of consciousness, are directly related, and the one is contingent upon the other. The thought that is on the plane of sinning is also on the plane of suffering. When all desire for the things of the flesh is eradicated, suffering will disappear. The Bible tells us that death came by sin, and with the destruction of sin must come the destruction of all that is the result of sin. Broken law, whether human or divine, brings its own penalty, and in either case the lawmaker need not be aware of individual infractions of that law.

Then if sin is unreal, whence came the belief in its reality? This "mystery of iniquity," as Paul terms it, is nothing new, and it can never be

solved by presupposing its power and reality. If evil ever originated, it would be a dangerous reality with which man could not hope to cope, so those who are wise will waste no time in such a vain and profitless search. To search for the origin of evil is to attempt to tilt the lid of the Pandora box of mortal mind, a process which has already caused untold misery and suffering. Evil has no more place or power than that with which mortal belief endows it, hence the only influence which it wields is derived from the fabulous belief that it had an origin and therefore must be something. A search for the origin of musical discords would reveal nothing more than ignorance of music, and in like manner sin has no origin beyond that which is derived from ignorance of God.

If sin is self-created, then God is not omnipotent, while to charge omnipotence with its creation is to rob God of His essential and all-pervading quality of goodness, without which all would be chaos. In either event, creation would be a house "divided against itself," which, the Master said, "cannot stand." The only safe ground is to dismiss evil as a figment of mortal mind; as a lying claim entirely separate and apart from God, who can no more be cognizant of its negative assertions than the sun can know darkness or the fundamental truth of mathematics can take note of errors in calculation. Just as ignorance is the absence of knowledge, just as darkness is the absence of light, so sin is the absence of goodness and sickness the absence of health. Darkness is a negation, and sin is spiritual darkness. The nega-

tive nature of darkness is demonstrated by the fact that one tiny, flickering candle will measurably light the darkest room, while all the darkness in the universe would instantly vanish were it possible to introduce it into a lighted room.

Holiness, wholeness, is normal and sin is abnormal. The "carnal mind" would reverse this statement, but this counterfeit of divine Mind never struck a true note or fathered an honest thought. Its distorted view of things has, to its own satisfaction, substituted error for truth, until error seems to its deluded votaries to be true. Christian Science frankly reverses this erroneous conception, and the opposition encountered in this reversal only proves the Scriptural statement, "The carnal mind is enmity against God." The arrogance of this so-called mind is clearly illustrated by the fact that it assumes to decide the question of its own reality, and in the attempt constitutes itself witness, jury, and judge.

Mortals must learn to distinguish between the relative and the absolute before they can judge righteous judgment. To do this, it is necessary to understand that human judgment is always fallible. When men learn to discern things spiritually, there will never be occasion or desire to ask a question as to the nature and origin of evil. In the study of any branch of knowledge it would be foolish to devote time and attention to the study of the opposite of the thing which the student desires to learn. Harmony cannot be gained by studying discord, and perfection will never be attained by studying imperfection. If the time now devoted to delving into

the whys and wherefores of evil were used in practising good, there would soon be no occasion to question regarding evil. When a problem is eliminated it ceases to be a problem, and thus requires no answer.

It is impossible to study the Bible without being impressed with its multiplied declarations and prophecies as to the ultimate destruction of all evil. Throughout the Scriptures it is regarded as a usurper, a pretender, a counterfeit which, although it passes current with many as genuine coin, is never more than a counterfeit, without purchasing power except with those who are too badly deluded to detect its falsity. Paradise was in reality never lost, and man has never fallen. The prodigal son has in belief and ignorance strayed away "into a far country," and has eaten the husks of materiality with the swinish beliefs of mortal thought, but he only needs to return to the Father's house to find his true selfhood as God's child.

"The kingdom of God is within you," Jesus said, and wherever evil is recognized as nothing and is thus dissipated, there is heaven. This state of consciousness is within reach of every child of God, and it is consciously attained in proportion as the individual puts off the old man and puts on the new. Salvation consists in overcoming "evil with good," and this work is purely individual. Paul said, "I die daily," meaning that each day witnessed the death within his consciousness of some degree of evil and the consequent resurrection of good. Every good thought added to the sum total of right thinking displaces a corresponding amount of

error, and while the good lives on to bless man throughout eternity, the evil which it supplants is gone, never to return. In this understanding we know, with Whittier,

That all of good the past hath had
Remains to make our own time glad,
Our common, daily life divine,
And every land a Palestine.

Thank God that an ever increasing number of prodigals are returning to our Father's house, and that this

homecoming will increase in volume until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." When this promise is realized, what becomes of evil's boasted place and power? Like all the other gods of mythology, evil must pass away, "and the place thereof shall know it no more," for we shall realize the full import of the divine declaration, "Do not I fill heaven and earth? saith the Lord."

PROGRESS

ELMER A. WOLFE

EVERY line of thought presented for the consideration of mankind which claims to be scientific, hence demonstrable, must have as its basis a fixed, unchanging law, and it necessarily follows that he who hopes to prove any of the truths claimed in behalf of any particular line must keep his efforts and conclusions absolutely in consonance with what is called its fundamental principle. Christian Science has such a basis. The Principle of Christian Science is God.

The teaching of Christian Science emphasizes the omnipotence and omnipresence of God. It declares that perfect, divine Principle is the only reality and the sole governor of man, and sets forth with uncompromising fidelity the omnipresence of those qualities and conditions which must necessarily exist as the expression of an infinite creator. This view-point is directly opposed to the trend of mortal belief and the testimony of material sense, and the individual who is endeavoring to prove this, will find, as did Paul, two laws in his members warring one with the other.

Speaking of these opposing opinions, Mrs. Eddy likens the view of the Christian Scientist to that of an artist, who says: "I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness, . . . they will find that nothing is lost, and all is won, by a right estimate of what is real" (Science and Health, p. 359).

The student who is intelligently applying the teachings of Christian Science in his daily life is the one whose thought is consciously at work in the realm of good, the one who never forgets the spiritual basis of all Christianly scientific endeavor, that is, that all there is, all there can be, is God and His perfect creation. He has realized something of the scientific truth, and his mental declarations and denials are for the purpose of removing from his consciousness the erroneous sense of things which makes the bondage of mankind to material law seem real, as well as the necessity of having knowledge of the conditions resulting from the operation of these asserted laws.

In the endeavor to demonstrate the fundamental truths of Christian Science it is well to remember that the knowledge of Spirit must be gained naturally, with the result of better health and morals; that it is as impossible to change at once a state of ignorance regarding Spirit to a complete knowledge of Spirit, as it would be to change instantly a state of utter ignorance of figures to a complete knowledge of mathematics. Failure to discriminate between absolute Christian Science and the present stage of development attained by humanity, in which the supremacy of spiritual power and thought has by no means been fully demonstrated, often leads to mistakes which might be obviated by a more practical application of these truths to daily affairs, an application which can be made without any compromise or diminution of effort to acknowledge the presence and operation of the divine power.

The tendency to be extreme and radical toward many conditions which as yet seem indispensable to human growth, is not conducive to a harmonious emergence from a material state of consciousness to the spiritual. Real progress in this direction is the result of a patient and persistent correction of thought, moment by moment, day by day. In this way our lives are gradually purified, and we bring to light in our consciousness and in our daily life some measure of those conditions which have generally been looked upon as idealistic and unattainable.

The only substance tangible to mortal consciousness is that which is termed matter, and it necessarily fol-

lows that it is the medium through which the conceptions of mortal mind are expressed. Moreover, it is through matter that they will continue to be expressed, until mortal concepts reach a point which necessitates the substitution of a medium of a higher standard. A complete realization of the scientific truth that Spirit is substance and that matter is not substance, is impossible before one attains that state of consciousness where he knows something of the nature of Spirit; in fact, if it were possible for one to realize the truth without this knowledge, it would result in his obliteration, for with the loss of the knowledge of matter as substance without the gain of something in its place, he would lose knowledge of all he knows, including himself.

There is no authority to be found in the Scriptures for the destruction of the human body; as a matter of fact, the mission of the prophets and of the Master was to restore the human mind to a normal condition, and this brought healing to the body as well. This harmonious restoration was deemed the proof of "God with us." The realization of absolute spiritual being is the last step out of error.

Paul evidently knew that the body expressed the thought which governed it. In his second letter to the Corinthians he wrote of "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." He realized that the recognition of the basic truth established by the experience of the Master, and the consequent keeping of

human consciousness in close relation to the spiritual, would result in the manifestation by humanity of those conditions which would naturally follow the acknowledged presence of divine law. Paul was a man of plain speech. He did not hesitate to name and describe the sins he rebuked.

The Christian Scientist should feel that it is not inconsistent to name errors of sense, for the fact that an error is named does not necessarily mean its recognition as a reality, whereas if one were honest with himself he would possibly find that his hesitancy has in it a measure of fear. On page 235 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says: "To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels." She continues: "The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically."

While it is readily admitted that the greatest achievements of humanity have been the result of singleness of aim and persistency of purpose, and it is true that progress along the lines of Christian Science comes as the result of thinking and acting according to the standard established

by its teaching, yet there is a possibility that one may be so extreme in his effort to realize the truth that he virtually endeavors to annihilate everything within the scope of human belief, instead of laboring for the transformation of human consciousness through the peaceful operations of divine Love.

Knowledge of the truth is not gained merely as the result of much reading and study, but rather through the assimilation of what one studies; this fits him to make definite application of the truth when necessary. Real progress is made only by the utilization of the knowledge one has gained to deal definitely with the conditions which confront him from moment to moment. Effort in this direction will result in the understanding that erroneous conditions arise only to be disposed of, and it will create and enlarge a conscious sense of dominion over error. The Scriptures promise that he who is faithful over a few things shall be made ruler over many. Referring to one's progress toward a knowledge of God, Paul wrote that we "are changed into the same image from glory to glory," or step by step.

The degree of progress made in gaining an understanding of Christian Science should not be gaged altogether by changes in outward conditions, but rather by the gain in positiveness of conviction as to the truth of its teachings. From this standpoint, though outward evidences may be lacking, on looking backward one will always find that he has gained a little more sureness, a little more confidence, which like the leaven of old will finally leaven the whole lump.

The law which governs effort is as sure as that which governs flowers,—the seed of purpose planted, followed by the consistent effort to do all that will tend to make it grow, will surely result in growth.

The result of this effort is not always visible at once, but it surely follows the effort and will be seen in the final outcome. No tree has ever reached maturity which did not persist in its effort in spite of storms. The one who endeavors to apply

Christian Science will not find that the knowledge he gains will render him at once immune to the tribulations of the world, but he will be so equipped that when they do come he can say with Paul, "Thanks be to God, which giveth us the victory." This confident knowledge of the supremacy of good is the reward of earnest study and consistent application of the truths taught in the writings of Mrs. Eddy, the Discoverer and Founder of Christian Science.

[Written for the *Journal*]

TRANQUILLITY

JAMES NOBLE HATCH

I GAZED from a rugged mountain height
On a little lake below,
Where lay in mirrored splendor
The mountains clad in snow;
Each towering crag and rock-faced cliff
And timbered deep ravine
Were shown in perfect image
Within the lake serene.

Again I stood on the mountain height
Beneath the sky so blue,
And the colors on its rugged side
Shone out in brightest hue;
But the lake was irresponsive
To all that splendid scene
Of azure sky and mountain white
And verdure's varied green.

For the wind sang in the pine trees,
And wavelets lapped the shore,
While myriad ripples stirred the lake
That placid lay before;
And though the waters sparkled bright,
'Twas plain that there could be
No imaged splendor in their depths
Without tranquillity.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, CHRISTCHURCH, NEW ZEALAND

IN the *Sentinel* of Feb. 25, 1905, was "A Letter from New Zealand," which told of a few people meeting in a private house for the study of Christian Science. Some good healing had been done in the city of Christchurch when in 1906 a room was taken and a weekly meeting was convened by five people.

The membership grew slowly, and a small society was organized, but soon erroneous elements appeared which made disbandment advisable. In order to break a mistrust which was prevalent regarding the teaching, the earlier students had five hundred circular letters printed, telling the truth about Christian Science, its Discoverer and Founder, Mrs. Eddy, and the text-book, "Science and Health with Key to the Scriptures." These were distributed, and on Jan. 10, 1907, afternoon meetings were commenced in a small room in the Caledonian Hall. The attendance increased, and on April 30 a removal was made to 150 Worcester Street, where the meetings were held in the evening. In October of the same year a society was again formed, with a membership of nineteen.

The first Sunday service was held Oct. 13, 1907, in the Orange Hall, thirty people being present. The apartment used for week-night meetings was not then available for the Sunday service, but in April, 1908, the Scientists were allowed full possession. Much unselfish devotion was manifested by the members in overcoming difficulties and inconveniences

that soon arose. The society had to vacate these premises, and much difficulty was experienced in finding suitable quarters, as there was prejudice against Christian Science, owing to the fact that many years before, the city had been flooded by a false teaching which was interwoven with Christian Science statements.

In October, 1908, however, the society removed to a room in Manchester Street, and here a Sunday school was started and a reading-room opened. The healing work was still going on, and numbers increased. Up to this time none of the workers were members of The Mother Church, as no other Scientists in the world knew them to endorse their applications. This difficulty was overcome when in 1910 two members visited Australia and had class instruction. A letter was then written to Mrs. Eddy, telling her of the work here, and the following reply, under date of July 5, 1910, was received from the dear Leader through her secretary:—

It is always refreshing to our Leader to hear of growth of the cause, whether it be locally in its infancy or in robust advancement. Particularly is she interested to know of its establishment in far-off countries, like that which you doubtless delight to call home.

She desires me to express her appreciation of your assurances of loyalty and gratitude, and to convey her tender love to all the faithful ones of New Zealand, present and to be.

In October, 1910, another move was made, this time to a room in Cashel Street. All obstacles being now removed, a church was formed

in August, 1911. Soon a suitable flat was obtained, and taken possession of in October, 1911. Here the Sunday school, which had lapsed for some time, was resumed. Often there was work to be done against discouragement because of non-attendance, and the fluctuating state of the membership-roll, owing to the constantly moving population of the country. In September, 1912, a building fund was opened by a donation from the Sunday school, and it was resolved to devote the collection of the first Sunday in every month toward the fund.

That same year the first Christian Science lecture ever delivered in New Zealand was given in Christchurch. Another was given in September, 1913, and still another in 1914. These lectures have done much toward establishing the dignity of the Christian Science cause here. Owing to the increased attendance at the services, it became necessary to enlarge the room, but it was soon apparent that yet larger premises were needed, and a desirable estate was privately offered the Christian Scientists for purchase. The property consisted of a fine corner lot facing on Latimer Square and Madras Street, with a building formerly used as a girls' college. This provided

rooms suitable for all departments of the work, and a hall for services capable of holding four hundred people.

This valuable property seemed far beyond the means of the little band (the price was twenty-five hundred pounds), but with undaunted courage and unflinching faith in the omnipotent power that had so unfailingly protected and governed them through the sea of mortal mind, they launched out into the deep of infinite Love and purchased the property. In October, 1914, these premises were opened as the church edifice of First Church of Christ, Scientist, Christchurch, New Zealand. Strangely enough, it was exactly opposite the building which had been erected by the teacher who so many years before had promulgated the false metaphysical teaching that led to so much misrepresentation of genuine Christian Science. At this time, too, the systematic distribution of literature was undertaken.

Increase in attendance at the services, and in the sales of literature, proves that a wise step was taken in securing a definite church home. The present building does not stand in the center of the ground, but is so situated as to leave the corner vacant for the erection of a future edifice.

FIRST CHURCH OF CHRIST, SCIENTIST, LONG BEACH, CAL.

IN 1896 a family in Long Beach began to read the Christian Science Lesson-Sermons in their home. As other families became interested, more room was needed to accommodate all who desired to listen to the reading. After various moves were made, in 1902 a society was formed, and the records show that "The

Barnacle," a small seaside cottage, was rented and remodeled to be used as a reading-room, also as a place of worship. Vine-covered and crude as the building was, a sense of progress came with this step.

Good healing work began to attract strangers to the services, and a Sunday school was started with one

officer, who was also teacher. In the summer of 1904 incorporation papers for First Church of Christ, Scientist, at Long Beach, Cal., were obtained, and the church was duly organized with seventeen charter members. Thus united in purpose, a building site was the next step. Accordingly an account was opened and was increasing gradually when the need of The Mother Church for money to complete the extension building fund was made known. Gladly the entire amount of the local building fund was forwarded, and this was followed by regular monthly contributions. Those were days of a spiritual growth which laid the foundation of the present beautiful edifice. The structure did not rise upon this foundation, however, until through sacrifice of human opinion unity of action was made manifest.

From "The Barnacle" the church moved into a commodious hall seating three hundred, which had been lovingly built for its use. In 1911 this proved inadequate, and the Congregational Chapel on Fourth Street was rented, where the regular attendance continued to increase so that the seating capacity of six hundred was rapidly filled. Then it was evident that a permanent church home had become a necessity. Accordingly, in March, 1912, two lots (100 by 150 feet) on Elm Avenue were purchased, and the contract let for a reinforced steel and concrete structure, the auditorium to seat about one thousand, with a basement Sunday school room equally large. As the edifice stands complete and furnished, the cost was ninety thousand dollars. This sum, however, does not include the amount paid for the lots.

In August, 1913, the pressing need for more room was supplied by moving into the Sunday school room, which had been made ready for use, and the following March the auditorium was occupied, the building having been completed and the organ and furnishings installed in twelve months from the time the contract was let. The pure white of the exterior, together with the simplicity of design, is indicative of the peace and harmony felt by all who enter. The further work of making the demonstration that the church may be dedicated, is progressing in proportion to the unfoldment of spiritual understanding.

A suite of three rooms in the First National Bank Building was furnished in November, 1909, and the reading-rooms maintained there are generously patronized. The literature distribution committee rooms were also opened in this building in 1914, and it is not unusual for four thousand pieces of Christian Science literature to be distributed during the month. This wide distribution, supplemented by four lectures a year, has advanced the cause of Christian Science in this field so steadily and steadfastly that already the church is crowded at the Sunday morning and Wednesday evening services. It is a joy and privilege to welcome strangers from every state of the Union, many gaining within its walls their first understanding of the healing power of divine Love, as taught by our revered Leader, Mary Baker Eddy, so that, upon returning to their different homes, they too become workers in the vineyard which is producing such wonderful results for mankind.

FIRST CHURCH OF CHRIST, SCIENTIST, SPRINGFIELD, ILL.

LATE in the year 1897 a loyal student of Christian Science came to Springfield, at the request of a few persons who had become interested through healing which they had experienced. A location in the I. O. O. F. Building was secured, and on Feb. 4, 1898, a meeting was held for the purpose of organizing a society and to elect readers and officers. As these services continued, and the healing work was done, the attendance and membership increased to such an extent that on Jan. 17, 1899, a charter was granted to First Church of Christ, Scientist, Springfield, Ill. In May of the same year the church voted to move to the Jewish Synagogue on North Fifth Street, and services were held in this building for several years.

Early in 1900 the first lecture on Christian Science in Springfield was given by the church, and it has been a privilege and joy to provide a lecture each year since. A Sunday school and reading-room have been maintained, with a gradual increase in attendance at Sunday school and in the sale of authorized literature at the reading-room.

In December, 1910, it seemed best to secure a more central location, and desirable rooms were obtained in the Unity Building, at the corner of Fifth Street and Capitol Avenue. The reading-room also was moved to the new address. From that time the church attendance more than doubled, until in January, 1914, it was found necessary to secure larger quarters to accommodate the people who wished to attend. About this time the last payment had been made

on the church lot, at the southwest corner of Second and Allen Streets, which had been purchased June 1, 1908; but as the church was not entirely satisfied with the situation, a committee was appointed to investigate other locations. This committee reported the Shutt property, a parcel of ground 172 feet on Second Street by 152 feet on Edwards Street, with a large old brick residence on the northeast corner of the lot, as the most desirable location for a permanent home, since with the residence remodeled the present need, which was most urgent, would be met.

At a business meeting held April 29, 1914, it was voted to make the agent of the property a proposition whereby the church lot on the corner of Second and Allen Streets would be taken as part payment. This proposition was accepted, and on May 12, 1914, the title passed to a trustee for First Church of Christ, Scientist. Work was begun at once to remodel the residence. All partitions were taken out of the main building, making an auditorium seating between one hundred and fifty and one hundred and seventy-five people, which left a hall and a comfortable room on the west side of the building, with an entrance on Edwards Street. These were remodeled for the reading-room. With grateful hearts the opening services, one at eleven in the morning and the other at four in the afternoon, were held June 28, 1914.

While growth and progress have been seemingly slow, it has nevertheless proved to be a source of great blessing and cause for rejoicing, as it has made each member study more

fervently the Bible, together with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this has brought out a broader and more spiritual understanding of the real church, "the structure of Truth and Love" (Science and Health, p. 583). With

this spiritual growth in consciousness, and a fuller manifestation of the omnipotence of divine Love, the attendance has increased to such an extent that in the short space of not quite one year it is necessary again to make preparation further to enlarge the seating capacity.

FIRST CHURCH OF CHRIST, SCIENTIST, JOPLIN, MO.

IN the year 1894 a few persons began to hold Christian Science meetings in a private house in Joplin, and continued for a time as a Christian Science Society. Public meetings were first held in the Spring Building, 620 Main Street, First Church of Christ, Scientist, of Joplin, Mo., being organized Dec. 27, 1897, with eighteen members. During the first year the organization increased in membership to twenty-eight, but immediately following the annual meeting, half of the members withdrew and started Second Church of Christ, Scientist.

First Church was granted a charter by the state in August, 1899. In April, 1900, a move was made to Odd Fellows Hall at Seventh and Main Streets, as the former quarters were no longer large enough. Here they remained for two years, but not being able to secure the hall for the Wednesday evening meetings, changed to the Windsor Building on West Sixth Street, returning a year later to Odd Fellows Hall.

At this time the building of a church home was deemed advisable. Lots at the corner of Sixteenth and Wall Streets were secured, and work on the building was commenced immediately. In eighteen months the edifice was completed, at a cost of about

thirty-five thousand dollars. In architecture the style of the building is colonial, the main entrance being a porch effect, supported by a number of large columns. The material employed in its construction is artificial stone of a beautiful pattern. The main auditorium has a seating capacity of five hundred.

The opening of the church, March 4, 1906, marked an epoch in the history of Christian Science in this city. Two services were held, and at both the spacious auditorium was taxed to its greatest capacity. The church was formally dedicated Sunday, Jan. 2, 1910.

During the past ten years First Church has not only flourished financially, but numerically as well, maintaining both a morning and evening service. The Sunday school also is steadily increasing in attendance. It is evident that the work which is being done is receiving recognition, since one may always find an intelligent and attentive congregation at any of the regular services. A public reading-room is maintained in the Frisco Building, which is open to the public daily, except Sunday. A loan library is included in the equipment. At present First and Second Churches cooperate in the distribution work, and sometimes in giving lectures.

TESTIMONIES FROM THE FIELD

I WAS a volunteer during the Spanish-American war and served one year in the Philippine Islands. The duties of my position took me among all classes of people and into every condition of life. Many of the natives were disfigured by skin diseases, and even leprosy was not an unusual sight. After my return to Cleveland I was told that I was suffering from this disease. Hoping it was not true, yet hesitating to investigate openly from fear of apprehension by others and consequent segregation, I went to the city library to study the best authority on the subject I could find. Each day I only found new evidence that the manifestations on my body and the aching numbness in my legs and arms were the first and certain symptoms of this disease, and that the time since my exposure had been the required length for such developments, according to six of the best authorities on the subject. In addition to this, I read in the daily papers about one of my comrades who was quarantined in the state of Missouri as a victim of the disease.

As soldiers we accept death as a mere incident of the service, whether we die at twenty-one or later; but that it be to add prestige to our country or honor to our comrades is the prayer of every true soldier. That I might bring sorrow and disease to my family and friends was a dread which excited the worst misery of my position. Having closed up my business affairs, I decided to go to the army surgeon at Washington

for examination and for such treatment as might be prescribed, but without any hope of cure, and wishing for solitude and oblivion.

A criticism of Christian Science brought this subject to my attention, and I turned to it for help. I found a Christian Science practitioner, who advised me to buy a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. As I read the pages of this wonderful book, I began to awake from this awful dream, and for the first time in weeks I slept, and like a boy. When I awoke the following morning I could see "a new heaven and a new earth."

As I continued the study of Christian Science with Science and Health and the help of a kind practitioner, I could see the divine law of God in the Bible, and as this fact unfolded I understood the mental nature of disease. It was nearly two years before I could mention the name leprosy without suffering both mental and physical effects, but today I am entirely free from both the fear and the manifestations of this disease. My health is perfect, thanks to Christian Science, which has taught me to know God aright.

I hope this message may help some weary wanderer to find himself and peace, even that peace "which passeth all understanding."—*Edward G. Hatch, East Cleveland, Ohio.*

For many years I suffered untold agony from a supposedly incurable organic disease which kept me in bed a considerable part of the time. I

also had a growth in the breast that returned within a year after it had been removed by a surgical operation. A severe attack of poisoning left me with a hand practically useless for four years. It was said that there was no cure for this condition.

Being a physician's daughter I grew up in an atmosphere of drugs, and was treated with them from my childhood, as I was seldom free from some ailment. I have had the services of thirty physicians in all. A number of these were specialists and some of them friends. I appreciate their sincere although unsuccessful efforts to free me from the physical ills, which faded into nothingness in comparison with the sufferings attendant upon my awakening to the fact that I was in still greater bondage to the use of soporific drugs, which they had been administering at intervals for years. Sleep without a sedative was to me out of the question. The belief that a tendency to this latter condition was also inherited, filled me with despair and resentment toward God, and there were occasions when I felt that I must lose my reason. The depths of my physical and mental anguish at the time Christian Science found me could not be described.

Although my healing in Christian Science was slow, I have been set entirely free from all these ills through the correct understanding and application of its teachings. I have learned that all those experiences were but dreams of the absence of God; that I needed to awaken to the realization of His ever-presence and supremacy, His allness. I have also had many proofs that the "word of God is quick, and powerful," having

been healed of a severe attack of lumbago in less than twenty-four hours, and of a most painful abscess on the thumb in one day. A badly injured hand was healed in less than three weeks, and no splints, bandages, or material appliances of any kind were used. This work was done without the aid of a practitioner, by the declaration of truth alone. During that time I did not lose one hour from my duties, which were most strenuous for about ten hours a day.

While my thankfulness for the physical healing, including terrible mental depression and extreme discontent, is beyond expression in words, my gratitude for the understanding of God gained during the past twelve years through the teachings of Christian Science, together with my appreciation of Mrs. Eddy's loving service to me and to all mankind, is far greater. It can only be manifested as I daily live to help others gain their freedom and have in me the Mind "which was also in Christ Jesus."—*Oleta Hoey Duffield, Philadelphia, Pa.*

I AM, and have every reason to be, full of gratitude to our Father-Mother God, "who healeth all thy diseases," for I have been healed of tuberculosis.

When Christian Science first came directly to my notice I was in a sanitarium in Denver, Col., where I had gone after trying other "cures" in another state. Hearing of a lecture on Christian Science to be given on a Sunday afternoon, my wife and I resolved to find out something about this fad, for such, in our ignorance, we thought it. We attended the lec-

ture, and probably like many others in that crowded audience we "who came to scoff, remained to pray." The lecturer opened up to us untold possibilities and an entirely new line of thought, and we went away too full of these wonderful ideas to have anything to say to any one.

That night I did not sleep more than an hour or two; I was too busy turning over in my mind the remarks of the lecturer and, as I can see now, wrestling with error and trying to determine on which side I would be. Could I place my reliance on this new thought of God, so entirely foreign to my previous concept of Him, or must I continue in the bondage of *materia medica*? Truth was on my side, however, and the battle was won before daybreak. The next day, therefore, I declared my intention of leaving the sanitarium, and the following Monday I found rooms and took my first Christian Science treatment. My healing was not immediate, and there were many days when doubts would creep in, but I continued to hold fast to this revelation of an infinite Principle and man in His image and likeness. In less than two months I was completely healed. Though I went to work, working harder than ever before, there has been no return of any of the symptoms, and I have been able to go anywhere and do anything that it has fallen to me to do.

Many other instances of the power of Truth have been manifested in our family during the past few years, for this knowledge of God and His relation to man has been our sure refuge in all times of trial and difficulty. Though things have appeared

dark at times, and there has seemed no way out, we have clung to divine Love, and the way has been opened to us in every trial.

I am indeed thankful to God for this new revelation of Himself, and grateful to Mrs. Eddy, whose unswerving devotion to the cause renders it possible for all who will to take advantage of this great privilege to learn the truth. I am also grateful for the privilege of the reading-room, with its inexhaustible store of comfort and happiness; for the *Sentinel* and *Journal* with their messages, always with a solution of whatever difficulty I may be struggling with; and for the *Monitor*, a "clean daily newspaper."

I am glad to have the advantage of attending our splendid services of thankfulness and praise; to know so many friends who are striving to advance the cause of Truth and ready to stretch out a helping hand to another; to have had the benefit of class instruction, and of becoming a member of The Mother Church, as well as of one of the branch churches. To count my blessings is a task of unending joy, and my heart sings with happiness in the knowledge of this great truth at all times.—*Charles B. Tompkins, Cedar Rapids, Iowa.*

For more than sixteen years I was afflicted with varicose veins. Different physicians were consulted here and abroad to very little or no avail. Conditions grew worse each day, and a few years ago I became a helpless invalid, suffering unbearable pain from a deep wound on my foot. The attending physician declared that only an operation would make me

whole, as did another whom I consulted; but fear of an operation and the uncertain result made me hesitate, and it proved to be for the best. I had lost all hope, and in my despair wished only to "walk through the valley of the shadow of death," expecting there to find the place where the tired wanderer obtains rest and relief from all sorrow and pain.

Christian Science showed me then that right here is the place to enjoy the kingdom of heaven. It was after a terrible attack of pain that the question was put to me, "Why don't you try Christian Science?" Hardly knowing what this meant, I gave my consent to have a practitioner called. After the first treatment I was relieved of the dreadful pain, and seeing this result, which at that time seemed a miracle, I had treatment continued. Very soon I began to walk without assistance, while the sore on the ankle, which the physician intended to heal by applying grafted skin, healed perfectly and painlessly. With the help of the faithful practitioner I was led to an understanding of the healing power of Truth, became interested in Christian Science, and began to study the Bible together with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Today I cannot say which is more precious, the physical healing or the spiritual understanding gained through Christian Science.

I have never had any return of the trouble and find myself stronger than ever before. Different members in my family have had various attacks of disease, such as colds and serious throat trouble, likewise a fractured wrist, and they have all been healed

through Christian Science. Words fail to express my gratitude, and so my daily prayer shall be to gain spiritual wisdom, to give my thanks for all the blessings I have received not only in words but in deeds, and to glorify God and live up to the requirements of Truth as unveiled to us in Christian Science.—*Mrs. A. C. Hinzmann, Chicago, Ill.*

WHEN Christian Science first found me three years ago, I was a sufferer from ulcers of the stomach and bowels, which the doctors told me could not be cured. They said all they could do was to burn them out. When I learned that I could get no relief except by submitting to that awful torture, I turned to divine Love, believing that God was able to heal me. I called on a kind and loving practitioner and asked her to treat me. She did so, and in about fifteen minutes all pain had vanished and I was healed.

Other ailments from which I was suffering were not so quickly overcome, but by the end of two and a half years I was entirely free from them. Since then the truth in Science and Health has been so clear to me that I have been able to help others. I am sending this testimony in the hope that through it some other poor sufferer may turn to God and find that He is able to meet all our needs.

Just to say I am thankful to God for all this does not express my feelings. The physical healing was wonderful, but the understanding given me of God and the ability to help others outweigh all else. I also love our dear Leader.—*Josephine Smith, Delaware Water Gap, Pa.*

WHEN Christian Science came to me my baby was nine months old, and while he was a healthy child I was hardly able to be up at all. A friend had asked me why I did not see a practitioner, but I knew nothing about Christian Science. On consulting a doctor I was told that my baby would have to be weaned and taken from me until I was stronger, and perhaps an operation would have to follow. The thought of being separated from him at this time was too much, so after a severe headache one night, I sought a Christian Science practitioner. I immediately began to get better. The condition that would probably have called for an operation under *materia medica* was absolutely healed in two days, and all the lesser difficulties, such as headaches, have also been overcome.

I am perfectly well, and can care for my baby as he should be cared for. All of his needs since my healing have been met by Science. His only ailment up to this time had been a bowel trouble, and he was healed of it as soon as I took up this study. I am very thankful for what this knowledge will mean to my little one and to me in the days to come. I had studied home nursing in college and felt sure of what I was doing, when in fact I did not know at all. Now I am confident there will never be any more drugs used in our family.

I am not only thankful for the healing power of Truth, but also for the spiritual understanding of the Bible. I have been a church-member for a number of years, also a leader of the Y. W. C. A. while in college, and though I tried to read the Bible as a duty, yet I could never understand

it. Now I do understand it, and I love to read it as I never have before. Words cannot express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, for an understanding of the truth that makes free.—*Myrtle B. Miller, Los Angeles, Cal.*

[Translated from the German]

HAVING had many proofs in our family of the healing power of Truth, I am very glad to relate a special case in which healing was wrought through Christian Science. About a year and a half ago my brother came from Bremen to Herford for a rest, having suffered for a long time with his head; but instead of experiencing relief, as he had hoped, his condition grew so serious that he had to seek medical advice. He consulted several physicians, but without gaining relief. One of the physicians who had made an X-ray examination and with whom I conferred, informed me that there was little hope of recovery for my brother, the examination having revealed the presence of a malignant growth on the brain. He added that an operation would be useless.

In the mean while my brother's condition became aggravated, and this necessitated our taking him to the hospital. His own words were that death alone could put an end to his dreadful suffering. During his stay at the hospital the patient continued to lose, and hypodermics were administered daily in order to bring him some measure of relief. While he was in this hopeless condition Christian Science was recommended, and my brother at once said he was willing to give it a trial. We applied to

a Christian Science practitioner in Berlin, who lovingly took up absent treatment. My brother's healing was almost instantaneous, and caused the physicians to wonder. The pain left him, but his eyes seemed so much affected by the disease that he saw everything double. However, the practitioner having been notified of this condition, it also vanished with one treatment. The physicians kept him at the hospital a few weeks longer, but as no relapse occurred during that time he was dismissed entirely healed, and today is engaged in his trade as formerly.

The above experience makes me feel deeply thankful to God, and grateful to Mrs. Eddy, as I was led through it to Christian Science. Since then my life has been happy and contented, and my constant endeavor is through faithful study to gain a better understanding and to attain to a deeper realization of the glorious truth expounded to us in the textbook, "Science and Health with Key to the Scriptures."—*Wilhelm Tiemann, Herford i.W., Germany.*

I herewith wish to confirm the correctness of my brother's statement. I am grateful to have been spared to my family through Christian Science, and give thanks to God. I am also most deeply appreciative of the loving-kindness shown me by my helpers in Christian Science.—*August Tiemann, Bremen, Germany.*

WHEN Christian Science was first called to my attention, I knew absolutely nothing about this teaching, and having no faith in Christianity or in God, felt quite sure it could

not interest me. We were then in the Northwest, and had been there only a short time when we began to hear of Christian Science from many sources and to read in the papers about the work that was being done. The treatment was recommended to my husband on several occasions by different people, and it was urged on me over and over again, but no one ever seemed to think it necessary to explain to us just what Christian Science was or what it taught. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given to me, but it lay on our table many months without being read. I looked over it hurriedly one day, but concluded that it was more than I could understand and that I did not have time to study it.

At a time of great sorrow and distress Christian Science was practically forced upon me because of my great need. For this I am now very grateful, as I probably would not have received it in any other way. I saw the practitioner who had been asked to call only because I was too tired and broken-hearted to make any resistance. I do not know what I expected, but when I saw a refined woman, with a most radiant smile and a gentle manner, I was surprised; and I was so impressed with the story of her instantaneous healing after years of invalidism, and with what she had to tell me of God, that in spite of my prejudice the seed was sown which in a few days, when my darkest hour came, was to lead me to the true and only God, the God of love, whom I am now trying to know aright.

Christian Science has been to me truly the Comforter, the one satisfy-

ing thing in all my experiences. It has so changed my mental attitude that I am indeed a new being. In the past year it has taught me how to overcome a great grief and sense of loss by bringing to me the true concept of God and His creation. I had turned away from the church, unsatisfied and unbelieving, having concluded that religion was a mere superstition. My pastor had carefully explained to me that to every earnest thinker there comes a time of doubt, followed by a deeper and stronger faith, and although many years were passed in doubt and unbelief, I always hoped that somehow and somewhere I would regain my faith. But better than regaining the old faith, I have gained a faith which is built on reason and understanding, and which can be demonstrated; a faith which day by day unfolds the truth to me ever more clearly and beautifully.

I have also had many proofs of the power of Christian Science to heal physically, as several minor disorders have been overcome both for myself and my son. My first experience was the laying aside of glasses which had been worn at intervals for eighteen years and on which in the past few years I had become very dependent. I seldom used my eyes at night, either to read or sew, for fear of headaches. After putting away my glasses I read and studied almost constantly during the day and until twelve or one every night without any bad effects. Two conditions for which I had been twice operated on and which had returned and were causing considerable suffering at the time I commenced the study

of Christian Science, have passed away as naturally as darkness before the light.

A few months ago I had what seemed a bad attack of ptomaine poisoning, which I allowed to run on all day, hoping to overcome it by my own work; but at night I felt so ill that a friend in the house, a Christian Scientist, was asked to help me, and in ten or fifteen minutes every bad symptom had disappeared and I was entirely relieved, so that I was well and at my work as usual the next day. Shortly after this, while reading one of our pamphlets, I seemed to see clearly for the first time the unreality of pain and disease, to see the spiritual creation and the false material concept of it, and I was healed then and there of a foot trouble which at times had been extremely painful and which had continued for eight or nine months, first in one foot and later in both feet.

I am indeed grateful for Christian Science, which has opened my eyes to see, and quickened my mental faculties to grasp in some measure this great truth.—*Minnie L. Radcliffe, Charleston, S. C.*

FOUR years ago two active, loyal students of Christian Science took its gospel of health to a home where it was unknown. For several years the members of this home had been in great mental and physical distress, for which every material means had been tried, but conditions only grew worse. During these years Christian Science was many times recommended, and upon several occasions discussed; but instead of an awakened interest, these discussions

aroused feelings of antagonism, so that the visit of these ladies had not been solicited by the members of the family but by a mutual friend. She was not then, nor is she now, a Christian Scientist, but she had been a frequent visitor at this home and had seen how material means failed to bring relief. Seeing also that a time had arrived when help must come from some source, and having heard somewhat of the results of Christian Science, she began to speak of our trying it; but her remarks were ignored until she asked directly if some Christian Science ladies might call. Permission was given, for of course they could harm no one by calling, and in this state of hopeless indifference they found this home. After a few moments of conversation I discerned that they possessed something which I desired—an understanding of God as divine Love!

Up to this time I had been taught that evil, disease, and death were sent by our loving heavenly Father to make us better and love Him more, but instead this concept of God was filling my life with hatred and rebellion; so it is no wonder that I grasped at the concept of God they presented. This was the beginning of my journey into the promised land, "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (*Science and Health*, p. 226).

Since then God has been our only physician. Glasses, which I had worn practically all my life, were soon laid aside. This was brought about entirely by the reading of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy. The practitioner,

who had been called to treat another member of the family, urged me to read *Science and Health*, and after two or three days I was convinced that this was the truth. I did not understand all I read, but believed what I did understand. I saw that I had no need of glasses and removed them, and have never used them since, although previous to this I could not leave them off even for a short while without pain. Four years have passed, and during that time there have been many wonderful cures in our family, for God has daily been healing our diseases and forgiving our iniquities.

For the thought of God cast into my heart by these Christian Science friends, and especially for the health-giving and inspiring ideas given to this generation by Mrs. Eddy through Christian Science, I daily thank God.
—*Laura A. Bentley, Baltimore, Md.*

ABOUT twelve years ago I was invited to attend the Christian Science church services with some friends. I became interested in the teaching and soon took up the study of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, and other Christian Science literature. At this time I was in a discordant condition mentally and physically, and spent much time in a discouraged frame of mind. As I began to study and gain some understanding of the truth as explained in our text-book, I commenced to improve at once. Material remedies were discarded and life began to take on a new outlook.

Nasal catarrh, headaches, stomach disorder, and nervousness are some of the difficulties that have been removed.

The habit of swearing was also overcome and I gained a desire for better company than I had formerly kept. A few years ago I met with an experience that resulted in a badly fractured skull. With the help of a Christian Science practitioner I was back at my regular work in six weeks, and have never had any trouble from the injury. My wife and children have had many remarkable proofs of the healing power of Truth when understood in the light of the teaching of Christian Science.

I owe very much to this teaching; it has given me a new view of life, a satisfactory knowledge of God, and the way to solve daily problems. I am grateful for an ever helpful literature, especially for our daily paper, *The Christian Science Monitor*, which is doing much to mold the world thought along the lines of righteousness and peace.—*Paul Floyd Cornish, Schenectady, N. Y.*

It is about seventeen years since my first healing in Christian Science came as a most blessed experience. I had been a great sufferer from asthma and lung trouble and had been told by my physician, who was always faithful in his efforts to help me, that he could do nothing more than relieve me temporarily.

My husband and four children needed me very much, and I used to wonder why, for their sake, God did not restore me to health. Being the daughter of a clergyman, I had been taught to love and trust God supremely, and often said that if I had only lived when Jesus was on earth and in Galilee, I could have been "made whole;" but my pastor and

many friends told me that if I was only patient under these afflictions it would all be made right, because it was God's will for me.

After seven years of suffering, during which time I grew steadily weaker, the attacks of asthma and pain in the lungs increased in violence, my nephew, twenty-five years of age, came for a visit to our home. He had just been most wonderfully healed of stomach trouble by Christian Science, and his face seemed to shine with heavenly light as he talked of his healing and of having learned from the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which he urged me to read, that it was possible to be healed by the Christ right here and now. Others had urged me to try Christian Science, but I had been very much prejudiced against it from the way in which it had been presented to me. The talks with my dear nephew, however, whose life seemed to be so Christlike, disarmed me of fear and prejudice, and I consented to read the book.

My husband and I began that evening to read Science and Health, he reading to me while I sewed, and I shall never forget how those first words of the Preface, "To those leaning on the sustaining infinite, today is big with blessings," sounded in my ears and echoed in my heart. Here was nothing of which to be afraid, surely; and so the reading proceeded each evening, and we drank in the living truth most eagerly.

On the fourth evening my husband suddenly exclaimed: "Why, my arm has never suffered; it is my mind that has done the suffering all these years." He had lost his left forearm

when about twenty years of age, in the second battle of Bull Run, and had been a great sufferer at times because of the hurried amputation. I have known him to walk the floor for hours in intense pain. He had been told by the most eminent surgeons of Washington, D. C., that the only thing that could relieve the suffering would be another amputation higher up, when the work could be done right; but he was unwilling to submit to this and so suffered on. As the glorious truth of being dawning upon him, however, he walked the floor in joy and gratitude, and from that glad hour the arm has never caused him any pain. The healing which came with that clear vision of Truth was permanent.

A few nights after this experience I was seized with a violent attack of asthma, and as the distressing symptoms increased, my first act was to get the medicine which had sometimes brought a little temporary relief; but as I stood with the bottle in my hand the thought came to me that if Christian Science was the truth, now was the time to test it. I put the medicine away untouched. Science and Health was not in the room, but my nephew had given me a Christian Science tract. I had to stand up in order to get my breath, but I held the tract under the gaslight and read the first page and half-way down the second, when the truth came like healing balm that it was not God's will that His children should suffer, it was only a mortal human belief, and I fell upon my knees in humble gratitude.

As I knelt there, every symptom of the trouble vanished into its native

nothingness, and I arose from my knees saying with tears of gratitude and love, "The Christ is here, and I have been made whole." That was over seventeen years ago, and no symptom of that trouble has ever returned. I met my former physician about two years afterward, and he said, "I don't care what it was that cured you; I am glad you were cured, for you would not have lived a year longer, otherwise."

Our revered Leader says, "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind" (Science and Health, p. 226). I can see now that the "unreal master" in whose service I was a slave was my belief that it was God's will that I should suffer patiently; but thank God the fetters have been broken, and in all these years Mind has been my only remedy for all disease. Since that night I have seen Science heal the ills of my own family and divine Love has used me in the ministry to other lives and homes.

From the depths of a very grateful, loving heart I thank God for Mrs. Eddy's pure, unselfed life, which was the channel for His priceless message to this age and time. I am so glad to be living now, when the Christ-teaching has come to us, and my prayer is that my understanding of the truth may increase continually. —*Harriet O. Hatch, Washington, D. C.*

I rejoice that I can truthfully say that the healing both of my wife and myself is just as she has related it, and is permanent. Christian Science

has proved itself to be "the power of God" over and over again in our home, and we are truly grateful.—*John S. Hatch.*

SURELY I have abundant reason to be grateful for Christian Science, not only for the many healings it has accomplished for me, but for the way in which a faithful study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has corrected my thinking in all directions. I was first healed physically when I was ten years old, although I had been pronounced a hopeless cripple. Some form of rheumatism had kept me in bed for three months and drawn the lower right limb badly out of shape. When the doctors could do no more for me, we tried Christian Science, and with about three weeks' treatment, most of which was absent, the limb was straightened and I was absolutely healed. Since that time Christian Science has healed me of various ailments, among them peritonitis, severe colds and coughs, and an abscess in my head.

Three years ago, while living in Detroit, I was healed of a complication of diseases, including a most aggravated form of heart trouble, anemia, a general nervous breakdown, and an abnormal growth in the bowels. In this instance a doctor who examined me at my husband's request told me that unless I was operated on he could hold out no hope of my recovery. The next day, when I told the Christian Science practitioner of the doctor's verdict, she quoted to me the twelfth verse from the fourth chapter of Hebrews. She

also wisely and lovingly lifted my thought from my earthly parents, who had both passed on from a similar disease, to the one true parent, our Father-Mother God. I began to improve from that hour, and in four weeks was a well woman.

Today I am enjoying good health, and more peace, love, and harmony in my home than ever before. Christian Science has brought all of these blessings into my life, and I am deeply grateful. I have come to love Christian Science, not only for what it has done for me but for what it is. I am prayerfully endeavoring to become more worthy to be called a Christian Scientist, and I desire to give freely, as I have freely received, of this blessed truth. — *Nellie E. Pease, Royal Oak, Mich.*

WITH a heart full of gratitude I wish to tell of a demonstration over what seemed to be impending death. On one occasion my husband was taken with severe pain in the bowels and in less than an hour said he was dying. I asked if I should call for a Christian Science practitioner, but he thought it would be of no use, as a rupture that had given him much trouble for years was now aggravated so that there was a stoppage of the bowels, and he wanted a doctor. I telephoned for one, who came quickly and worked faithfully for four days to remove the difficulty, but was unable to do so. On the fifth day an osteopathic doctor was called and worked over him almost continuously for some hours. Upon leaving he said that he could not help him.

I then asked my husband if he wanted me to treat him in Science,

for I knew that God was able to do the work. This met with a willing response, and he soon felt the power of Truth and went to sleep, but awoke an hour later in pain. I went to work again, and in fifteen minutes he was asleep; but the fear was not yet overcome, although the bowels had moved freely and he was resting fairly well. That night two more attacks were met, but the fear was so great that a Christian Scientist was called at two in the morning. As a result my husband was able to eat a good breakfast, and the stoppage was soon overcome.

We feel very grateful for this proof of divine power and protection, and give this testimony so that others may know that there is help when man is governed by God. We had many proofs of God's power before this, but never when death seemed so near, and we have learned a lesson from this seeming trial. My husband is over "three score years and ten," yet he has enjoyed perfect health since his healing, and has not missed one day's work during the last sixteen months on account of sickness.—*Minnie Weischedel Wheelon, Pierre, S. Dak.*

I FIRST heard of Christian Science while attending school in Boston. At that time I was instantaneously healed of a very severe attack of neuralgia by one of Mrs. Eddy's students, and the seed was sown in my consciousness that did not seem to germinate for some years. In the pride of intellect I criticized "Science and Health with Key to the Scriptures" and did not care to study it; but the tender words of the practitioner remained with

me, "Remember that whenever you have a great need, the truth is ever available."

Although I stumbled along, trying to satisfy myself with the husks of materiality, when the moment of need came I went at once in search of the truth. A deeply loved sister passed away, leaving to my care a boy only a few weeks old, and when he reached the age of six his father married again and I was forced to surrender all claims to the child. The conditions of his going away were of such a nature as to arouse great grief, bitterness, and resentment in my thought. I went at once to a friend in Chicago who was studying Christian Science, and she and her husband did much to prepare my thought for the truth. The first glimpse of light came through the study of Mrs. Eddy's interpretation of this sentence in the Lord's Prayer: "And forgive us our debts, as we forgive our debtors." Our Leader's words are: "And Love is reflected in love" (*Science and Health*, p. 17). Then I awoke to realize that my consciousness was too full of the opposite qualities to reflect Love, God.

The transforming work was slow but joyous. There were few if any moments of discouragement after the way was once opened. When at last sorrow, regret, and condemnation had passed away, I understood that "whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process" (*Miscellaneous Writings*, p. 8). A great joy, born of God, flooded my consciousness, and I began to glimpse the new heaven and earth.

My gratitude to our dear Leader

for the revelation of the truth to this age is unlimited, and my earnest prayer is to bring every thought into subjection to Christ, and to become a clear channel for the healing power of Truth and Love.—*Anna Webb, Washington, D. C.*

It is three years since I turned to Christian Science for physical healing, which had been sought through *materia medica* until one physician admitted it could do nothing for me, and that it was useless for me to employ this agency any longer. I left my place of business one day about noon, as I was not feeling well, and upon reaching home, or shortly thereafter, had an attack which the doctor who was hurriedly summoned pronounced heart failure. I was given two hypodermic injections and then told I was all right again, that in all probability I would not need the physician's services any more; but on the following day, at about the same time, I was seized with a similar attack, and the program of the day before was repeated, only this time the doctor advised me to lie down and keep quiet. I had been losing weight rapidly for the past month, during which time I had been under medical treatment for enlargement of the liver, intestinal indigestion, and rheumatism. Though physicians did all in their power for me, I grew worse day after day, until it seemed there was no hope.

One night my wife told a neighbor that I was not expected to live till morning, but at this point I asked some one to call a Christian Science practitioner, although I knew nothing of Christian Science except that

it claimed to heal the sick. I turned to it only as a last resort, and found it to be the "pearl of great price." Although my healing was slow, I could see a little gain each day, and began to put on flesh. Now I weigh more than before my illness.

I am enjoying good health, and can say with Jacob, "Surely the Lord is in this place; and I knew it not." It is a great pleasure for me to point others who may be in need of help to the same blessed fountain which sendeth not forth sweet waters and bitter, but sweet only.—*Albert Daniel Fisher, Winchester, Ky.*

CHRISTIAN SCIENCE has opened to me a new way of viewing life, and has brought me such a substantial basis on which to work that I daily rejoice over the blessing.

I have had several healings. A belief in malaria, due to climatic conditions, has been destroyed, and I have been many times in this same climate without fear of the disease. Also headaches and colds have been overcome very quickly. For another physical trouble that has seemed more tenacious I have had a practitioner's help. Each time the ailment was overcome, but it would return. After several experiences of this kind I became discouraged and allowed some doubt to come into my mind, but the practitioner intimated that I was trying to force my understanding rather than standing still and listening for God's voice and message.

Several days passed and I still seemed confused, but each day some one clear thought came to me, and finally these words from a testimony in the *Journal*: "I always tried hard

to be a good Christian, but now I have given up trying and am resting in Love and Truth." This seemed just what I had been doing, "trying hard" of my own accord and reaping no result. Mrs. Eddy tells us, "Progress is born of experience" (Science and Health, p. 296); so in each experience, as we learn better how to lay aside self and rest in God's presence, safe, secure, and perfect, we find that our trials are becoming stepping-stones to a better under-

standing of God. I have been healed of sorrow by the realization of what Life is and that it is indestructible. This is a very satisfying proof that Christian Science is a religion which meets our every need.

I feel very thankful for the moral courage I have gained, and for the peace and joy that come to me in striving to do God's will. Mrs. Eddy's life and her overcoming of all obstacles is a great inspiration.—
Bettie A. McNeny, Dallas, Texas.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*

Office: Suite 550, 236 Huntington Avenue, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership should be addressed to JOHN V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN establishing the Christian Science movement Mrs. Eddy adopted precisely the same course as did the Master when he entered upon his mission of redemption. Patiently she wrought and taught, healing the sick, comforting the sorrowing, and rejoicing when she found here and there a student to whom she could safely entrust the important task of imparting to others this new-old Science of Mind-healing. She prized the revelation vouchsafed her as only one could who, chastened by years of sorrow and suffering, realizes at last the present-day possibility of the Christ-healing. Mrs. Eddy's great desire was to preserve in its pristine purity and integrity the Science of this healing which she had discovered, that its virtue, the overcoming of sickness and sin, might be secured to mankind for all time.

Marking the tremendous growth of the movement even in its earlier decades, it is easy to see why Mrs. Eddy deemed it necessary to safeguard so carefully the professions of healing and teaching. Through the directory in the *Journal* she had assured to those in search of relief from their ills the service of responsible practitioners, those who not only had duly qualified for that sacred office, but who as members of The Mother Church were subject to its rules and by-laws and therefore amenable to its discipline. Moreover, as a further certainty of their fitness, it behooved her to provide that these practitioners receive their training from an authorized teacher, as defined in Section 9 of Article XXVI of the Manual. These teachers are likewise listed in the directory, and they alone may give instruction, under certain condi-

tions (Arts. XXVI, Sect. 4, XXVII, Sect. 3), in Christian Science. Thus Mrs. Eddy sought to ensure to would-be students absolute Science as she herself had taught it, and to protect them from the snares and pitfalls of so-called "talks" and irresponsible and indiscriminate teaching,—the "just-as-good" or "easier-way" substitute so often foisted upon the unwary in this as in other fields of endeavor.

To the claim so plausibly put forth by those who would discredit authentic instruction, namely, that class teaching is obsolete, we would refer by way of answer to the last pronouncements by our Leader on this subject. In Section 5 of Article XXVII is this direct statement: "No member of this Church shall advise against class instruction." Again, on page 240 of "Miscellany," Mrs. Eddy not only puts the seal of approval on authorized class teaching, but ever alert to the subtlety of evil she bids those who are ready for this progressive step "beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction." To pervert, adulterate, or by some other discreditable method do away with the pure Science that is steadily compassing the destruction of all evil, is a device of the arch-enemy to defer its own ultimate defeat.

It is well to remind ourselves, by frequent and thorough study of the Manual, that each of its rules and by-laws is designed to safeguard the welfare not only of the members but of the movement itself, "a help that must be supplied to maintain the dignity and defense of our Cause" (Manual, p. 3). One of the strongest proofs of the present necessity for alert obedience to such of these by-laws as deal with animal magnetism, or mental malpractice, is the claim put forth in some quarters that there is no further need to work against this evil. Those who listen to this specious plea are simply being lulled to sleep that error may the more easily accomplish its purpose. It is true St. James counsels, "Resist the devil, and he will flee from you," but too often the resistance is neither strenuous enough nor persistent enough to keep him at a safe distance. Every temptation to ignore a by-law, on any pretext whatsoever, should be vigorously dealt with, for it is the beguiling voice of the serpent.

It is plain, therefore, that the mutual responsibilities of teachers and students, as outlined in the various sections bearing on this subject, are to be respected. It goes without saying that the teacher who has the advancement of the cause at heart will not only exercise discretion in making up his class, put quality above numbers, but he will never, either directly or indirectly, sanction the solicitation of students. He will likewise be careful in his teaching to keep to the beaten path, to adhere strictly to the absolute Science given us by our Leader. He will make no statement, give out no teaching, which he cannot substantiate, if called upon, from Science and Health itself (see Miscellaneous Writings, p. 91, last paragraph). On pages 84 and 85 of "Retrospection and Introspection," as well as elsewhere in her writings, Mrs. Eddy has lovingly emphasized the duty of the teacher beyond the class-room. Without seeking to dominate the student's thought, he will be ever ready with counsel and encouragement, and with needed rebuke as well, as was the great Teacher, "even unto the end."

On the other hand, students can best reward a faithful teacher by bearing fruit that shall witness to the correctness of the teaching they have received. The importance of the annual associations (Manual, Art. XXVI, Sect. 6) should not be overlooked. The teacher brings to them the wisdom of his riper experience, and they serve as a sort of mental clearing-house for the problems constantly presenting themselves to earnest students. Encouraging and encouraged, they go back to their respective fields of labor with armor more firmly girded on and with a stronger determination to strive even more vigorously for the triumph of Truth over error, of Life over death. Though the loved teacher may no longer meet with them, other safe counselors are available, and "the tie that binds" still remains unbroken. Surely we have manifold reasons to be grateful for the Leader who, again like the great Teacher, has not left us "comfortless," and may say of her as did Nicodemus of the Master, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

ARCHIBALD McLELLAN.

ON many occasions Mrs. Eddy counsels us to follow the example of Christ Jesus in our efforts to demonstrate the truth of being. On page 5 of *Science and Health* she says, "We should follow our divine Exemplar, and seek the destruction of all evil works, error and disease included." In each of the first three gospels we have an account of Jesus' temptation, struggle, and victory in the wilderness, when he proved conclusively that the arrogant assertions of a supposititious material mind, separate from God, are powerless to harm the one who holds firmly by the one Mind, one God. When he had made this demonstration, on which the destinies of humanity so largely depended, he was ready to undertake the healing work which means so much to all mankind today.

Here it is well to recognize the fact that the full significance of the Master's work comes to us only as we rise out of the entanglements of the mortal beliefs and preconceptions in which we were held before Christian Science came to us. For this reason, therefore, we need to look well to our own footsteps, not to those of others, all the while knowing that "the sin [or fear] which doth so easily beset us" may not appeal so strongly to others, and again, that they may be sorely tempted in some way that we never are. This should remind us of Jesus' gentle rebuke to Peter when he was curious as to the working out of John's problem: "What is that to thee? follow thou me."

Beginners in Christian Science sometimes feel that they are meeting all the demands of Truth because they abstain from the use of material remedies, and this is certainly a step in the right direction, but they find out that much more than this is required. They learn that evil thoughts must be cast out, and that they must at all times and under all circumstances "do justly," "love mercy," and "walk humbly" before God. In the presence of this divine requirement we may well ponder Paul's words to the Romans: "Where is boasting then? It is excluded." All are assumed to be on the journey from sense to Soul, but some have apparently greater burdens in the way of ailments, fears, and besetting sins than have others, therefore the love which "suffereth long, and is kind," and which "thinketh no evil," is greatly needed.

It is true that under stress of suffering some may make what appear to others to be needless concessions to material law, so called, but this should recall the Master's words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." If a brother yields to his own fear, to the solicitations of relatives, or to dread of legal complications through medical statutes, this should only impel us to see to it that we ourselves have on "the whole armor of God," that we "may be able to withstand in the evil day." Paul says we must do this in order to "stand against the wiles of the devil," which to the Christian Scientist would mean the subtle arguments of error. He also tells us that it is not a question of flesh and blood, but a struggle against asserted powers, against "the rulers of the darkness of this world, against spiritual wickedness in high places." The fiery darts of ignorance, malice, hatred, and envy fly in every direction, on the plane of mortal belief, and it surely ill becomes the Christian Scientist to condemn another who in time of stress has forgotten to hold fast "the shield of faith," when he himself should be warily and watchfully looking to his own, lest he too be taken at a disadvantage.

Our revered Leader reminds us (*Science and Health*, p. 44) that our great Exemplar "did not require the skill of a surgeon" in making his highest demonstration, but she admits that his would-be followers may not at once be ready to prove their skill in mental surgery, and so they may until more advanced call upon a surgeon in cases of fracture and dislocation. (See *Science and Health*, p. 401.) Just the same, she urges Christian Scientists to press on to the sunlit heights where the allness of Spirit can be fully realized.

The experience of a small Christian Scientist here comes to thought. The child had attended a Christian Science Sunday school and her mother was diligently studying *Science and Health* when this little girl came under the claim of scarlet fever, which was prevalent at the time. Their home was visited by the head of the city health board and a younger physician, the older man expressing great antagonism to Christian Science. The mother feared to refuse compliance with his demand that material remedies be used, but

the child of eight or nine told the medical men that if she had to take drugs she felt she would "pass on," but that if they left her free to have Christian Science she knew God would heal her. Those present were awed by the child's words, and the stern demand was withdrawn, only quarantine regulations being observed. Needless to say, the child was quickly healed.

We cannot deny that real progress can come only from ever increasing spirituality. If we are ever tempted to look back toward material means we should recall the Master's warning: "Remember Lot's wife." Following Jesus' warning come these words: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." In Christian Science this would imply that by clinging to a material sense of life one loses it, but by giving this up for the spiritual sense even the temporal manifestation of life is preserved. In times of stress and struggle we can refresh ourselves and restore the faltering brother by grasping anew the promise: "Let him that is athirst come. And whosoever will, let him take the water of life freely."

ANNIE M. KNOTT.



WITH all their sarcastic queries and faultfindings, their criticisms and imputations, always daring and oft-times cruel, Job's friends said not a few true things. Moreover, they sometimes spoke far better than they knew,—a virtue into which advisers not infrequently stumble,—and a good instance of this is found in the words of Eliphaz, "Acquaint now thyself with him [God], and be at peace."

Here is a bit of counsel which is ever pertinent and practical; it has undiscovered riches of meaning that still challenge the exploration of Christian thought. Here is the cure for every human ill, and Christ Jesus but reaffirmed it when he declared that a knowledge of "the truth" would make men free. To study to know God is to begin with the fundamental, fashioning fact; it is to lay that sure foundation without which there can be no stable building; it is to disclose the secret of spiritual quickening and of all true success.

Christian Science declares not only for the possibility of this knowledge of God, but for its naturalness and necessity

as antecedent to the gain of all right ideas. In *Science and Health* (p. 339) Mrs. Eddy epitomizes its teaching in these words: "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood."

There is a saying among musicians that when one wants to find inspiration he should study Bach, and this because he made the world familiar with those fundamental harmonic relations which are the basis of all musical form. He endowed the common listener with a new sense, the capacity to discern and enjoy music structurally; and to master his studies is to compass all the beginnings of the greatness of this art, it is to lay hold upon the virginal sources of song. So too in philology the command of languages is gained only as one masters the meanings of their roots, those stocky thought-symbols so largely common to all the vernaculars of men. This is yet more familiarly true of mathematics, where the clear understanding of basic law is seen to be absolutely essential. Indeed, to know anything well, it is manifest that we must know "its origins," that center and source of its being which embraces all its forms and evolutions, and if possible this is more true of theology than of anything else.

The distinctive feature of the Christianity of the early church was the profundity of its elemental teachings and their proved utility in practical life. Indeed it may be said to have had but a single theme, namely, God, for when the truth is known about Him and His, there is really nothing more to learn. Further, the bulk of St. Paul's writings would be correctly described as an explanation of the saying of Christ Jesus to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven." Writing to the Ephesians, he describes his life purpose and work in the phrase "To make known the mystery of the gospel," and this Greek word "mystery" signifies not an unapprehensible truth, but that understanding of God and His Christ, of man and his inheritance, which is to be gained by every Christian believer.

While the famed mysteries of Eleusis were esoteric, they were accessible to every Greek without distinction, and so, as Paul so eloquently contends, acquaintance with God and His

law is to become the priceless possession of every true follower of Christ. In his letter to the Colossians, he says that according to the dispensation of God it was given unto him "to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles." These wondrous words speak unequivocally, not only for the present possibility of knowing God, but for the fact that this knowledge is antecedent to spiritual overcoming and joy.

Nevertheless it is startlingly true that the bulk of Christian believers today would not only concede that they have no personal knowledge of God, and that they do not think of such knowledge as a practical asset, but they would probably say that they have never been taught that it is available for the solution of present-day problems. The generally recognized fault of much current religious teaching is that it fixes attention not upon the essentials of faith, but upon its incidentals. How astonishing that the forces of Christianity should have been divided again and again over such relatively unimportant questions as is that of the amount of water thought to be requisite to the administration of baptism!

In all its teaching, its address both to the individual and to the public, Christian Science presses the thought that it is ours to acquaint ourselves now with the divine nature and law, that Christ may thus "dwell" in us to effect his redemptive work. In its every Lesson-Sermon, every lecture, every publication, every treatment, it appeals to that greatness of man which apprehends and reflects the greatness of God. Its perpetual averment, inspiration, and joy is expressed in those familiar and uplifting words which are attributed to St. Basil: "Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen." The knowledge of God is the eternal fountain of youth. Here we are to find the freedom, the fructifying insight, courage, and strength we daily need, because it is here that we are brought into touch with and assimilate for our very own the vital things of Life.

JOHN B. WILLIS.

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Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

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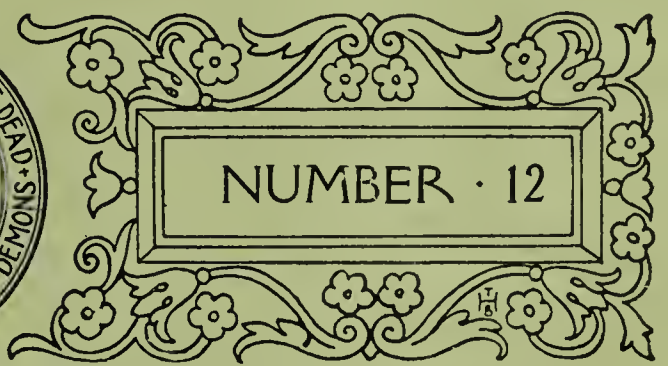
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PUBLISHED MONTHLY

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INSTRUCTIONS

CHURCHES OF CHRIST, SCIENTIST

When a society having an advertisement in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian Scientists, four of whom are members of The Mother Church, and that at least one active practitioner whose advertisement is published in the *Journal* shall be included in its membership. Members proposing to form a church should not arrange for a state charter until the application for an advertisement in the *Journal* has been accepted. The members of a church shall make provision for holding regular Wednesday evening meetings in addition to Sunday services; they shall also have a reading room (Article XXI, Sects. 1 and 3), and shall arrange for an annual lecture (Article XXXII, Sect. 4). Attention is called to Article III, Sect. 6, regarding readers, also to Article VIII, Sect. 17.

When the name of a new first reader is to be inserted in a church notice, the request for the change should be made in writing by the clerk, and care should be taken to give the name in the exact form in which it appears on the records of The Mother Church. The name of the second reader (whether newly elected or otherwise) should be forwarded at the same time.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its governing board, or by the first reader. When a new clerk is elected, the name and address should be sent without delay to the Publishing Society by the retiring clerk.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, must be published in connection with every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

At these rooms a welcome should be extended to the public, and opportunity afforded visitors to read or to purchase authorized literature concerning Christian Science.

For the only literature allowed to be sold or exhibited at a reading room (Article XXI, Sect. 3, of the Church Manual), see the catalogue of the Publishing Society as published in each current issue of the *Journal*.

CHANGES

The advertising pages of the *Journal* and *Herold* will be sent to press the 28th of the month, therefore to insure changes appearing in a desired number, request for change should reach the Publishing Society at least five weeks previous to the actual date of issue.

In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given. A charge of fifty cents is made to cover the cost for any change in an advertisement, and this amount should accompany the request for the change.

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SOUTH AFRICA

Cape Colony

CAPE TOWN First Church—First Reader Mrs Charlotte S. Hunt—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM except Sat; Sat until 1 PM—Cape Times bldg, Church st.

PORT ELIZABETH Society—First Reader Alexander Baldie—Sunday 11.30 AM, 7 PM—Loubser hall. Reading Rm 11 AM to 4 PM except Sat; Sat until 1 PM—Library blgs.

Natal

DURBAN First Church—First Reader James Norval Noble—Sunday 11 AM, 7 PM; Wed 8 PM—Old Law Court, Aliwal st. Reading Rm 10 AM to 4 PM except Sat; Sat until 1 PM; also 7 to 9 PM except Wed—Bruntons arcade, off West st.

PIETERMARITZBURG Society — First Reader Mrs Betsy Jones—Sunday 11 AM, 7.15 PM; 1st Wed in month 8 PM—Glen Lynn school, Longmarket st. Reading Rm 10.30 AM to 12.30 PM—Monros chmbs, Bank st.

Transvaal

JOHANNESBURG First Church — First Reader Douglas Hope Huntly—Sunday 11 AM, 7.30 PM; Wed 8 PM—Smit and Banket sts. Reading Rm 10.30 AM to 5.15 PM except Wed Sat; Wed Sat until 1 PM—26 Sackes bldg, Joubert st.

PRETORIA Society—First Reader Mrs Christina Magdalena Joubert—Sunday 11 AM, 7.30 PM; Wed 8.15 PM; Reading Rm 11 AM to 5 PM except Sat; also 7.30 to 9 PM Tues Fri—395 Schoeman st.

ASIA

CHINA

HONGKONG First Church—First Reader John Birge Sawyer—Sunday 11.15 AM; Wed 5.30 PM; Reading Rm 10 AM to 1, 2 to 5.45 PM—MacDonnell rd, below Bowen rd tram sta.

SHANGHAI Society—First Reader Miss Florence V. Fobes—Sunday 11 AM; Wed 6 PM—Masonic temple, The Bund. Reading Rm 10.30 AM to 12.30 PM—21 Nanking rd.

PHILIPPINE ISLANDS

MANILA Society—First Reader Mrs Margaret C. Alvis—Sunday 10.45 AM; Wed 8.30 PM; Reading Rm 4 to 6 PM—620 Pennsylvania av.

AUSTRALASIA

AUSTRALIA

Victoria

BALLARAT First Church—First Reader Miss Kate O. Smith—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Victoria hall, Windermere st, S.

MELBOURNE First Church — First Reader Miss Mary Swan—Sunday 11 AM, 7 PM; Wed 8 PM—The Athenæum, Collins st. Reading Rm 10 AM to 6 PM; Wed until 7.45 PM; also 7 to 9 PM Thurs—The Equitable bldg, Collins st.

Queensland

BRISBANE First Church—First Reader Mrs Blanche E. Salisbury—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12 M to 5 PM except Sat; 10 AM to 12 M Sat—139 Adelaide st.

New South Wales

SYDNEY First Church—First Reader Albert Edward Harding—Sunday 11 AM, 7.15 PM; Wed 8 PM—Protestant hall, Castlereagh st. Reading Rm 10 AM to 5.30 PM except Sat; 10 AM to 12 M, 2 to 9 PM Sat; Wed until 7.30 PM; also 7 to 9 PM Fri—Challis house, Martin pl.

Western Australia

KALGOORLIE Society—First Reader Mrs Mary Jolliffe Badenach—Sunday 7.30 PM; Wed 8 PM; Reading Rm 7 to 9 PM Sat—McKenzie chmbs.

PERTH Society—First Reader Mrs Alice Miriam Caporn—Sunday 7.30 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Thurs—96 St Georges ter.

NEW ZEALAND

AUCKLAND Society—First Reader Miss Eleanor Frances Pickmere—Sunday 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM—King Edward hall, Lower Symonds st.

CHRISTCHURCH First Church—First Reader Miss Marian Janet Turner—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, Latimer sq.

WELLINGTON Society — First Reader Mrs Annie Millar—Sunday 7 PM; 1st Wed in month 8 PM; Reading Rm 2 to 4 PM except Sat—Boulcott st.

EUROPE

FRANCE

PARIS First Church—First Reader Henri Williamson de Visme—Sunday French 10 AM, English 11.15 AM; Wed 8.15 PM—Washington Palace, 14 rue Magellan, Champs Elysees. Reading Rm 2.30 to 5 PM—194 rue de Rivoli.

PARIS Second Church—First Reader Mrs Kathrine Douglas Morrison—Sunday French 10 AM, English 11 AM; Wed 8.30 PM; Reading Rm 2 to 5 PM—115 rue Notre Dame des Champs.

GERMANY

BERLIN First Church—First Reader Miss Ulla Schultz—Sunday German 10 AM, English 11.30 AM; Wed English 6.45 PM, German 8.30 PM—Beethovensaal, Köthenerstr 32. Reading Rm 10 AM to 8 PM; Sat until 10 PM—Dessauerstr 32.

BRAUNSCHWEIG Society—First Reader Miss Marie Fricke—Sunday 9.30 AM; Wed 8.20 PM; Reading Rm 3 to 6 PM Mon Fri; 3 to 7 PM Wed—Hedwigstr 1 u. 2.

BRESLAU Society—First Reader Miss Eva Katharina Schramm—Sunday 10 AM; Wed 8.30 PM; Reading Rm 4 to 6 PM except Wed—Goethestr 51.

DRESDEN N. Society—First Reader Miss Martha Lier—Sunday German 10 AM, English 11 AM; Wed English 7 PM, German 8.15 PM; Reading Rm 3 to 5 PM except Wed; 6 to 7 PM Wed—Bautznerstr 48.

FRANKFURT a M First Church—First Reader Miss Emma T. Herrmann—Sunday German 10 AM, English 11.15 AM; Wed English 7.30 PM, German 8.30 PM; Reading Rm 5.30 to 7.30 PM Wed Sat—Hochstr 48 I.

HAMBURG First Church—First Reader Miss Bertha S. Reinke—Sunday 10 AM; Wed 8.30 PM—Curio Haus. Rothenbaumchaussée 15, Vogts Konservatorium. Reading Rm 5 to 9 PM Mon Tues Thurs Fri—Kurmühle 25.

HANNOVER First Church—First Reader Mrs Bertha Günther Peterson—Sunday 10.30 AM; Wed 8.30 PM—Hildesheimerstr 216 a. Reading Rm 2 to 5 PM—318 Haus Continental.

SCHWERIN-MECKLENBURG Society—First Reader Mrs Olga KarlMayer—Sunday 10 AM; Wed 7 PM; Reading Rm 5 to 7 PM Mon Wed Fri—Apothekerstr 40.

STUTTGART First Church—First Reader Mrs Lydia Haug—Sunday 10 AM; Wed 8.15 PM; Reading Rm 4 to 6 PM Mon Tues Thurs Fri; 5 to 8 PM Wed; 6 to 8 PM Sat—Silberburgstr 174b, p.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY First Church—First Reader Albert W. Le Messurier—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues; 6 to 8 PM Wed (except 1st Wed)—10 Mount Row.

England

BEDFORDSHIRE

BEDFORD Society—First Reader Henry A. Smith—Sunday 11 AM, 6.30 PM; 2d and 4th Wed in month 8 PM—49A Conduit rd. Reading Rm 11 AM to 12.30, 3 to 4.30, 6 to 7 PM (except Wed evenings)—8 Windsor pl, St Cuthberts st.

BERKSHIRE

BRACKNELL Society—First Reader Miss Ada Perpetua Hewitt—Sunday 11.30 AM, 6.30 PM; 3d Wed in month 6.30 PM; Reading Rm 2.30 to 4.30 PM Mon Wed—C S hall, London rd.

BUCKINGHAMSHIRE

HIGH WYCOMBE Society—First Reader George Herbert Holland—Sunday 6.30 PM; Reading Rm 7 to 9 PM Tues Sat; 3 to 5 PM Fri—108A Oxford rd.

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CAMBRIDGE Society—First Reader Mrs Mary Caroline Hughes—Sunday 11.30 AM, 6.30 PM; Wed 6.30 PM—Church, Panton st. Reading Rm 3 to 4 PM Mon Thurs—St Eligius st.

CHESHIRE

ALTRINCHAM Society—First Reader Miss Alice Gertrude Hulley—Sunday 11 AM, 6.30 PM; 1st and 3d Wed in month 8 PM—1 Market st. Reading Rm 5 to 9 PM Mon; 10.30 AM to 12.30 PM Tues Wed Fri Sat; also 2.30 to 5.30 PM Tues Thurs—19 Railway st.

BIRKENHEAD Society—First Reader James Cleland Forrest—Sunday 11 AM, 6.30 PM; 1st and 3d Wed 7.30 PM; Reading Rm 2 to 4 PM—43 Shrewsbury rd.

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DERBY Society—First Reader Mrs Ethel H. Martin—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 2.30 to 4 PM Wed Fri; also 6.30 to 7.45 PM Wed; 7 to 9 PM Sat—C S hall, Friary st.

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DURHAM

DARLINGTON First Church—First Reader Arthur E. Jennings—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 4 PM—N Lodge ter.

ESSEX

LEYTONSTONE First Church—First Reader Mrs Daisy Eveline Birnage—Sunday 11 AM, 6 PM; Wed 7.30 PM—56 Fillebrook rd. Reading Rm 3 to 8 PM except Wed Sat; Wed until 7.15 PM; Sat 6 to 8 PM—27 Church lane.

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GLOUCESTERSHIRE

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STROUD Society—First Reader Mrs Evelyn M. E. Gwynne Evans—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Fri; also 6 to 8 PM Fri—Lower Lansdown hall.

HAMPSHIRE

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LETCHEWORTH Society—First Reader Mrs A. C. Victoria Wing—Sunday 11.15 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 3 to 4.30 PM Mon Tues Thurs Fri; 6 to 8 PM Wed—Commerce av.

ST ALBANS Society—First Reader Miss Laura Fanny Rose—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 2.30 to 4.30 PM; also 6.30 to 8.30 PM except Wed—The Hall, 20 London rd.

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BROMLEY First Church—First Reader Mrs Marie Rubensdorffer—Sunday 11.30 AM, 7 PM; Wed 8 PM—Town hall, Market sq. Reading Rm 11 AM to 4.30 PM except Sat; Wed until 7.45 PM; also 3 to 5 PM Sun—16 Widmore rd.

SEVENOAKS Society—First Reader Mrs Helen M. Flint—Sunday 11.15 AM, 6.30 PM; 2d Wed in month 8 PM; Reading Rm 3 to 4.30 PM Mon Wed Fri; 7 to 9.30 PM Tues Thurs—75 High st.

TUNBRIDGE WELLS Society—First Reader Mrs M. Catharine Stuart—Sunday 11 AM; 1st Wed in month 7.45 PM; Reading Rm 2.30 to 4.30 PM Fri; 6.30 to 7.30 PM 1st Wed in month—Vale Towers hall.

LANCASHIRE

ACCRINGTON Society—First Reader Mrs Julia A. Walmsley—Sunday 6.45 PM; 2d Wed in month 7.30 PM; Reading Rm 6 to 9 PM Tues—48 Warner st.

BLACKBURN Society — First Reader Mrs Ellen Banister—Sunday 11 AM, 6.45 PM; 1st and 3d Wed in month 8 PM; Reading Rm 11 AM to 1, 2.30 to 4.30, 5.30 to 8 PM Mon Wed; 2 to 5 Tues Fri Sat—75A Preston New rd.

BLACKPOOL First Church—First Reader Mrs Alice Tatham Eastwood—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, Hornby and Park rds.

BOLTON First Church—First Reader Mrs Hannah Walsh—Sunday 11 AM, 7 PM; Wed 7.45 PM—Central hall, Acresfield. Reading Rm 2 to 9 PM Mon Fri; 10.30 AM to 5 PM Tues Thurs Sat; 10.30 AM to 7.15 PM Wed—99 St Georges rd.

ECCLES Society—First Reader Miss Leila McMillan—Sunday 11 AM, 6.45 PM; Wed 7.45 PM—Liverpool rd.

LIVERPOOL First Church—First Reader Miss Janet Smith-Symms—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—27 Lece st. Reading Rm 10 AM to 6 PM except Sat; Wed until 7 PM; Sat until 1 PM; also 7 to 9 PM Tues Thurs Sat—11 Old Post Office pl.

MANCHESTER First Church—First Reader William Pitfield—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—Daisy Bank rd, Victoria pk. Reading Rm 10 AM to 9 PM except Wed; Wed until 6.30 PM; also 3 to 6 PM Sun—16 St Peters sq.

MANCHESTER Second Church—First Reader William Royle—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 7.45 PM Wed—Clothorn rd, Wilmslow rd, Didsbury.

MANCHESTER Third Church—First Reader Miss Beatrice Southern—Sunday 11 AM, 6.30 PM; Wed 7 PM—Lesser Free Trade hall, Peters st. Reading Rm 10 AM to 9 PM except Wed; Wed until 6.30 PM; also 3 to 6 PM Sun—16 St Peters sq.

OLDHAM Society—First Reader Mrs Annie Ashley—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5, 7 to 9 PM Tues; 7 to 9 PM Fri—Trust blgs, Manchester st.

ROCHDALE First Church—First Reader Richards Woolfenden—Sunday 11 AM, 6.30 PM; Wed 8 PM—Castlemere st. Reading Rm 10.30 AM to 9 PM except Tues Wed; Tues until 1 PM; Wed until 7 PM—57 Drake st.

SOUTHPORT Society—First Reader Mrs Hannah Eliza Smithurst—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 11 AM to 1 PM Mon Wed; 6.30 to 8.30 PM Tues; 3 to 5 PM Thurs—10a Hoghton st.

LEICESTERSHIRE

LEICESTER Society—First Reader William Francis Lucia—Sunday 11 AM, 7 PM; Wed 7.45 PM—Carlton Assembly rms, 102 Welford rd.

LONDON

LONDON First Church—First Reader John Sidney Braithwaite—Sunday 11.30 AM, 7 PM; Wed 8 PM Sloane ter, SW. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.15 PM; also 3 to 6.30 PM Sun—41 Brompton rd. Telegram Scienzaie, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Wed until 6.30 PM; Sat until 12.30 PM—15 Queen st, E C.

LONDON Second Church—First Reader Mrs Lucy E. Mann—Sunday 11 AM, 7 PM; Wed 8 PM—Palace gdns ter, Notting hill gate, W. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.30 PM; also 4 to 6.30 PM Sun—33 High st, Notting hill gate, W; telegram Secolon, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Wed until 6.30 PM; Sat until 12.30 PM—15 Queen st, E C.

LONDON Third Church—First Reader Mrs Augusta Josephine Rose Bruce—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.45 PM; also 3 to 7 PM Sun—Curzon st, Piccadilly, W.

LONDON Fourth Church—First Reader Miss Amy L. E. Clements—Sunday 11.30 AM, 7 PM; Wed 8 PM—Library hall, Church st, Stoke Newington, N. Reading Rm 6.30 to 9 PM except Wed; 3 to 7 PM Wed—98a High st. Stoke Newington, N.

LONDON Sixth Church—First Reader Mrs Harriet J. Gaye—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM; also 7.30 to 9.30 PM except Wed—Chelverton rd, Putney.

LONDON Seventh Church—First Reader Eric Walter Carr—Sunday 11.30 AM, 7 PM; Wed 8 PM—Queen's gate hall, Harrington rd, SW. Reading Rm 10 AM to 7 PM; Wed until 7.45 PM—36 Harrington rd, SW.

LONDON (Brixton) Society—First Reader Mrs Grace M. Packer—Sunday 11.30 AM, 7 PM; Wed 8 PM—Raleigh hall, Saltoun rd. Reading Rm 3 to 7 PM; Wed until 7.30, Thurs until 9 PM—437 Brixton rd.

LONDON (Finsbury Park) Society—First Reader William Young Robinson—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 7 to 9 PM Tues Thurs; 7 to 8 PM Wed—137 Stroud Green rd, N.

NORFOLK

NORWICH Society—First Reader Miss Susannah Hook—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 2.30 to 5, 7.30 to 9.30 PM Tues Sat; 2.30 to 5, 7 to 8 PM Wed; also 11 AM to 12.30 PM Sat—Burlington blgs, Orford pl.

NORTHUMBERLAND

NEWCASTLE-ON-TYNE First Church—First Reader Miss Mary E. Fletcher—Sunday 11 AM, 6.30 PM; Wed 7 PM—Northumberland hall, High Friar st. Reading Rm 11 AM to 7 PM; Mon to 9 PM; Sat to 4.30 PM—8 St Marys pl.

WHITLEY BAY Society—First Reader Mrs Jennie Cheesman—Sunday 6.30 PM; Wed 7.30 PM—Exchange hall, South parade.

NOTTINGHAMSHIRE

NOTTINGHAM Society—First Reader John Thomson—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5, 6.30 to 8 PM—14 S Sherwood st.

OXFORDSHIRE

OXFORD Society—First Reader Miss Igera B. J. Sollas—Sunday 11.30 AM, 7 PM; 1st and 3d Wed in month 8 PM—Taphouse music rms. Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri; 12 M to 4.30 PM Wed Sat; also 8 to 9.30 PM Tues; 1st and 3d Wed until 7.45 PM—26 Cornmarket st.

SOMERSETSHIRE

BATH Society—First Reader Lady Menendez (Hetty T.)—Sunday 11.30 AM; Wed 8 PM; Reading Rm 11 AM to 1 PM; also 2.30 to 4.30 PM except Sat—Assembly rms.

WESTON-SUPER-MARE Society—First Reader Mrs Alice Holcroft—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 3 to 4.30 PM except Sat; also 8 to 9 PM Mon—24 Salisbury ter.

SURREY

CAMBERLEY Society—First Reader Miss Helen Graham Low—Sunday 11 AM, 6.30 PM; last Wed in month 6 PM; Reading Rm 11.30 AM to 12.30, 6.30 to 8 PM; also 3 to 4.30 PM Fri—19 High st.

CROYDON First Church—First Reader Joseph Raymond—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 6 PM Mon Tues; 3 to 7.30 PM Wed; 3 to 9 PM Thurs Fri; also 4 to 6 PM Sun—96 High st.

KINGSTON-ON-THAMES First Church—First Reader Mrs Alice Maud Hair—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 7 PM; Wed until 7.45 PM—Church, Penrhyn rd.

RICHMOND First Church—First Reader Miss Evelyn G. Browning—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 1, 2.30 to 4.30 PM; also 7.30 to 9.30 PM except Wed; 3 to 6.30 PM Sun—20 Hill rise.

SUSSEX

BEXHILL-ON-SEA Society—First Reader Mrs Lillian Constance Searle—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 6.30 PM; Reading Rm 3 to 5 PM—5 Marina arcade.

BRIGHTON First Church—First Reader Mrs Mildred Agnes Perrins—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM—97 Montpelier rd.

EASTBOURNE First Church—First Reader Mrs Florence Elizabeth Bell—Sunday 11.30 AM, 6.30 PM; Wed 8.15 PM; Reading Rm 3 to 5 PM; Wed until 8 PM—2 Terminus blg.

WORTHING Society—First Reader Mrs Beatrice Pearce—Sunday 11.30 AM; 1st Wed in month 8 PM; Reading Rm 2.30 to 4 PM Mon Wed Fri—Broadway house, Brighton rd.

WARWICKSHIRE

BIRMINGHAM First Church—First Reader William George Gillies—Sunday 11 AM, 6.30 PM; Wed 8 PM—22 Carrs lane. Reading Rm 12 M to 7.30 PM except Sat—67a New st.

YORKSHIRE

BEVERLEY Society — First Reader Walter James Marson—Sunday 6.30 PM; last Wed in month 8 PM—Odd Fellows hall, Walkergate.

BRADFORD First Church—First Reader Mrs Jessie M. Hill—Sunday 11.15 AM, 7 PM; Wed 8 PM; Reading Rm 12.30 to 3.30 PM except Sat—Eldon pl, Manningham lane.

HALIFAX First Church—First Reader Mrs Florence Evelyn Hellewell—Sunday 10.45 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Savile Lodge, Harrison rd.

HARROGATE First Church—First Reader Addington Charles Cronk—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 1, 3 to 4.30 PM—4 Albert st.

HORNSEA First Church—First Reader Mrs Meta Haworth-Booth—Sunday 11 AM; Wed 6.30 PM; Reading Rm 3 to 5 PM except Wed; also 7.30 to 9 PM Thurs—Cliff rd.

HUDDERSFIELD Society—First Reader Mrs Edith Sykes—Sunday 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 2.30 to 5 PM Sat—Clare hill.

HULL First Church—First Reader Miss Alice Burton—Sunday 11 AM, 6.30 PM; Wed 8 PM—383 Beverley rd. Reading Rm 2 to 5 PM Mon Tues Thurs Fri; 2 to 7.30 PM Wed; 7.30 to 9 PM Tues Thurs Sat—78 Prospect st.

ILKLEY Society—First Reader Mrs Minnie Lansdale—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Fri; 6 to 7.45 PM Wed—Sedbergh blgs.

LEEDS First Church—First Reader Mrs Violet Rhodes—Sunday 11 AM, 7 PM; Wed 8 PM—Headingley lane. Reading Rm 10 AM to 6 PM except Sat; Sat until 12.30 PM—20 Albion pl.

SCARBOROUGH Society—First Reader Mrs Mary Anne Keighley—Sunday 11 AM, 7 PM; Wed 8 PM—3 Aberdeen walk.

SHEFFIELD First Church—First Reader C. Alvey Peck—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 7 PM except Sat; Sat 11 AM to 1 PM—18 Pinfold st. (Church st.)

WAKEFIELD Society—First Reader Ernest Alfred Ridge—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 6.15 to 7.15 PM Wed; 3 to 6 PM Fri—Institute of Literature and Science, Wood st.

YORK Society—First Reader Lawrence Thompson—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 2 to 7.30 PM Wed; 2 to 9 PM Fri—Assembly rms, Blake st.

Ireland

COUNTY ANTRIM

BELFAST First Church—First Reader Mrs Hilda Mary Fearnside—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat; also 7.30 to 9.30 PM except Wed—54 Royal av.

COUNTY DUBLIN

DUBLIN First Church—First Reader Maurice Saunderson—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 1 to 5 PM except Sat; also 7.30 to 9.30 PM Tues Fri—35 Molesworth st.

Scotland

LANARKSHIRE

GLASGOW First Church—First Reader Miss Ellen Graham—Sunday 11 AM, 7 PM; Wed 8 PM—Queens rms, Clifton st. Reading Rm 11 AM to 6 PM; Wed until 7.30 PM—45 Renfield st.

MIDLOTHIAN

EDINBURGH First Church—First Reader Mrs Anne McAllister—Sunday 11 AM, 6.30 PM; Wed 8 PM—Inverleith ter. Reading Rm 11 AM to 6 PM except Sat; Sat until 1 PM—71 George st.

Wales

GLAMORGANSHIRE

SWANSEA Society—First Reader Mrs Kate Richards—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 3 to 4.30 PM Mon Fri; 7 to 9 PM Wed Sat—Uplands.

HOLLAND

AMSTERDAM Society—First Reader Mrs Hermance Krusemann—Sunday Dutch 10 AM, English 11.30 AM; 1st Wed in month Dutch 8 PM, Testim. 8.30 PM, English 9 PM—Marnixstr 402.

HAGUE First Church—First Reader Hendrik Kemper—Sunday Dutch 10 AM, English 11.15 AM; Wed Dutch 7.30 PM, English 8.30 PM—Oranje Societeit, Prins Hendrikplein 15. Reading Rm 12.30 to 5.30 PM—Noordeinde 94a.

ITALY

FLORENCE Society—First Reader Mrs Mary Helen Morris—Sunday 11 AM; Wed 5 PM; Reading Rm 3 to 5 PM Wed; also 10 to 11 AM Sun—Navone blg, 2d floor, 1 Via della Spada.

NORWAY

CHRISTIANIA Society — First Reader Miss Aagot Nerby—Sunday English 10.15 AM, Norwegian 11.30 AM; 1st and 3d Wed in month 7.30 PM—Harblitzgt 3. Reading Rm 12 M to 2.30 PM—Stortingsgt 4 II.

SWEDEN

STOCKHOLM Society — First Reader Count Sigge Cronstedt—Sunday English 11 AM, Swedish 12.15 PM; 1st Wed in month 7.30 PM—Tunnelgatan 19. Reading Rm 12 to 3 PM; also 7 to 9 PM Tues Fri—Smålandsgatan 20 III.

SWITZERLAND

BASEL Society—First Reader Mrs Mary Leimbacher-Kohler—Sunday 10 AM; Wed 8 PM—School blg, Totengässlein 1.

BERNE Society — First Reader Mrs Sarah Edith Welti—Sunday German 9.30 AM, English 8 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM; also 8 to 9 PM Mon—6 Schanzenstr.

GENEVA Society—First Reader Miss Eva Lassalle—Sunday French 9.45 AM, English 11 AM; Wed 8.15 PM; Reading Rm 2 to 4 PM except Thurs—4 Cour St Pierre.

ZURICH Society—First Reader Arnold Hoffmann—Sunday German 9.30 AM, English 10.45 AM; Wed English 6.45 PM, German 8 PM; Reading Rm 10 to 12 M, 2 to 7 PM—Eisengasse 19.

NORTH AMERICA

BERMUDA ISLANDS

HAMILTON (Bermuda) Society—First Reader Eugene C. Pearman—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5 PM Wed—Queen st.

BRITISH WEST INDIES

BRIDGETOWN (Barbados) Society — First Reader Miss Ada Ince—Sunday 11.15 AM; Reading Rm 10 AM to 2 PM Tues Fri—31 Broad st.

CANADA

ALBERTA

CALGARY First Church—First Reader James A. Carson—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 5th st, W, and 18th av. Reading Rm 10 AM to 5 PM—48 Canada Life blg.

EDMONTON First Church — First Reader Samuel Ellery Walker—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 118th st and 102d av. Reading Rm 12.30 to 5 PM—Adams blk, 101st st and 102d av.

LETHBRIDGE First Church — First Reader Mrs Alice Maude Marriott—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Hull blk, 7th st.

MEDICINE HAT Society—First Reader Peter B. Biggins—Sunday 11 AM, 7.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 2.30 to 5 PM Mon Fri—I O O F hall, 3d st, SE.

BRITISH COLUMBIA

GREENWOOD Society — First Reader Mrs Eliza Simpson—Sunday 11 AM—I O O F hall.

NELSON First Church—First Reader Mrs Ella Pitchford—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Kootenay and Victoria sts.

NORTH VANCOUVER Society—First Reader Miss Elizabeth Amskold—Sunday 11 AM; 7.30 PM; Wed 8 PM; Reading Rm 2.30 to 4 PM—800 Lonsdale av.

VANCOUVER First Church — First Reader Mrs Frances E. MacNaughton—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 1166 Georgia st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun—901 Birks blg.

VANCOUVER Society—First Reader Wallace Lindsey Tuffley—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Leigh Spencer blg, 553 Granville st.

VICTORIA First Church—First Reader Mrs Katherine English—Sunday 11 AM; Wed 8 PM—Church, 935 Pandora st. Reading Rm 10 AM to 5 PM; 7 to 9 PM except Wed; also 3 to 5 PM Sun—412 Union bnk blg.

MANITOBA

BRANDON First Church—First Reader George E. Hawkins—Sunday 11 AM; Wed 8 PM—Church, Victoria av and 8th st. Reading Rm 3 to 5 PM Tues Thurs Sat; also 8 to 10 PM Fri—1 Bnk of Hamilton chmbs.

VIRDEN First Church—First Reader John Alexander Craigie Fraser—Sunday 11 AM, 7 PM; Wed 8 PM—Church, 9th av and Queen st. Reading Rm 2.30 to 5.30 PM Tues Sat—Bank of Ottawa blg.

WINNIPEG First Church—First Reader Frederick M. O'Meara—Sunday 11 AM, 7 PM; Wed 8 PM—Church, Nassau st and River av. Reading Rm 11 AM to 5 PM; also 3 to 5 PM Sun—445 Somerset blk, Portage av and Donald st.

NEW BRUNSWICK

ST JOHN First Church—First Reader Ralph H. Watts—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM—15 Germain st.

NOVA SCOTIA

HALIFAX First Church—First Reader Mrs Ann-jean Moir—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5 PM Mon Thurs—8 S Park st.

TRURO Society—First Reader Mrs Annie K. Huntley—Sunday 11 AM; Wed 8 PM—Prince st, W.

ONTARIO

BERLIN First Church—First Reader Mrs Isabella L. Stewart—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Water and Francis sts.

BRANTFORD First Church—First Reader Miss Adie E. Garvin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—44 George st.

CHATHAM First Church—First Reader Walter Scott Day—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—I O O F temple.

COBOURG Society—First Reader George James Anderson—Sunday 3 PM; Wed 8 PM—King st, W Cobourg.

FORT WILLIAM First Church—First Reader George W. Pepper—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—115 Cuthbertson blk, N May st.

GALT Society—First Reader Mrs Mary C. Hill—Sunday 11 AM; Wed 8 PM—Scott and Bennett blg.

HAMILTON First Church—First Reader Mrs Nellie Nixdorf Briscoe—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 50 Jackson st, W.

KINGSTON First Church—First Reader Miss Charlotte Lovick—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 95 Johnston st.

LEAMINGTON Society—First Reader Mrs Mary Annie Watson—Sunday 11 AM; Wed 8 PM—Irwin blk.

LONDON First Church—First Reader Mrs Letitia Kane Mackay—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM—540 Richmond st.

OTTAWA First Church—First Reader Douglas Roberts—Sunday 11 AM, 7 PM; Wed 8 PM—288 Metcalfe st. Reading Rm 10 to 11.30 AM, 12.30 to 5 PM except Sat; Sat until 1 PM—410 Trafalgar blg, Bank and Queen sts.

PORT ARTHUR First Church—First Reader Mrs Marjory Smiley—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Municipal blg, Arthur st.

ST CATHARINES Society—First Reader Mrs Ora J. Rice—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat; also 8 to 9.30 PM Fri—Merriman blk, 204 St Paul st.

ST THOMAS First Church—First Reader Miss Ma-linda O. Page—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—16 McIntyre st.

SAULT STE MARIE Society — First Reader Mrs Adeline Wilson Hambly—Sunday 11 AM; Wed 8 PM—Library hall, Queen st.

TORONTO First Church—First Reader S. Britton R. Foster—Sunday 11 AM, 7.30 PM; Wed 8 PM—St George st and Lowther av. Reading Rm 9.30 AM to 5.30 PM—1010 Lumsden blg, Adelaide and Yonge sts.

TORONTO Third Church—First Reader William H. Parker—Sunday 11 AM, 7 PM; Wed 8 PM—Caer Howell st and University av. Reading Rm 11 AM to 5 PM—401, 22 College st.

WELLAND Society—First Reader Mrs Cora May Owen—Sunday 10.45 AM; 1st Wed in month 8 PM; Reading Rm 7.30 to 9 PM Tues Thurs—Burgar blk.

WOODSTOCK Society—First Reader William Melville Shoenbotham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Sat—386 Dundas st.

PROVINCE OF QUEBEC

MONTREAL First Church—First Reader Charles R. Moore—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 41 Closse st, Western sq. Reading Rm 10 AM to 5 PM; also 8 to 10 PM except Wed—310 Drummond blg.

SHERBROOKE Society — First Reader William Clarke—Sunday 11 AM; Reading Rm 3 to 5 PM Tues Thurs Fri—Art hall.

WESTMOUNT First Church—First Reader Henry Bertram Stairs—Sunday 11 AM, 7.30 PM; Wed 8 PM—Victoria hall. Reading Rm 11 AM to 1, 2 to 5 PM; also 8 to 10 PM Fri—Rm F, Victoria hall.

SASKATCHEWAN

GRENFELL Society — First Reader Mrs Isabelle Adams—Sunday 11 AM; Wed 8 PM—Pacific st.

MILESTONE Society—First Reader Mrs Mary L. Murphy—Sunday 11 AM—Hatlen hall.

MOOSE JAW First Church—First Reader Miss Edna Eileen Kennedy—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Sat; also 7.30 to 9.30 PM Mon—Church, 4th av, NW, at Oxford st.

MOOSE JAW Society—First Reader Mrs Amy N. Bean—Sunday 11 AM; Wed 8 PM—14 Fairford st, W.

REGINA Society—First Reader Mrs Ellen A. Pope—Sunday 11 AM; 1st Wed in month 8 PM; Reading Rm 2.30 to 4.30 PM—McCallum, Hill blg.

SASKATOON Society—First Reader Asa H. Gallup—Sunday 11 AM; Wed 8 PM—429 5th av, N. Reading Rm 2 to 5 PM—419 Ross blg.

YUKON

DAWSON Society—First Reader Miss Mary Frances Harold—Sunday 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—2d av, near King st, N.

MEXICO

CITY OF MEXICO First Church — First Reader Henry J. Aldrich—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Cinco de Mayo, 6.

PANAMA

ANCON, CANAL ZONE Society—First Reader Mrs Mary D. Hunter—Sunday 10 AM; Wed 7.30 PM—Court-house.

PHILIPPINE ISLANDS—See Asia

UNITED STATES

ALABAMA

BIRMINGHAM First Church — First Reader John Sparrow—Sunday 11 AM, 8 PM; Wed 8 PM—11th av and 21st st, S. Reading Rm 10 AM to 4 PM—1111 American-Trust bldg.

BIRMINGHAM Second Church—First Reader Mrs Louise C. Martin—Sunday 11 AM, 8 PM; Wed 8 PM—Auditorium, Chamber of Commerce. Reading Rm 10 AM to 4 PM—206 Chamber of Commerce bldg.

FLORENCE Society—First Reader Mrs Florence Prescott Lanham—Sunday 11 AM; Wed 3 PM; Reading Rm 10 AM to 12 M—501 Court st.

JACKSONVILLE Society—First Reader Miss Lily Weems—Sunday 11 AM; Wed 7.30 PM.

MOBILE First Church—First Reader Frank True-man—Sunday 11 AM; Wed 7.30 PM; Reading Rm 11 AM to 3 PM—9 St Emanuel st.

MONTGOMERY First Church—First Reader Charles Earl Davies—Sunday 11 AM; Wed 8 PM—16 High st. Reading Rm 10 AM to 12.30, 1.30 to 5 PM—802 1st Nat bnk bldg.

SELMA Society—First Reader Mrs Elizabeth W. Wilby—Sunday 11 AM; Reading Rm 4.30 to 6.30 PM—214 Broad st.

ALASKA

FAIRBANKS Society—First Reader Guy B. Erwin—Sunday 2 PM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM Wed—7th and Barnette sts.

JUNEAU Society—First Reader Mrs Mary S. Fisher—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—126 E 5th st.

ARIZONA

BISBEE Society—First Reader Sidney M. Williams—Sunday 11 AM—I O O F hall.

DOUGLAS Society—First Reader Mrs Harriett Jeanette Tompkins—Sunday 11 AM—Masonic hall.

GLOBE Society—First Reader Leo A. Goodanough—Sunday 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—175 S Hill st.

MESA Society—First Reader John G. Spangler—Sunday 11 AM—K of P hall.

PHOENIX First Church—First Reader Garth W. Cate—Sunday 11 AM; Wed 8 PM—Ariz. School of Music. Reading Rm 11 AM to 4 PM—Noll bldg.

TUCSON First Church—First Reader Kess B. Holman—Sunday 11 AM; Wed 8 PM—Tucson Woman's Club, W Alameda st. Reading Rm 10 AM to 5 PM—41 S Stone av.

ARKANSAS

EUREKA SPRINGS First Church — First Reader Luther E. Baird—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Mountain st.

FAYETTEVILLE First Church—First Reader George K. Peckham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Mon—Ozark theater bldg.

FORT SMITH First Church—First Reader Nathaniel Dyke—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 7th and C sts. Reading Rm 9.30 AM to 12 M, 1.30 to 5 PM—312 Kennedy bldg.

HELENA Society—First Reader Mrs Mamie C. Coolidge—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pecan and Perry sts.

HOT SPRINGS First Church—First Reader Mrs Emma B. Westcott—Sunday 11 AM; Wed 8 PM—Church, Central and Garland avs. Reading Rm 2 to 5 PM—Citizens Nat bnk bldg.

JONESBORO Society—First Reader Miss Alice Howard—Sunday 11 AM; Wed 7.45 PM.

LITTLE ROCK First Church — First Reader Mrs Ethel B. Crawford—Sunday 11 AM; Wed 8 PM—Chapel, 20th and La. sts. Reading Rm 10 AM to 1, 2 to 5 PM—805 State Nat bnk bldg.

MENA Society—First Reader Mrs Loru E. Steward—Sunday 11 AM—Chapel, 12th and Church sts.

MONTICELLO First Church—First Reader Mrs Kate McQuiston—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Church, N Main st.

PINE BLUFF First Church—First Reader Mrs Anabel Henry—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4 PM—Shriners temple, 7th and Main sts.

ROGERS Society—First Reader Mrs Ada E. Miller—Sunday 11 AM; Wed 7.30 PM—3 Black bldg.

SILAM SPRINGS Society—First Reader Mrs Elizabeth H. Pratt—Sunday 11 AM; Wed 8 PM—Rees blk.

TEXARKANA—See Texas.

WALNUT RIDGE Society—First Reader Mrs Mary S. Johnson—Sunday 11 AM; Wed 8 PM—Church.

CALIFORNIA

ALAMEDA First Church—First Reader Charles E. Rich—Sunday 11 AM; Wed 8 PM—Unitarian church, Grand st. Reading Rm 11 AM to 4.30 PM—1336 Park st.

ALHAMBRA First Church—First Reader John C. Graves—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—Garfield av and Chico st.

ANAHEIM Society—First Reader Mrs Joanna T. Burgess—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Church.

ANTIOCH Society—First Reader Mrs Emma West—Sunday 11 AM; Wed 8 PM—Chapel.

ARCATA First Church—First Reader Mrs Blanche Alden Van Matre—Sunday 11 AM; Wed 7.30 PM—Chapel, 14th st. Reading Rm 2 to 5 PM Fri—Marken bldg, H st.

ARTESIA Society—First Reader Mrs Helen S. Gahr—Sunday 11 AM; Wed 7.45 PM—Church.

BAKERSFIELD First Church—First Reader Walter S. Dickey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 17th and G sts.

BARD Society—First Reader William C. Ross—Sunday 11 AM; Wed 8 PM.

BELVEDERE Society—First Reader Mrs May E. Bridge—Sunday 11 AM—Log Cabin, Beach rd.

BERKELEY Churches unite in Reading Rms, 3d floor, Berkeley Nat bnk bldg, Center st and Shattuck av; 10 AM to 6 PM; also 2 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Charles Frederick Wieland—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Bowditch st and Dwight way.

SECOND CHURCH—First Reader Reginald Markham—Sunday 11 AM; Wed 8 PM—High School auditorium, Allston way.

THIRD CHURCH—First Reader Mrs Martha Chase McMahon—Sunday 11 AM; Wed 8 PM—2716 Derby st.

BISHOP Society—First Reader Mrs Margie Shaw Kewley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—3d and Main sts.

BOULDER CREEK Society—First Reader Clarence D. Porter—Sunday 11 AM; 1st Wed in month 8 PM—Foresters hall.

BRAWLEY Society—First Reader Henry W. Scott—Sunday 11 AM—Masonic hall.

BURLINGAME First Church—First Reader Mrs Miriam E. Wolfe—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

CAMPBELL Society — First Reader Mrs Lila V. Strong—Sunday 11 AM; last Wed in month 7.30 PM—I O O F hall.

CARMEL Society — First Reader Mrs Caroline Beecher Silva—Sunday 11 AM; Wed 8 PM—Arts and Crafts hall.

CHICO First Church—First Reader Mrs Mary Bell Swain—Sunday 11 AM; Wed 8 PM—Pythian hall, Reading Rm 2 to 5 PM—Noonan blg.

CLOVERDALE Society—First Reader Mrs Lucy A. Belford—Sunday 11 AM—I O O F hall, West st.

COALINGA Society—First Reader Miss Maude Davis—Sunday 11 AM; Wed 7.30 PM—143 West D st.

COLTON Society—First Reader F. Hersey Bean—Sunday 11 AM; Wed 8 PM—Woman's club house, 7th and F sts. Reading Rm 2 to 4 PM—281 8th st.

COMPTON Society—First Reader Mrs Cora B. Seairight—Sunday 11 AM; Wed 7.45 PM—Masonic hall.

CORNING Society—First Reader Marshall De Motte—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Colusa and 4th sts.

CORONA Society—First Reader Miss Maude O. Unger—Sunday 11 AM; Wed 7.30 PM—7th and Washburn sts.

CORONADO First Church—First Reader Sydney M. Mulhall—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—8th st and C av.

COVINA Society—First Reader Mrs Belle Elliott—Sunday 11 AM; Wed 8 PM—Woman's club house, Citrus av.

DELANO Society—First Reader Mrs Pauline M. Smith—Sunday 11 AM—Masonic temple.

DINUBA Society—First Reader Mrs Myrtle Burr Lovelace—Sunday 11 AM—I O O F hall, Tulare st.

DUNSMUIR Society—First Reader Mrs Vera R. Velair—Sunday 11 AM; Wed 8 PM—Sacramento st.

EAGLE ROCK Society—First Reader August A. Kleine—Sunday 11 AM; Wed 8 PM.

EL CENTRO Society—First Reader Bennett W. Spencer—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—Davis blk, 5th and Main sts.

EL SEGUNDO Society—First Reader Mrs Cora E. King—Sunday 11 AM; Wed 8 PM—Chapel, Mariposa and Concord sts.

ESCONDIDO Society—First Reader Mrs Gertrude M. Humphrey—Sunday 11 AM; Wed 8 PM—Lime st.

EUREKA First Church—First Reader Mrs Edith A. Connick—Sunday 11 AM; Wed 8 PM—11th and H sts. Reading Rm 12 M to 4 PM—12 Carson blg.

FILLMORE Society—First Reader Mrs Mabel E. Trotter—Sunday 11 AM; Wed 7.30 PM—Chapel.

FORTUNA First Church—First Reader Mrs Carrie Mae Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—7th and D sts.

FRESNO First Church—First Reader Joseph L. Beall—Sunday 11 AM, 8 PM; Wed 8 PM—2027 Merced st. Reading Rm 12 to 5.30 PM—915 Griffith-McKenzie blg.

FULLERTON Society—First Reader Mrs Pearl S. Treher—Sunday 11 AM; 3d Wed in month 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—124 E Amerige av.

GLENDALE First Church—First Reader Albert Russell Killgore—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 12 to 4 PM—415½ Brand blv.

GLENDORA Society—First Reader Harry O. Pratt—Sunday 11.15 AM; Wed 8 PM—Glendora bnk hall—Mich. av.

GRASS VALLEY Society—First Reader Miss Mabel H. Crase—Sunday 10.30 AM; Wed 7.30 PM—Woman's Improvement blg, Church st.

HANFORD First Church—First Reader Mrs Mina C. Robinson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—438 N Redington st.

HAYWARD Society—First Reader Calvin P. Hinds—Sunday 11 AM; Wed 8 PM—I O O F hall.

HEMET Society—First Reader Mrs Clara N. Whitney—Sunday 11 AM; Wed 8 PM—C S Chapel.

HERMOSA BEACH Society—First Reader Mrs Mabel W. Swartzel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Fri—Chapel, 16th st.

HOLLISTER Society—First Reader Mrs Virginia Thomas Barrett—Sunday 11 AM—Granges Union hall.

HUNTINGTON BEACH Society—First Reader Lawrence P. Watson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—8th and Olive av.

HUNTINGTON PARK First Church—First Reader Charles R. Graves—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—222 Pacific blv.

KENNETT Society—First Reader Mrs Sadie Wheeler—Sunday 11 AM, 8 PM; Wed 8 PM—Fir and Smelter sts.

LEMOORE Society—First Reader Mrs Myssie Forbes—Sunday 11 AM—Alpha club house.

LINDSAY Society—First Reader Mrs Mary Alice Cole—Sunday 11 AM; Reading Rm 2 to 4 PM Sat—Fraternal hall.

LODI First Church—First Reader Mrs Addine M. Beckman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—18 N Lee av.

LOMPOC Society—First Reader Richard A. Lazier—Sunday 11 AM; Wed 8 PM—Foresters hall.

LONG BEACH First Church—First Reader Albert M. Cheney—Sunday 11 AM, 8 PM; Wed 8 PM—440 Elm av. Reading Rm 9 AM to 5 PM; also 7 to 9 PM Thurs—324 1st Nat bnk blg.

LOS ANGELES Churches unite in Reading Rms, 704 H W Hellman blg, 4th and Spring sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.

FIRST CHURCH—First Reader Theodore A. Chelson—Sunday 11 AM, 8 PM; Wed 8 PM—1366 S Alvarado st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—712 W Pico st.

SECOND CHURCH—First Reader Robert S. Stearns—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 948 W Adams st. Reading Rm 10.30 AM to 9 PM except Wed; Wed until 6 PM—2222 S Union av.

THIRD CHURCH—First Reader Henry M. Newmark—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 734 S Hope st. Reading Rm 10 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—680 S Alvarado st.

FOURTH CHURCH—First Reader Clarence E. Millsbaugh—Sunday 11 AM; Wed 8 PM—Highland Park Ebell club house, 131 Avenue 57. Reading Rm 1 to 5 PM; also 7 to 9 PM Tues Fri—5630 Pasadena av.

FIFTH CHURCH—First Reader Horace Seely—Sunday 11 AM, 7.45 PM; Wed 8 PM—Hollywood Woman's club house, 7078 Hollywood blv. Reading Rm 12 M to 5 PM—6683 Hollywood blv.

SIXTH CHURCH—First Reader Francis O. Cass—Sunday 11 AM, 8 PM; Wed 8 PM—Lomax hall, E Vernon and Central avs.

SEVENTH CHURCH (San Pedro)—First Reader Mrs Margaret James Austin—Sunday 11 AM, 8 PM; Wed 8 PM—815 7th st. Reading Rm 12.30 to 4.30 PM—7th and Beacon sts.

EIGHTH CHURCH (Gardena)—First Reader Mrs Lucretia Homrighousen—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs—846 W 161st st.

NINTH CHURCH—First Reader Roy C. McClay—Sunday 11 AM; Wed 8 PM—430 So N. H. av.

SOCIETY (Van Nuys)—First Reader Robert Edmoin Johnston—Sunday 11 AM; Wed 8 PM—133 East H st.

LOS GATOS First Church—First Reader Edward B. Stone—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Chapel, Broadway.

MARTINEZ Society—First Reader Christian Hansen—Sunday 11 AM—I O O F hall.

MARYSVILLE Society—First Reader Mrs Bernice W. Jones—Sunday 11 AM; Wed 7.45 PM; Reading Rm 11 to 5 PM—I O O F blg.

MERCED First Church—First Reader William A. Rowland—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—506 18th st.

MILL VALLEY First Church—First Reader Mrs Tesora Frances Sloan—Sunday 11 AM; Wed 8 PM—Lovell and Olive sts. Reading Rm 2 to 4 PM—Keystone blk.

MODESTO Society—First Reader James Lewis Edward Townsend—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7 to 9 PM Fri—Chapel, 13th st.

MONROVIA First Church—First Reader Mrs Christine J. M. Shults—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 2 to 5 PM—205 S Myrtle av.

MOUNTAIN VIEW Society—First Reader Mrs Elida Becker Levy—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Castro st.

NAPA First Church—First Reader Mrs Olive M. Watt—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Franklin and Polk sts. Reading Rm 12 M to 4 PM—Behlow blg.

OAKLAND Churches unite in Reading Rms, 7th floor, Perry blg, 414 13th st; 9.30 AM to 9 PM except Wed; Wed until 7 PM; 1 to 5 PM Sun.

FIRST CHURCH—First Reader William W. Fogg—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, Franklin and 17th sts.

SECOND CHURCH—First Reader Robert Arnold Hunter—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 34th and Elm sts.

THIRD CHURCH—First Reader J. Raymond Prosser—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th and 34th av, Fruitvale.

FOURTH CHURCH—First Reader Herbert B. Perkins—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 8th av.

FIFTH CHURCH—First Reader Mrs Nellie M. Wood—Sunday 11 AM; Wed 8 PM—I O O F hall, E 14th st and 92d av, Elmhurst.

SIXTH CHURCH—First Reader Mrs Ruby S. Lutz—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—450 41st st.

SEVENTH CHURCH—First Reader Dwight D. Chase—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Harrison blv, near 23d st.

ONTARIO First Church—First Reader Lewis Waltz—Sunday 11 AM; Wed 7.45 PM—West B st. Reading Rm 12 M to 4.30 PM—111 N Euclid av.

OROVILLE First Church—First Reader Mrs Evelyn T. Fetherston—Sunday 11 AM; Wed 8 PM—Superior Court rm. Reading Rm 2 to 5 PM—Kusel blg, Montgomery st.

OXNARD First Church—First Reader Mrs Hannah M. Chapman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—2d and D sts.

PACIFIC GROVE First Church—First Reader Miss Margaret F. Crawford—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—167 Fountain av.

PALO ALTO First Church—First Reader Theophilus Allen—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5, 7.30 to 9 PM—417 Alma st.

PASADENA First Church—First Reader Seymour W. Condon—Sunday 11 AM, 8 PM; Wed 8 PM—Oakland av, near Colo. st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—Citizens Sav bnk blg.

PETALUMA Society—First Reader Charles E. Roach—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—117 Main st.

PLACERVILLE Society — First Reader Mrs Graee Rieber—Sunday 11 AM; Wed 8 PM—Eagle hall.

POMONA First Church — First Reader Allen P. Nichols—Sunday 11 AM; Wed 7.45 PM—Center st. Reading Rm 10 AM to 5 PM—438 Investment blg.

PORTERVILLE First Church—First Reader Leslie McAuliff—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 418 Mill st.

REDDING Society—First Reader Mrs Nellie M. Le Febvre—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—406 Market st.

REDLANDS First Church—First Reader Ernest Edward Kendall—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—105 E Citrus av. Reading Rm 12.30 to 5 PM—107 E Citrus av.

REDONDO BEACH First Church—First Reader Mrs Blanche Ash Blocher—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—317 S Broadway.

REDWOOD CITY—First Reader Miss Jennie McLaren—Sunday 11 AM; Wed 8 PM—Woman's club. Reading Rm 3 to 5 PM Tues Sat—196 Broadway.

RICHMOND First Church—First Reader Mrs Rebecca E. Harris—Sunday 11 AM; Wed 8 PM—Richmond club, 1125 Nevin av. Reading Rm 2 to 4 PM—Berry blg, MacDonald av at 8th st.

RICHMOND Second Church—First Reader Mrs Fannie C. Turkington—Sunday 11 AM; Wed 8 PM—Bay av, Stege. Reading Rm 2 to 4 PM Tues Sat—3650 Potrero av.

RIVERSIDE Churches unite in Reading Rms, Glenwood blk, 624 Main st; 10 AM to 8 PM except Wed; Wed until 7 PM.

FIRST CHURCH—First Reader Augustus W. Gibbs—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 6th and Lemon sts.

SECOND CHURCH—First Reader Lewis Edwin MacEwen—Sunday 11 AM; Wed 8 PM—11th and Lemon sts.

SACRAMENTO First Church—First Reader William L. Reed—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 23d st, between K and L sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun—708 Peoples Sav bnk blg.

SACRAMENTO Second Church—First Reader Maynard Helm Harms—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5, 7 to 9 PM—35th st and Park av.

SAN BERNARDINO First Church—First Reader Mrs Ada M. Lee—Sunday 11 AM, 7.30 PM; Wed 7.45 PM—Woman's Club house. Reading Rm 1 to 5 PM—301 Katz blg.

SAN DIEGO Churches unite in Reading Rms, 641 Spreckels blg, Broadway, between 1st and 2d sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.

FIRST CHURCH—First Reader Edward Champion—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2d and Laurel sts.

SECOND CHURCH—First Reader Edwin F. Hammond—Sunday 11 AM, 8 PM; Wed 8 PM—Assembly hall, 8th and F sts.

SAN FERNANDO Society—First Reader Robert E. Charles—Sunday 11 AM—1st Nat bnk blg.

SAN FRANCISCO Churches unite in Reading Rms, Sachs blg, 140 Geary st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 1 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Floyd C. Shank—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Cal. and Franklin sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5.30 PM; also 1 to 5 PM Sun and holidays—Scottish Rite temple, 1290 Sutter st at Van Ness av.

SECOND CHURCH—First Reader Mrs Jessie May Chandler—Sunday 11 AM, 8 PM; Wed 8 PM—National hall, 1975 Mission st. Reading Rm 11 AM to 5 PM; also 7 to 9 PM except Wed—2580 Mission st at 22d st.

THIRD CHURCH—First Reader Cyrus S. Rogers—Sunday 11 AM, 8 PM; Wed 8 PM—1250 Haight st.

FOURTH CHURCH—First Reader George Hyde Emery—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM; also 7.30 to 9 PM except Wed—450 Arguello blv.

FIFTH CHURCH—First Reader Belmore F. Brisac—Sunday 11 AM, 8 PM; Wed 8 PM—Native Sons hall, 430 Mason st. Reading Rm 10.30 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun—Santa Marina blg, 112 Market st at Cal. st.

SIXTH CHURCH—First Reader Miss Agnes L. Miller—Sunday 11 AM; Wed 8 PM—2137 Sutter st, near Steiner st. Reading Rm 11 AM to 6 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—1903 Fillmore st, near Bush st.

SAN JOSE First Church—First Reader Ernest A. Totton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St James st, between 1st and 2d sts. Reading Rm 10 AM to 5.30 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun and holidays—1st Nat bnk blg.

SAN MATEO First Church—First Reader Mrs Marion M. Mureh—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Room 2 to 4 PM—15 Brown blk.

SAN PEDRO—See Seventh Church, Los Angeles.

SAN RAFAEL First Church—First Reader Robert R. Chase—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—Red Men hall.

SANTA ANA First Church—First Reader William A. Flood—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—Church, 6th and Sycamore sts. Reading Rm 11.30 AM to 5.30 PM—W H Spurgeon blg, 4th and Sycamore sts.

SANTA BARBARA First Church — First Reader Clarence M. McDaniel—Sunday 11 AM; Wed 8 PM—Micheltorena and Anacapa sts. Reading Rm 10 AM to 5 PM—806 State st.

SANTA CRUZ First Church—First Reader Miss Lillie A. Thurber—Sunday 11 AM; Wed 8 PM—Church, Ocean st and Dakota av. Reading Rm 11 AM to 4 PM—I O O F blg, Pacific av.

SANTA MARIA Society—First Reader Henry A. Stier—Sunday 11 AM; Wed 8 PM—W Main st.

SANTA MONICA First Church—First Reader John H. Collins—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Church, Wilshire blv.

SANTA PAULA Society—First Reader Arthur T. Ward—Sunday 11 AM; Wed 7.45 PM—6th st.

SANTA ROSA First Church—First Reader Henry Herbert Moke—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4 PM—Masonic temple.

SATICOY Society—First Reader Mrs Mabel Kelsey Rugg—Sunday 11 AM; Wed 7.30 PM.

SAWTELLE First Church — First Reader Jullus E. Wassman—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 7th and Colo. sts.

SOUTH PASADENA First Church — First Reader Richard T. Greene—Sunday 11 AM; Wed 8 PM—Woman's club house, Rollins and Fremont sts. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Ong blg.

SOUTH SANTA ANITA Society—First Reader Miss Bessie Esther Parker—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—Church, Duarte rd. P O San Gabriel.

STOCKTON First Church—First Reader Paul Stinchfield—Sunday 11 AM; Wed 8 PM—Chapel, N Center and W Flora sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun.—520 Yosemite theater blg.

TAFT Society—First Reader Mrs Irene H. Chapler—Sunday 11 AM; 3d Wed in month 8 PM—I O O F hall.

TEMPLETON Society—First Reader Alfred E. Marker—Sunday 11 AM—Church.

TULARE Society—First Reader Joe N. Barndollar—Sunday 11 AM; Wed 8 PM—Woman's club house.

TURLOCK Society—First Reader Henry P. Vordermark—Sunday 11 AM; Wed 8 PM—Broadway hall.

UKIAH Society—First Reader Leslie J. Layton—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Preston blg.

UPLAND—See Ontario.

VALLEJO Society—First Reader Mrs Maud Dennett—Sunday 11 AM; Wed 8 PM—Samoset hall.

VENICE First Church—First Reader Robert Nimm Jr—Sunday 11 AM; Wed 8 PM—2d and Brooks avs. Reading Rm 10 AM to 4 PM—114 Trolley way.

VENTURA First Church—First Reader Mrs Harriet E. Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Athene club house.

VISALIA Society—First Reader Miss Alice L. Gilham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, N Church and School sts.

WALNUT CREEK Society—First Reader Mrs Louise Hook—Sunday 11 AM; Wed 8 PM—Masonic hall.

WATSONVILLE Society—First Reader Mrs Julla A. Kippen—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM Tues Fri—20 Peck st.

WATTS Society — First Reader Mrs Margaret T. Campbell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—I O O F hall.

WHITTIER First Church—First Reader Mrs Eva M. Denney—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Balley st and Wash. av.

WILLITS Society—First Reader Mrs Annie Christina Turner—Sunday 11 AM; Wed 7.30 PM—Library blg.

WILLOW Society—First Reader Sylvester W. Strothmann—Sunday 11 AM; Wed 8 PM—225 Walnut st.

WOODLAND Society—First Reader Mrs Helena M. R. Fitz—Sunday 11 AM; 1st Wed in month 8 PM—Unitarian church.

YREKA Society—First Reader Miss Myrtle Dunn—Sunday 11 AM; Wed 7.30 PM—303 Miner st.

COLORADO

ALAMOSA Society—First Reader Mrs Ida L. Denny—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Borns hall.

ASPEN First Church—First Reader Mrs Elizabeth R. Beck—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Fri—Church, 100 W Main st.

BOULDER First Church—First Reader Mrs Grace W. Rowe—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—1222 Pearl st.

CANON CITY First Church—First Reader Mrs Lizze K. Chapson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—824 Main st.

COLORADO SPRINGS First Church—First Reader Arthur A. Hubbard—Sunday 11 AM, 8 PM; Wed 8 PM—Boulder and N Cascade avs. Reading Rm 9.30 AM to 4.30 PM—405 Hagerman blg.

CRIPPLE CREEK First Church—First Reader Mrs Charlotte E. Weston—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Carr av and 4th st. Reading Rm 11.30 AM to 4 PM—406 E Bennet av.

DELTA Society—First Reader Mrs Mary Dingman Farmer—Sunday 11 AM; Wed 8 PM—Library.

DENVER Churches unite in Reading Rms, 908 Gas and Electric blg; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5.30 PM Sun.

FIRST CHURCH—First Reader W. Stuart Booth—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 14th av and Logan st.

SECOND CHURCH—First Reader Charles W. Perry—Sunday 11 AM, 8 PM; Wed 8 PM—S Grant st and Bayaud av.

FOURTH CHURCH—First Reader Charles A. Swift—Sunday 11 AM; Wed 8 PM—Woodman hall, Clay st and Dunkeld pl.

DURANGO First Church—First Reader Mrs Sarah J. Larrabee—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Fri—1188 2d av.

FLORENCE Society—First Reader Mrs Alice Boettler—Sunday 11 AM; Wed 7.45 PM—312 E 2d st.

FORT COLLINS First Church—First Reader Hiram K. Jackson—Sunday 11 AM; Wed 8 PM—503 S College av. Reading Rm 2 to 5 PM—Mount and College avs.

FRUITA Society—First Reader Mrs Stella N. Webber—Sunday 11 AM—S Mulberry av.

GLENWOOD SPRINGS First Church—First Reader Mrs Irena A. Lambert—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—924 Cooper av.

GLENWOOD SPRINGS Society—First Reader Mrs Lucretia A. Bowker—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Sat—I O O F hall.

GOLDEN Society — First Reader Mrs Eudora S. Quick—Sunday 11 AM; Wed 7.30 PM—C S hall.

GRAND JUNCTION First Church—First Reader Mrs Nancy Elliott Talbert—Sunday 11 AM; Wed 7.45 PM—652 White av. Reading Rm 2 to 5 PM—505 Grand Valley Nat bnk blg.

GREELEY First Church — First Reader John J. Domke—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Farmers Trust blg.

GUNNISON Society—First Reader Miss Laura Lucille Millspaugh—Sunday 11 AM—La Veta hotel.

LA JUNTA Society—First Reader Mrs Matilda M. Barngrover—Sunday 11 AM; Wed 7.30 PM—Harmony hall, 13 E 5th st.

LAS ANIMAS Society—First Reader Carl F. Bryner—Sunday 11 AM; Wed 7.45 PM—S Bent av.

LEADVILLE Society — First Reader Mrs Emma Louise Garrett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—203 W 6th st.

LIMON Society—First Reader Mrs Lucy Mosher—Sunday 11 AM; Wed 8 PM—Carmon hall.

LITTLETON Society—First Reader Mrs Alice F. Eastman—Sunday 11 AM; Wed 7.45 PM—C S hall.

LONGMONT First Church—First Reader Miss Anne E. Affolter—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Pratt st and 5th av.

LOVELAND Society—First Reader Frederick David Shoffner—Sunday 11 AM; Wed 8 PM—417 N Lincoln av.

MONTE VISTA Society—First Reader Mrs Lillie Alameda EnEari—Sunday 11 AM; Wed 7.30 PM.

MONTROSE First Church—First Reader Miss Ada Christena Kansgen—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed—601 S 2d st.

MOUNT MORRISON Society—First Reader Mrs Hat- tie B. Ewan—Sunday 11 AM—Lodge hall.

PALISADES Society—First Reader Mrs Fannie B. Rusk—Sunday 11 AM; Wed 8 PM—4th st.

PUEBLO First Church—First Reader Miss Annie Keightley Keightley—Sunday 11 AM; Wed 8 PM—Unity Church blg, 9th and Court sts. Reading Rm 12 M to 5 PM—404 Central blk.

ROCKY FORD Society—First Reader Mrs May Love Recker—Sunday 11 AM; Wed 8 PM—Wainut and 9th sts.

SALIDA First Church—First Reader John R. Stein- man—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—125 E 3d st.

STERLING Society—First Reader John A. Jameson—Sunday 11 AM, 7.30 PM; Wed 8 PM—Henderson blg.

TELLURIDE Society—First Reader Mrs Printha L. Brown—Sunday 8 PM; Wed 8 PM—Church.

TRINIDAD First Church—First Reader Ralph L. Carr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—109 W 1st st.

VICTOR First Church—First Reader Omer D. Grif- fin—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Read- ing Rm 2 to 4 PM Tues Thurs Sat—117 S 4th st.

CONNECTICUT

BRIDGEPORT First Church—First Reader Frederick A. Peitzsch—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 3 to 5 PM; also 7.30 to 9 PM Thurs—871 Lafayette st.

DANBURY First Church—First Reader Louis Theurer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri—United bnk blg.

DEEP RIVER Society—First Reader Mrs Mary R. Bliss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Hall, High and River sts.

DERBY Society—First Reader Miss Rose Jones—Sunday 10.45 AM; Wed 8 PM—Unitarian church.

GREENWICH Society—First Reader Mrs Frances E. Scofield—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—69 E Putnam av.

HARTFORD First Church—First Reader Linwood R. Brewer—Sunday 10.45 AM; Wed 8 PM—Chapel. 537 Farmington av. Reading Rm 10 AM to 5 PM; Wed until 7 PM—Conn. Mutual blg, 783 Main st.

HARTFORD Second Church—First Reader Russell C. Northam—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM; Wed until 7 PM—Church, Asylum and High sts.

MERIDEN First Church—First Reader Mrs Annie Baldwin Tredennick—Sunday 10.45 AM, 7 PM; Wed 7.45 PM—Liberty and Norwood sts. Reading Rm 12 M to 5.30 PM; also 7 to 9 PM Fri Sat—Hall and Lewis blg.

MIDDLETOWN Society—First Reader Mrs Clara Boardman Strickland—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Masonic blg, Court st.

MILFORD Society—First Reader Mrs Anna M. War- ner—Sunday 11 AM; Wed 8 PM—Arcanum hall.

MYSTIC First Church—First Reader Mrs Ella L. Payne—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 4 PM Wed Sat—Riverside bik.

NEW BRITAIN First Church—First Reader William G. Rodgers—Sunday 10.45 AM; Wed 8 PM; Read- ing Rm 2 to 5 PM—Chapel, W Main st.

NEW HAVEN First Church—First Reader Charles O. Oram—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—Church, Winthrop and Derby avs. Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM—803 Mailey big, 902 Chapel st.

NEW LONDON First Church—First Reader William H. Seyfried—Sunday 10.45 AM; Wed 7.45 PM—Granite and Hempstead sts. Reading Rm 2 to 5 PM—10 Granite st.

NORWALK First Church—First Reader Mrs Maud O. Mayehoff—Sunday 11 AM; Wed 8 PM; Read- ing Rm 2.15 to 4.30 PM—57 West av.

NORWICH Society—First Reader Frank Coxeter—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 4 to 5 PM—Thayer blg, Franklin sq.

ROCKVILLE Society—First Reader William Boliam Ludlow—Sunday 10.45 AM—Masonic hall.

STAMFORD First Church—First Reader Rudolph C. Kastner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Prospect st.

WATERBURY First Church—First Reader Mrs Belle Stone Booth—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Buckingham blg.

WINSTED Society — First Reader Raymond W. Churchill—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 75 High st.

DELAWARE

WILMINGTON First Church—First Reader Mrs Phoebe G. Curtis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park pl and Van Buren st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—Equi- table blg.

DISTRICT OF COLUMBIA

WASHINGTON First Church—First Reader William S. Campbell—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Columbia rd and Euclid st. Reading Rm 10 AM to 9.30 PM (including holidays) except Wed; Wed until 7 PM; also 2.30 to 5.30 PM Sun—601 Colorado blg.

WASHINGTON Second Church—First Reader John Henry Schaefer—Sunday 11 AM, 8 PM; Wed 8 PM—15th and R sts, NW. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7 PM—601 Colorado blg, 14th and G sts, NW.

FLORIDA

BRADENTOWN Society—First Reader Miss America C. Sudbury—Sunday 11 AM; Wed 7.30 PM—Chapel, Prospect st.

COCOANUT GROVE Society—First Reader Mrs Mary P. Kilbourne—Sunday 11 AM—Church.

DAYTONA Society—First Reader Charles B. Shouse—Sunday 11 AM; Wed 7.30 PM—Paimetto club house.

FELLSMERE Society—First Reader Richmond L. James—Sunday 10.30 AM—Dixie theater.

FORT LAUDERDALE Society—First Reader Mrs Caroline Weidling—Sunday 11 AM; Wed 7.45 PM—Masonic hall.

JACKSONVILLE First Church—First Reader Her- bert E. Fuilenwider—Sunday 11 AM; Wed 8 PM—Church, Laura and Union sts. Reading Rm 9.30 AM to 5 PM—406 St. James blg, Duval st.

KEY WEST Society—First Reader Mrs Mary B. Maloney—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 12 M except Sat—Church, Division and Ga. sts.

MIAMI Society—First Reader Mrs Olive Thornburgh Castle—Sunday 11 AM; Wed 7.45 PM; Reading Rm 11 AM to 4.30 PM—324 13th st.

ORLANDO Society—First Reader David A. Cooper—Sunday 11 AM; Wed 7.45 PM—3d floor, Orange av and Church st.

PENSACOLA First Church—First Reader Mrs Mat-
tie F. Perkins—Sunday 11 AM; Wed 8 PM; Read-
ing Rm 3 to 5 PM—42 E Chase st.

ST CLOUD Society—First Reader Mrs Amelia R.
Robinson—Sunday 10.30 AM; Wed 7 PM—Church.

ST PETERSBURG First Church—First Reader Mrs
Iva Marie Lemieu—Sunday 10.45 AM; Wed 7.30
PM—406 3d st, S. Reading Rm 9.30 AM to 5
PM—Home Security bldg.

TALLAHASSEE First Church—First Reader Miss S.
Elizabeth Argyle—Sunday 11 AM; Wed 8 PM;
Reading Rm 10 AM to 12 M except Sat—Church,
256 E College av.

TAMPA First Church—First Reader William Truman
Green—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—
Church, Fla. and Henderson avs. Reading Rm 10
AM to 5 PM—716 Citizens bldg.

WEST PALM BEACH First Church—First Reader
Miss Willa May Carey—Sunday 11 AM; Wed 8 PM
—Church, Hibiscus av and Poinsettia st. Reading
Rm 2 to 5 PM—The Frederick.

WINTER HAVEN Society—First Reader Allen Hull
Leonard—Sunday 11 AM—Bonita theater. Reading
Rm 2 to 4 PM Mon Wed Sat—26 Investment Co bldg.

GEORGIA

ATLANTA First Church—First Reader Allen A.
Dowda—Sunday 11 AM, 8 PM; Wed 8 PM—
Church, Peachtree and 15th sts. Reading Rm 9
AM to 5 PM—613 Grand Opera house.

AUGUSTA First Church—First Reader William B.
Brown—Sunday 11 AM; Wed 8 PM; Reading Rm
11 AM to 1 PM—315 Union bldg.

COLUMBUS Society—First Reader Mrs Nettie Jane
Tanner—Sunday 11 AM; Wed 8 PM; Reading Rm
8 to 5 PM—Garrard bldg.

MACON First Church—First Reader Miss Carrie F.
Colbert—Sunday 11 AM; Wed 8 PM; Reading Rm
10 AM to 1 PM—Public library bldg, Mulberry st.

ROME First Church—First Reader Mrs Lona C.
Kirkland—Sunday 11 AM; Wed 7.45 PM; Reading
Rm 3 to 5 PM—Citizens bldg.

SAVANNAH First Church—First Reader Mrs Dora
F. Humphrey—Sunday 11.30 AM, 8.30 PM; Wed
8.30 PM—Church, 31st and Whitaker sts. Reading
Rm 10 AM to 6 PM—310 Germania bldg, Bull st.

SHELLMAN First Church—First Reader Mrs Bonnie
J. Clements—Sunday 11 AM; Wed 8 PM; Reading
Rm 3 to 5 PM Tues Fri—Church, Church st.

THOMASVILLE Society—First Reader Miss Susie A.
Blatherwick—Sunday 11 AM; Reading Rm 2 to 5
PM—205 S Broad st.

THOMSON Society—First Reader Mrs Hannah L.
Green—Sunday 10.45 AM; Reading Rm 3 to 5 PM
Wed—10 Neal-Knox bldg.

WASHINGTON Society—First Reader Wylie H. Du
Bose—Sunday 11 AM; Wed 7.30 PM—Nat bldg of
Wilkes bldg.

HAWAII

HONOLULU First Church—First Reader Mrs Alice
J. Gifford—Sunday 11 AM; Wed 8 PM—I O O F
bldg, Fort st. Reading Rm 10 AM to 3 PM—2,
Pantheon bldg, Fort and Hotel sts.

IDAHO

BLACK BEAR Society—First Reader Mrs Virginia
Bonnell—Sunday 7.30 PM; Wed 7.30 PM.

BLACKFOOT Society — First Reader Mrs Louie
Holmes Peck—Sunday 11 AM; Wed 8 PM—Chapel.

BOISE First Church—First Reader Mrs Mamie A.
Sullivan—Sunday 11 AM; Wed 8 PM—Church,
814 State st. Reading Rm 12 M to 5 PM—221
Mode bldg, 8th and Idaho sts.

BUHL Society—First Reader Mrs Mary Burns In-
glesby—Sunday 11 AM; 1st and 3d Wed in month
8 PM—Masonic hall.

CALDWELL Society—First Reader Miss Ettie So-
phronia Hart—Sunday 11 AM; Wed 8 PM—Church.

CAMBRIDGE Society—First Reader Miss Alma Bar-
ber—Sunday 11 AM—Majestic theater.

COEUR d'ALENE First Church — First Reader
Adolph Donart—Sunday 11 AM; Wed 8 PM—
Church, 3d and Foster sts. Reading Rm 11 AM
to 5.30 PM—Coeur d'Alene Bnk and Trust bldg.

GRANGEVILLE Society—First Reader Mrs Esther
M. Branscombe—Sunday 11 AM; Wed 7.30 PM—
K of P hall.

IDAHO FALLS Society—First Reader Mrs. J. Violet
Sims—Sunday 11 AM—Masonic hall.

JEROME Society—First Reader Mrs Fannie Foster—
Sunday 11 AM; 1st Wed in month 8 PM; Reading
Rm 3 to 5 PM Wed Sat—Avenue A.

KELLOGG Society—First Reader Mrs Elizabeth M.
Wickstrom—Sunday 11 AM—Lodge rm, Y M C A bldg.

LEWISTON First Church—First Reader Mrs Myrtle
Levy Petrie—Sunday 11 AM; Wed 8 PM—Church,
7th av and 9th st. Reading Rm 2 to 4 PM—
211 Salsberg bldg.

MOSCOW First Church—First Reader Carl Emery
Melugin—Sunday 11 AM, 7.30 PM; Wed 7.30 PM;
Reading Rm 2 to 4.30 PM—Church, Jackson and
3d sts.

NAMPA First Church—First Reader J. Fremont Bow
—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30
to 4.30 PM—11th av and 7th st.

PAYETTE First Church—First Reader Francis M.
Satoris—Sunday 11 AM; Wed 7.30 PM; Read-
ing Rm 2.30 to 4.30 PM Wed—Church, 9th st, N.

POCATELLO First Church—First Reader Mrs Mary
E. Nilsson—Sunday 11 AM; Wed 8 PM; Reading
Rm 2 to 5 PM—Church, 143 N 4th av.

ST ANTHONY Society—First Reader Mrs Eva Ann
Loomis—Sunday 11 AM; Wed 8 PM; Reading Rm
2 to 4 PM Wed—Church.

TWIN FALLS First Church—First Reader Arthur
E. Boone—Sunday 11 AM; Wed 8 PM; Reading
Rm 2.30 to 4.30 PM—Church, 230 3d av, E.

WALLACE Society—First Reader Mrs Winifred B.
Heger—Sunday 11 AM; Wed 8 PM; Reading Rm
2 to 4 PM Sat—Chapel, River and 4th sts.

WARDNER Society—First Reader Mrs Kate Frances
Smith—Sunday 8 PM; Wed 8 PM.

WEISER Society—First Reader Mrs Dora Hart—
Sunday 11 AM; Wed 8 PM—Haas Hardware bldg.

ILLINOIS

ALTON First Church—First Reader E. Alexander
Jack—Sunday 10.45 AM; Wed 8 PM—American
Women's League bldg, Beacon st. Reading Rm 1
to 4 PM—Times bldg, 2d and Alby sts.

AMBOY Society—First Reader Mrs Clara Klein Rein-
both—Sunday 11 AM; Wed 8 PM; Reading Rm 2
to 4 PM Sat—Badger blk.

ATKINSON Society—First Reader Mrs Alta Porter
Walters—Sunday 11 AM; Wed 7.30 PM.

AURORA First Church—First Reader Mrs Lina B.
Emigh—Sunday 10.45 AM; Wed 7.45 PM; Read-
ing Rm 11 AM to 4 PM—G A R bldg.

BARRINGTON Society—First Reader Mrs Grace E.
Gleason—Sunday 10.45 AM; 1st Wed in month
8 PM—I O O F hall.

BATAVIA First Church—First Reader Mrs Blanche
W. Burton—Sunday 11 AM; Wed 7.30 PM; Read-
ing Rm 2 to 4 PM—Van Nortwich blk.

BELLEVILLE Society—First Reader Joseph Wies-
mann Jr—Sunday 10.45 AM; Wed 8 PM—Bu-
chanan hall.

BELVIDERE Society—First Reader Mrs Minnie L.
Dempsey—Sunday 10.45 AM—Masonic hall.

BIGGSVILLE Society—First Reader Mrs Lena Ger-
trude Thomson—Sunday 11 AM; Wed 8 PM;
Reading Rm 3 to 5 PM Wed Sat—Main st.

BLOOMINGTON First Church—First Reader Frank
G. Morgan—Sunday 10.30 AM; Wed 7.45 PM—
Church, Monroe and Prairie sts. Reading Rm 10
AM to 5 PM; Sat until 9 PM—626 Griesheim bldg.

CAIRO Society—First Reader Mrs May Purcell Mc-
Bride—Sunday 11 AM; Wed 8 PM—1105 Com-
mercial av. Reading Rm 3 to 4 PM—304 Halliday
Estate bldg.

CANTON Society—First Reader Andrew J. Stouffer—Sunday 10.45 AM; Wed 8 PM—10 Wyman blk.

CARBONDALE First Church—First Reader Mrs Lizzie L. Douglas—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 307 S Normal av.

CARTERVILLE Society — First Reader Albert G. Heckel—Sunday 10.45 AM; Wed 7.45 PM—Bank blg.

CENTRALIA First Church—First Reader Mark Clarence Cunningham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Broadway and Maple st.

CHAMPAIGN First Church—First Reader C. Edward Graves—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church, University av and Elm st. Reading Rm 9 AM to 6 PM; Sat until 9 PM; also 2 to 5 PM Sun—401 1st Nat bnk blg, Main st.

CHAMPAIGN Second Church—First Reader William G. Hale—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 11.30 AM to 5.30 PM—120 N Neil st.

CHARLESTON Society—First Reader Mrs Etta McCormick—Sunday 10.45 AM; Wed 7.30 PM.

CHICAGO Churches unite in Reading Rms:
104 S Mich. av, 7th floor Monroe blg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.
1007, 11 S La Salle st; 9 AM to 5.30 PM.

FIRST CHURCH—First Reader Milton B. Marks—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4017 Drexel blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun—768 Oakwood blv.

SECOND CHURCH—First Reader Fred C. White—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wrightwood and Pine Grove avs. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—2632 N Clark st.

THIRD CHURCH—First Reader Albert E. Barnard—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. blv and Leavitt st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—2221 W Madison st.

FOURTH CHURCH — First Reader Charles M. Veazey—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Harvard av and W Marquette rd. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—333 W 63d st.

FIFTH CHURCH—First Reader Oscar J. Duke—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4840 Dorchester av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1311 E 47th st.

SIXTH CHURCH—First Reader Edward G. Wright—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 11321 Prairie av. Reading Rm 2 to 5, also 7 to 9 PM except Wed—11104 Ind. av.

SEVENTH CHURCH—First Reader Harry Hardwicke—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5318 Kenmore av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—1054 Wilson av.

EIGHTH CHURCH—First Reader Leslie H. Duvall—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Mich. blv and 44th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 8 PM; also 2 to 6 PM Sun—112 E 44th st.

NINTH CHURCH—First Reader George Edward Simmons—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Woodlawn Masonic temple, University av and 64th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—6248 Kimbark av.

TENTH CHURCH — First Reader Howard O. Sprogle—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—5704 Harper av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1468 E 57th st.

ELEVENTH CHURCH—First Reader Herman Blitz—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Logan sq auditorium, Logan and Kedzie blvs. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 6 PM Sun—2505 Kedzie blv.

TWELFTH CHURCH—First Reader Eugene M. Bornhoft—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Temple Shalom, 3760 Pine Grove av. Reading

Rm 9 AM to 9 PM except Wed; Wed until 7.50 PM; also 2 to 6 PM Sun—3818 Clarendon av.

THIRTEENTH CHURCH—First Reader Elgin MaWhinney—Sunday 10.30 AM; Wed 8 PM—1830 W 103d st. Reading Rm 3 to 7 PM except Wed; Wed until 7.45 PM—10301 Hale av.

FOURTEENTH CHURCH—First Reader Donald M. Jones—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Ravenswood school, Montrose av and Paulina st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 6 PM Sun—1729 Montrose av.

FIFTEENTH CHURCH—First Reader Charles H. Hale—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Masonic temple, Central av and Fulton st. Reading Rm 8 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—5523 S Boulevard.

SIXTEENTH CHURCH—First Reader Frank H. Anderson—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—N Clark st and Lunt av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—7034 N Clark st.

SOCIETY (East Side)—First Reader Everett Edward Abbott—Sunday 7.45 PM; Wed 8 PM—10105 Ewing av.

CHICAGO HEIGHTS Society—First Reader Mrs Grace Johnston—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Masonic temple.

CLINTON First Church—First Reader Miss Hilda Svensen—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Warner ct.

DANVILLE First Church—First Reader Lester Dillon Daniels—Sunday 11 AM; Wed 8 PM—429 N Walnut st. Reading Rm 12 M to 4.30 PM—Dale blg.

DECATUR First Church—First Reader Charles J. Stewart—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—148 W Prairie av.

DE KALB First Church—First Reader Mrs Anna E. Hand—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Thurs—Church, 3d and Oak sts.

DEHAVAN Society—First Reader Norman T. Nichols—Sunday 10.45 AM; Wed 7.30 PM.

DIXON First Church—First Reader Mrs Priscilla Remington—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—316 W 1st st.

DOWNERS GROVE First Church — First Reader John A. Gustus—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Thompson hall.

EAST ST LOUIS First Church—First Reader Orrin P. Begole—Sunday 10.45 AM; Wed 8 PM—Church, Summit av and Wash. pl. Reading Rm 1 to 4 PM—310 Cahokia blg, Mo. and Collinsville avs.

EDWARDSVILLE Society—First Reader Miss Bertha G. Hughes—Sunday 11 AM; Wed 8 PM—Chapter house, High st.

ELBURN Society—First Reader Mrs Anna T. Bauder—Sunday 11 AM; Wed 7.45 PM—Main st.

ELGIN First Church—First Reader Leon J. Corby—Sunday 10.30 AM; Wed 7.45 PM—Masonic hall, Villa ct. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—35 The Spurling.

EVANSTON First Church—First Reader Abram Emmons Mabie—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Chicago av and Grove st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 5 PM Sun—Y M C A blg, 1619 Orrington av.

FAIRBURY First Church—First Reader Mrs Minnie Cooley—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4.30 PM Wed Sat—Walnut and 5th sts.

FARMER CITY Society—First Reader George B. Athey—Sunday 10.30 AM; Wed 7.30 PM—Main st.

FREEPORT First Church—First Reader Mrs Alice Sanborn Brown—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—229 Stephenson st.

GALESBURG First Church—First Reader Mrs Kathryn E. Rice—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM—Church, 316 S Cedar st.

- GENEVA First Church—First Reader Clyde A. Mann—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 2d st.
- HARVARD Society—First Reader Mrs Nellie S. Peck—Sunday 10.45 AM; Wed 7.30 PM—W Brainard st.
- HARVEY Society—First Reader Mrs Pauline R. Berkstresser—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 7 to 9 PM Tues; 2 to 4.30 PM Wed Fri—15430 Center av.
- HIGHLAND PARK First Church — First Reader Robert P. Walker—Sunday 10.45 AM; Wed 8 PM—Church, 125 Hazel av. Reading Rm 9 AM to 12 M, 1 to 5 PM—119 E Central av.
- HOOPESTON First Church—First Reader Mrs Nellie I. Ridge—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 3d and Wash. sts.
- JACKSONVILLE First Church—First Reader Miss Janette C. Powell—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Huntoon blg, 333 W State st.
- JOLIET First Church—First Reader Milton J. Moore—Sunday 11 AM; Wed 8 PM—Sherman st and 2d av. Reading Rm 10 AM to 5 PM—511 Joliet Nat bnk blg.
- KANKAKEE First Church—First Reader Miss Ida A. Kelly—Sunday 10.30 AM; Wed 7.45 PM—Public library blg. Reading Rm 2 to 5 PM—Bnk blg.
- KEWANEE First Church—First Reader Mrs Emma G. Morse—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 302 S Main st.
- LA GRANGE First Church—First Reader Robert C. Bryant—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Catherine av and Cossitt blv.
- LINCOLN First Church—First Reader Mrs Cora K. Wigginton—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—City hall, McLean st.
- LOCKPORT Society—First Reader Harry Dowse—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—330 E 10th st.
- MACOMB Society—First Reader Miss Daisy L. Pierce—Sunday 11 AM; Wed 7.45 PM—Lutheran church.
- MATTOON Society—First Reader Mrs Mabel C. Riggs—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—1301 Broadway.
- MOLINE First Church—First Reader Mrs Catherine Bayne Stephens—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Unitarian church, 6th av and 16th st.
- MOMENCE Society—First Reader Hubert Wiltse—Sunday 10.45 AM—Berg blg.
- MONMOUTH First Church—First Reader Mrs Jennie Hardin Disney—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Old Library blg.
- MORRIS First Church—First Reader Miss Emily Bingham—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed—Jefferson and Franklin sts.
- MORRISON First Church—First Reader Miss Mary E. Quackenbush—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 201 S Genesee st.
- OAK PARK First Church—First Reader Albert H. Flanagan—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Masonic temple, Oak Park av and Lake st. Reading Rm 10 AM to 9 PM except Wed; Wed until 8 PM; also 12 M to 7.45 PM Sun—809 Lake st.
- OLNEY Society—First Reader Warren C. Edwards—Sunday 10.45 AM; Wed 7.30 PM.
- OTTAWA First Church—First Reader Mrs Margarita Sanders—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs Sat.
- PALMYRA Society—First Reader Robert Padget—Sunday 11 AM; Wed 7.30 PM—I O O F blg.
- PARIS Society—First Reader Thomas E. Fisher—Sunday 10.45 AM; Wed 7.45 PM—Citizens bnk hall.
- PARK RIDGE AND EDISON PARK First Church—First Reader Peter Peterson—Sunday 11.30 AM; Wed 7.45 PM—Church, Park av, Park Ridge. Reading Rm 2 to 5 PM—Gillick blk, Park Ridge.
- PEORIA First Church—First Reader Lars J. Hedstrom—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 1001 Hamilton blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun—317 Jefferson blg.
- PEORIA Second Church—First Reader Emil A. Johnson—Sunday 10.45 AM; Wed 8 PM—Washington school, Moss av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun—317 Jefferson blg.
- PERU Society—First Reader Mrs Helen M. Koons—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—Masonic temple.
- POLO Society—First Reader Mrs Cecelia M. Schell—Sunday 10.30 AM; Wed 7.30 PM—Franklin st.
- PONTIAC Society—First Reader Mrs Barbara S. Lyon—Sunday 11 AM; Wed 8 PM—City hall.
- PRINCETON Society—First Reader Mrs Nellie Harris—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed—1013 N Main st.
- PROPHETSTOWN Society—First Reader Mrs Pearl G. McNeill—Sunday 10.45 AM—G A R hall.
- QUINCY First Church—First Reader Miner M. York—Sunday 11 AM; Wed 8 PM—Church, Vt. and 18th sts. Reading Rm 10 AM to 5 PM—Sterns blg, 5th and Hampshire sts.
- RIVERSIDE First Church — First Reader Henry Brewster Ely—Sunday 10.45 AM; Wed 8.15 PM—Town hall. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 9 PM Sun—Malden blk.
- ROCKFORD First Church—First Reader Jesse C. Blake—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 515 N Main st. Reading Rm 12 M to 5 PM; also 7 to 9 PM Tues Sat; 2.30 to 4.30 PM Sun—203 Rockford Trust blg.
- ROCK ISLAND First Church—First Reader Charles L. Williams—Sunday 10.45 AM; Wed 8 PM—7th av and 22d st. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Sat—312 Peoples Nat bnk blg.
- ST CHARLES Society—First Reader Mrs Georgia E. O. Hempstead—Sunday 10.45 AM; Wed 7.45 PM—Library hall.
- SALEM Society—First Reader Mrs Mabel Cunningham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—321 W Main st.
- SAVANNA Society — First Reader Mrs Emma A. Frutchey—Sunday 10.30 AM—432 Bowen st.
- SHELBYVILLE Society—First Reader Mrs Ione H. Cook—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Masonic temple.
- SPRINGFIELD First Church—First Reader Gustave A. Lochman—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 2d and Edwards st.
- STERLING First Church—First Reader John G. Haglock—Sunday 10.45 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Sat—406 Lawrence blg.
- WAUKEGAN First Church—First Reader Mrs Maud Bairstow Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—329 West st.
- WHEATON First Church—First Reader Simpson J. Foulis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Wesley st.
- WILMETTE First Church — First Reader Hugh Stuart Campbell—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM—Brown blg, 1163 Wilmette av.
- WOODSTOCK First Church—First Reader Harry Hilands—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5, 7 to 8 PM Wed Sat; Sat until 9 PM—South and Dean sts.

INDIANA

ANDERSON First Church—First Reader John H. Collier—Sunday 10.45 AM; Wed 7.45 PM—122 W 8th st. Reading Rm 12.30 to 5 PM—423 Union blg.

ATTICA Society—First Reader Mrs Katherine Mae Ross—Sunday 11 AM; Wed 8 PM—15 F and Mbnk blg.

BLOOMINGTON First Church — First Reader Mrs Jennie Phillips—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Fri—Crescent theater blg, N College av.

CLAYPOOL Society—First Reader Mrs Jennie Shoemaker—Sunday 10.30 AM—C S hall.

COLUMBIA CITY First Church—First Reader Miss Damaris Rush—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—209 N Chauncey st.

COLUMBUS First Church—First Reader Roll Vandegrift—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—526 5th st.

CONNERSVILLE First Church—First Reader William Everett Lowe—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs Sat—I O O F blg.

CRAWFORDSVILLE First Church — First Reader Mrs Elizabeth Wilson—Sunday 11 AM; Wed 7.45 PM—Wabash and Grant avs. Reading Rm 2 to 4 PM—412 Ben Hur blg.

EAST CHICAGO Society—First Reader Frederick Ralls Woodbury—Sunday 10.45 AM; Wed 8 PM—Weilands hall, 4607 Forsythe av.

ELKHART First Church—First Reader Miss Georgia H. Reynolds—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—117½ W Lexington av.

ELWOOD Society—First Reader Mrs Florence Foster—Sunday 10.45 AM; Wed 7.45 PM—1520 So B st.

EVANSVILLE First Church—First Reader Miss Anna R. Doerr—Sunday 10.45 AM; Wed 8 PM—2d and Chestnut sts. Reading Rm 12 M to 5 PM—516 Waverly blg.

FORT WAYNE First Church—First Reader Walter N. Boshler—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—W Wayne and Ewing sts.

FRANKFORT First Church—First Reader George E. Lockwood—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Clay st and Wash. av.

FRANKLIN First Church — First Reader Barney Vaught—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Axt blg.

GARY First Church—First Reader John Gray Sponsel—Sunday 11 AM; Wed 8 PM—612 Mass. st. Reading Rm 2 to 5 PM; also 7 to 9.30 PM Sat—607 Broadway.

GOSHEN First Church—First Reader Mrs Gertrude Geddes Henkel—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Church, 111 N 5th st.

GRAND VIEW Society — First Reader Mrs Anna White—Sunday 10.30 AM; Wed 7 PM.

GREENCASTLE Society—First Reader Hiram C. Allen—Sunday 11 AM; Wed 8 PM—Ader blk.

GREENSBURG Society—First Reader Mrs Fannie W. Moss—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues Sat—Woodhill blk.

HAGERSTOWN Society — First Reader Ora O. Wheeler—Sunday 10.45 AM—K of P hall.

HAMMOND Society—First Reader Mrs Lillian Knipp Atkinson—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—512 Hammond blg.

HUNTINGTON Society—First Reader John C. Curtis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Sat—204 E Tipton st.

INDIANAPOLIS First Church—First Reader Ancil T. Brown—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2011 N Meridian st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—806 Kahn blg.

INDIANAPOLIS Second Church—First Reader Clark E. Mallery—Sunday 11 AM, 8 PM; Wed 8 PM—Delaware and 12th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; 2 to 5 PM Sun—611 I O O F blg.

KENDALLVILLE Society—First Reader Olin D. Oviatt—Sunday 10.45 AM; Wed 7.45 PM—103½ N Main st.

KOKOMO First Church — First Reader Mrs Lulu Elliott—Sunday 11 AM; Wed 8 PM—City blg, Wash. and Walnut sts. Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—5 Cit. Nat bnk blg.

LA FAYETTE First Church—First Reader Clair D. Robison—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 637 Columbia st. Reading Rm 10 AM to 5 PM—67 Loan and Trust blg.

LA PORTE First Church—First Reader Charles C. Gwynne—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, 1008 Mich. av. Reading Rm 1 to 8 PM except Wed; Wed until 7 PM—510 1st Nat bnk blg.

LEBANON Society—First Reader Miss Cora Belle Riley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Cason-Neal blg.

LOGANSPOET First Church—First Reader George H. Johnson—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, North and 9th sts. Reading Rm 10 AM to 5 PM; Sat until 7 PM—Stettiner blk.

MADISON Society—First Reader Henry Samuel Merrill—Sunday 11 AM—I O O F blg.

MARION First Church—First Reader Philip Diels—Sunday 11 AM; Wed 8 PM—Conservatory of Music. Reading Rm 2 to 5 PM—412, Glass blk.

MICHIGAN CITY First Church—First Reader William H. Schoenemann—Sunday 11 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM Mon Wed Fri—320 E 7th st.

MT VERNON First Church—First Reader Mrs Nellie Wilcox—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—K of P blg.

MUNCIE First Church — First Reader Adam O. Hoppes—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Charles and Liberty sts.

NEW ALBANY First Church—First Reader Mrs Bertha H. Sappington—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, Bank and Main sts.

NEWCASTLE Society—First Reader Mrs Maude B. Millikan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Colonial blg.

NORTH MANCHESTER Society—First Reader Samuel T. Oldfather—Sunday 10.30 AM; Wed 7.30 PM—Market st.

PERU Society—First Reader Miss Kate Chamberlain Cox—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Loan blg, 5 E 3d st.

PETERSBURG Society—First Reader Mrs Sarah E. Hufford—Sunday 10.30 AM; Wed 7.30 PM—Main st.

PLYMOUTH Society—First Reader Mrs Flora J. Ellis—Sunday 7.30 PM; Wed 7.45 PM—Burkett hall.

PRINCETON Society — First Reader Mrs Minnie Fields—Sunday 10.45 AM; Wed 7.30 PM—Hart st.

RICHMOND First Church—First Reader Clarence V. Bertsch—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—Church, 1417 North A st.

ROCKVILLE Society—First Reader Mrs Clara Stockwell McCord—Sunday 11 AM; Wed 7.30 PM—Court-house.

SEYMOUR Society—First Reader Mrs Belle Everingham Blish—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Sat—3d and Chestnut sts.

SHELBYVILLE First Church — First Reader D. Wray De Prez—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 8 PM Sat—Tompkins and Jackson sts.

SOUTH BEND First Church—First Reader Fred A. Hite—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Main and Madison sts. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—J M S blg.

TERRE HAUTE First Church—First Reader George E. Brosius—Sunday 11 AM; Wed 8 PM—6th and Cherry sts. Reading Rm 11 AM to 4 PM—T. H. Trust blg.

TIPTON Society—First Reader Mrs Florence Finley—Sunday 10.45 AM; Wed 7.45 PM—Opera house blk.

VALPARAISO First Church—First Reader Mrs Jessie S. Letherman—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Monroe and Wash. sts.

VINCENNES First Church—First Reader George W. Opell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Hart and 3d sts.

WABASH First Church—First Reader Miss Ertha Aukerman—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Maple and Carroll sts.

WARSAW First Church—First Reader Otis O. Oldfather—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Fri—197 N Detroit st.

WINCHESTER Society—First Reader George Herschel Clark—Sunday 10.45 AM; Wed 7.30 PM—Moose home.

IOWA

ALBIA Society—First Reader Miss Laura Hanks—Sunday 11 AM; Wed 8 PM—East side square.

ALTON Society—First Reader Mrs Florence L. Slagle—Sunday 11 AM.

AMES Society—First Reader Everett Edgar King—Sunday 11 AM; 1st and 3d Wed in month 8 PM—City library. Reading Rm 2 to 5 PM; also 7.30 to 8.30 PM Sat—Ames Nat bnk blg.

ANAMOSA Society—First Reader Hiram S. Joslin—Sunday 11 AM; Wed 8 PM—109 Booth st.

ANITA Society—First Reader Mrs Margaret May Faulkner—Sunday 10.45 AM—Campbell blg.

ATLANTIC Society—First Reader Miss Rosa L. Chenoweth—Sunday 11 AM—1303 Chestnut st.

BELLE PLAINE Society—First Reader Mrs Edna Snow Driscoll—Sunday 11 AM; Wed 7.30 PM—726 Main st.

BOONE Society—First Reader Frank D. Wheeler—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—721½ Story st.

BURLINGTON First Church—First Reader Edward Pearson Felker—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 12 M to 5 PM—513 N 3d st.

CEDAR RAPIDS First Church—First Reader Joseph Sadowsky Jr—Sunday 11 AM; Wed 8 PM—Church, 1242 2d av. Reading Rm 10 AM to 5 PM—706 Security bnk blg.

CENTERVILLE Society—First Reader Mrs Linna Ullrich—Sunday 11 AM; Wed 8 PM—Payne blk.

CHARITON Society—First Reader Mrs Lavinia E. Kridelbaugh—Sunday 11 AM—K of P hall.

CHARLES CITY First Church—First Reader Mrs Laura T. Wylie—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—1005 Ferguson st.

CLEAR LAKE Society—First Reader Mrs Ida C. Campbell—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed—I O O F blg.

CLINTON First Church—First Reader Charles A. Nichols—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—312 3d av.

COUNCIL BLUFFS First Church—First Reader Harry Foreman Warner—Sunday 10.45 AM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM—Masonic temple, Broadway and 4th st.

CRESTON First Church—First Reader William H. Lyon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—503 W Adams st.

DAVENPORT First Church—First Reader Charles R. McCandless—Sunday 11 AM; Wed 8 PM—Kirkwood blv and Grand av. Reading Rm 10 AM to 5 PM; Sat until 8 PM—705 Putnam blg.

DECORAH Society—First Reader Miss Cecil Elizabeth Thomas—Sunday 10.45 AM; Wed 8 PM—Enright blg.

DENISON First Church—First Reader Mrs Agnes Muir—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 227 E Tremont st.

DES MOINES First Church—First Reader Robert Joy McIntyre—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 923 8th st. Reading Rm 10 AM to 5.30 PM—711 Cit Nat bnk blg, 6th and Walnut sts.

DUBUQUE First Church—First Reader Mrs Della F. Withers—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 9th and Bluff sts.

ELDON Society—First Reader Miss Audrey Friend—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Masonic hall.

ELDORA Society—First Reader Mrs Lula M. Lundy—Sunday 11 AM—Grand theater.

ESTHERVILLE First Church—First Reader Mrs Emma Taylor—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, S 8th st.

EXIRA Society—First Reader Isaac Statzell—Sunday 10.30 AM; Wed 7.30 PM—C S hall. Reading Rm 2 to 4 PM Wed—Res Isaac Statzell.

FAIRFIELD First Church—First Reader Henry Eckey Jr—Sunday 11 AM; Wed 7.30 PM—Agassiz rm, City library. Reading Rm 2.30 to 4.30 PM—South Side, over Fair store.

FORT DODGE First Church—First Reader Charles A. Brown—Sunday 10.45 AM; Wed 8 PM—Church, 1st av, N, and 12th st. Reading Rm 12.30 to 5 PM—621 Snell blg.

FORT MADISON Society—First Reader Mrs Sarah J. Waite—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—809 Front st.

GRINNELL Society—First Reader Miss Ida Naomi King—Sunday 11 AM; Wed 7.30 PM. Reading Rm 2 to 5 PM Sat—Stewart library.

HAMBURG Society—First Reader Miss Della Sykes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—Woodman blg.

HOPKINTON Society—First Reader Mrs Jessie F. Mason—Sunday 11 AM; Wed 7.30 PM—Church.

HUMBOLDT First Church—First Reader Mrs Irene M. Preble—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

INDEPENDENCE First Church—First Reader Mrs Clara F. Camp—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed.

IOWA CITY First Church—First Reader Willard Joseph Welch—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—211½ E Iowa av.

KEOKUK First Church—First Reader Mrs Emma Hartel—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Fri—728 Main st.

LIME SPRINGS First Church—First Reader Mrs Effie Atwood—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Opera house blk.

MANCHESTER Society—First Reader Mrs Ora E. Hoag—Sunday 10.30 AM—Library blg.

MAQUOKETA First Church—First Reader Mrs Martha E. Geisler—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Tues Wed—Rice blg.

MARENGO Society—First Reader Mrs Annie S. Murphy—Sunday 10.30 AM; Wed 7.30 PM—Court av.

MARSHALLTOWN First Church—First Reader Leonard T. Carney—Sunday 10.45 AM; Wed 8 PM—Main and 5th sts. Reading Rm 2 to 4.30 PM—400 Masonic temple.

MASON CITY First Church—First Reader Maynard Ray Tournier—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—119 W 8th st.

MCGREGOR First Church—First Reader Mrs Stella Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Wed—Barron blk.

MITCHELL Society—First Reader Mrs Mary L. Moore—Sunday 11 AM—Congregational church.

MT PLEASANT Society—First Reader Miss Alice Guisleman—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Chapel, N Jefferson st.

MUSCATINE First Church—First Reader Arthur D. Winslow—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—6th and Walnut sts.

OELWEIN Society—First Reader Mrs Eugenia Parmenter Hill—Sunday 10.45 AM; Wed 8 PM—Chapel, 3d av and 2d st, E.

OSAGE Society—First Reader Mrs Grace Wilson Lohr—Sunday 10.30 AM; Wed 7.30 PM—W R C hall.

OSKALOOSA First Church—First Reader Eldridge Harry Little—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 406 E High av.

OTTUMWA First Church—First Reader Mrs Louie M. Epps—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 4th and Market sts.

PERRY Society—First Reader Mrs Coral S. Dilenbeck—Sunday 10.45 AM; Wed 7.30 PM—Jones college.

RED OAK Society — First Reader Mrs Elizabeth Dearborn—Sunday 10.45 AM; Wed 8 PM—Public Library auditorium.

ROCK VALLEY Society—First Reader William Emerson De Voe—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

SABULA Society—First Reader Mrs Martha Day—Sunday 10.30 AM; Wed 7.30 PM.

SHELDON First Church—First Reader Mrs Margaretta Button—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 422 9th st.

SHENANDOAH Society—First Reader Mrs Emily Oliver Andrews—Sunday 10.45 AM; Wed 8 PM—Church, 5th av and Elm st.

SIOUX CITY First Church—First Reader Mrs Anna E. Bailey—Sunday 10.45 AM; Wed 7.45 PM—10th and Jones sts. Reading Rm 9 AM to 4 PM—606 F L & T blg, 526 4th st.

SIOUX CITY Second Church—First Reader Mrs Fannie W. Hoagland—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—City blg, 6th and Douglas sts.

SPIRIT LAKE Society—First Reader Mrs Pearle G. Swaney—Sunday 11 AM; Wed 7.45 PM—Court rm.

TIPTON Society—First Reader Miss Alice May Rodebush—Sunday 10.45 AM—Res Mrs McBurney.

TOLEDO Society—First Reader Mrs Lorene R. Edholm—Sunday 11 AM; Wed 7.30 PM—16 Stiger blg.

VILLISCA Society—First Reader Mrs Minnie G. Housh—Sunday 11 AM; Wed 7.30 PM—Boise blk.

WASHINGTON Society—First Reader Mrs Jenne Latta—Sunday 11 AM; Wed 7.30 PM—221 S Ia. av.

WATERLOO First Church—First Reader Albert E. Mutton—Sunday 10.45 AM; Wed 8 PM—421 Jefferson st. Reading Rm 2 to 5 PM—503 Marsh-Place blg.

WEBSTER CITY First Church—First Reader Mrs Linda F. Cash—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Chapel, Bank st.

KANSAS

ABILENE Society — First Reader Miss Nellie S. Mitchner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Cedar sts.

ARKANSAS CITY First Church—First Reader Mrs Pocahontas Bowen Hanway—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Fifth Avenue hotel.

ATCHISON First Church—First Reader Charles Kenner—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 4th av at Santa Fe st.

BELOIT First Church—First Reader Philip G. Chubbie—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

BLUE RAPIDS Society—First Reader Mrs Ina P. Moser—Sunday 11 AM—I O O F hall.

BURLINGTON First Church — First Reader Mrs Della Gillan—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Church.

CALDWELL Society—First Reader Mrs Jane McGill—Sunday 11 AM—Over Stock Exchange bnk.

CANEY Society—First Reader Mrs M. Evelyn Roberts—Sunday 11 AM; Wed 8 PM—Pendleton hall.

CHANUTE First Church—First Reader Mrs Alice Budd Whisenand—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—N Forest av and Elm st.

CHERRYVALE Society—First Reader Mrs Little Lynch—Sunday 11 AM; Wed 8 PM—105½ W Main st.

CHETOPA Society—First Reader Victor R. Kniberg—Sunday 11 AM; Wed 8 PM—S. D. of J. hall.

COFFEYVILLE Society—First Reader Mrs Martha Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—113½ W 9th st.

COLUMBUS Society—First Reader Miss Bess Oliphant—Sunday 11 AM; Wed 8 PM—112 N Kan. av.

COUNCIL GROVE Society—First Reader Mrs Mary Barnard—Sunday 11 AM; Wed 8 PM—Phillips hall.

DODGE CITY Society—First Reader Mrs Lida Reynolds—Sunday 11 AM—I O O F hall.

ELDORADO Society—First Reader Mrs Emma L. Woolman—Sunday 11 AM—Church, Taylor st.

EMPORIA First Church—First Reader Mrs Daisy Rogers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 9th av and Commercial st.

EUREKA Society—First Reader Mrs Ella T. Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM.

FORT SCOTT First Church—First Reader Edmund R. Kreyer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Main sts.

FREDONIA Society—First Reader Mrs Emma Strickler—Sunday 11 AM; Wed 8 PM—I O O F hall.

GALENA First Church—First Reader Mrs Anna Kingrey—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—1102 Short st.

GARDEN CITY Society—First Reader Mrs Emma Oldfield—Sunday 11 AM; Wed 7.45 PM—Lincoln blk.

GIRARD Society—First Reader Miss Eva Turkington—Sunday 11 AM; Wed 7.30 PM—217 N Ozark av.

GOODLAND Society—First Reader Mrs Cora C. Sullivan—Sunday 11 AM—10th st and Broadway.

GREAT BEND Society—First Reader Miss Lucy A. Gray—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—Borthwick blg.

HOLTON Society—First Reader Mrs Eva J. Clark—Sunday 11 AM; Wed 8 PM—Armory.

HORTON Society—First Reader Mrs May E. Modeland—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—Chapel.

HUMBOLDT Society—First Reader Mrs Ettie L. Smith—Sunday 11 AM; Wed 8 PM—10 N 9th st.

HUTCHINSON First Church—First Reader Noblit A. Avery—Sunday 11 AM; Wed 8 PM—Church, 14th and Main sts. Reading Rm 11 AM to 5 PM—620 Rorabaugh-Wiley blg.

INDEPENDENCE First Church—First Reader Mrs Ella J. Cox—Sunday 11 AM; Wed 8 PM—Church, Main and 11th sts. Reading Rm 1 to 5 PM—Kress blg.

IOLA First Church—First Reader Mrs Lillie M. Bartlett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—East and Sycamore sts.

JUNCTION CITY First Church—First Reader George H. Tangeman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—5th and Jefferson sts.

KANSAS CITY First Church—First Reader William A. Callahan—Sunday 11 AM, 8 PM; Wed 8 PM—Fraternal hall, 747 Minn. av. Reading Rm 10 AM to 5 PM—252 Wahlenmaier blg, 8th st and Minn. av.

LARNED Society—First Reader Mrs Isabel Foy—Sunday 11 AM; Wed 8 PM—K of P hall.

LAWRENCE First Church—First Reader Henry Elmer Don Carlos—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 1240 Mass. st.

LEAVENWORTH First Church—First Reader Mrs Lena Putney—Sunday 11 AM; Wed 8 PM—Church, 6th and Spruce sts. Reading Rm 2 to 5 PM—S Mfrs bnk blg, 4th and Del. sts.

LE ROY First Church—First Reader Mrs Susan M. Bristow—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed—Church.

MANHATTAN First Church—First Reader Mrs Minnie W. Alexander—Sunday 10.30 AM, 7.30 PM; Wed 7.30 PM—8th st and Pointz av. Reading Rm 3 to 5 PM—State bnk blg.

MARYSVILLE First Church—First Reader Mrs Lucy E. Chaffee—Sunday 11 AM—14th st and Broadway; Wed 8 PM; Reading Rm 2 to 5 PM—White blg.

MCPHERSON Society—First Reader Miss Mabel B. Scheurer—Sunday 11 AM; Wed 8 PM—S Elm st.

- MULBERRY Society—First Reader Mrs Florence C. Higgins—Sunday 11 AM; Wed 7.30 PM.
- NEODESHA First Church—First Reader William J. Rath—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 5th st and Ind. av.
- NEWTON Society—First Reader Mrs Margaret H. Felgar—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—110 E Broadway.
- OLATHE Society—First Reader Mrs Lorena Helder Morse—Sunday 11 AM; Wed 7.30 PM—Ott blg.
- OSWEGO Society—First Reader Mrs Matilda C. Gilton—Sunday 11 AM; Wed 7.45 PM.
- OTTAWA Society—First Reader Mrs Jean Moyer—Sunday 11 AM; Wed 8 PM—3d and Hickory sts.
- PARSONS First Church—First Reader Alfred H. Thistlethwaite—Sunday 11 AM; Wed 8 PM—Church, 1519 Broadway av. Reading Rm 2 to 5 PM—312 White blg, Main st.
- PITTSBURG First Church—First Reader Speneer Edwin Seymour—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Euclid av and Walnut st. Reading Rm 10 AM to 5 PM—409 Commerce blg, Broadway.
- SALINA First Church—First Reader Mrs Emma E. Dixon—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—8th and Mulberry sts.
- SENECA First Church—First Reader Mrs Nellie Hatch Stevenson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church.
- TOPEKA First Church—First Reader Robert W. Copedge—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Huntoon and Polk sts. Reading Rm 10 AM to 5.30 PM—705 Mills blg, 9th st and Kan. av.
- WELLINGTON First Church — First Reader Mrs Rowena Dabbs Burton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—7th st and Jefferson av.
- WICHITA First Church—First Reader Justice H. Shoemaker—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 828 N Lawrence av. Reading Rm 9 AM to 5 PM—506 Caldwell-Murdoek blg, 111 E Douglas av.
- WINFIELD First Church—First Reader Mrs Ella Bradley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—203 E 11th av.
- YATES CENTER First Church—First Reader Miss Gertrude Shepard—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Church.

KENTUCKY

- ASHLAND First Church—First Reader James B. Wilhoit—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 5 PM—Church, 17th st.
- BOWLING GREEN Society—First Reader John H. Jones Jr—Sunday 11 AM; Wed 7.30 PM—702 State st.
- DANVILLE Society—First Reader Mrs Elizabeth B. Caldwell—Sunday 11 AM; Wed 7.30 PM.
- FRANKFORT Society—First Reader Mrs Evelyn Sanders—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 4 PM—Farmers bnk blg, Main st.
- HOPKINSVILLE Society—First Reader Mrs Lula C. Locker—Sunday 11 AM; Wed 7 PM; Reading Rm 3 to 5 PM Wed Sat—Cooper-Davis blg.
- LEXINGTON First Church—First Reader Mrs Mollie Shelton Pilkington—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—E Main st and Woodland av.
- LEXINGTON Second Church—First Reader Edward Williamson—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, N Broadway.
- LOUISVILLE First Church—First Reader Christian Albert Singer—Sunday 11 AM, 8 PM; Wed 8 PM—De Molay Commandery, 212 W Broadway. Reading Rm 10 AM to 5 PM—620 Paul Jones blg.
- MIDDLESBORO Society—First Reader Mrs Nellie Maud Arthur—Sunday 11 AM; Wed 7.45 PM—Masonic blg.

- NEWPORT First Church—First Reader Mrs Margaret C. Dodson—Sunday 11 AM; Wed 8 PM—Carnegie auditorium, 4th and Monmouth sts. Reading Rm 11 AM to 5 PM—2 Fennell blg, 9 E 4th st.
- OWENSBORO Society—First Reader Mrs Bertha H. Keeley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—Masonic blg, St Ann st.
- PADUCAH First Church—First Reader Mrs Mary E. Levin—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Three Links blg, 5th st and Ky. av.
- RICHMOND Society—First Reader Mrs Nettie S. Ballard—Sunday 11 AM; Wed 7.30 PM—Library.
- WINCHESTER Society—First Reader Albert Daniel Fisher—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

LOUISIANA

- MONROE Society—First Reader Ernest N. Faulk—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 307 N 2d st.
- NEW ORLEANS First Church—First Reader Robert C. Lloyd—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Nashville av and Garfield st. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Tues Thurs Sat—1317 Whitney Central bnk blg, St Charles and Gravier sts.
- SHREVEPORT First Church—First Reader Mrs Gertrude Deane Bunker—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—714 Grand av.

MAINE

- AUBURN AND LEWISTON First Church — First Reader Albert H. Conant—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—Church, 93 College st, Lewiston.
- AUGUSTA Society—First Reader Howard M. McFarlane—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Chapel, Williams st.
- BANGOR First Church—First Reader William W. Talbot—Sunday 10.35 AM; Wed 7.35 PM; Reading Rm 2 to 5 PM—C S hall, 47 Columbia st.
- BATH First Church—First Reader Mrs Mary E. Harris Curtis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Sat—Y M C A, Summer st.
- BRUNSWICK Society—First Reader Mrs Elcanor Merrill Brown—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5.30 PM Wed—K of P hall.
- CALAIS First Church—First Reader Mrs Ella M. Haycock—Sunday 10.30 AM; Wed 7.15 PM; Reading Rm 2 to 4 PM—Church, Germain st.
- CAMDEN First Church—First Reader William J. French—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Church, Central st.
- DOVER AND FOXCROFT First Church — First Reader Miss Adelaide Jennison—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, Lincoln st, Foxcroft.
- GARDINER First Church—First Reader Ernest Elwood Yeaton—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, Lincoln av.
- KENNEBUNK Society—First Reader Harry Francis Fairfield—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3.30 to 4.30 PM Wed—Summer st.
- LEWISTON—See Auburn.
- LIVERMORE FALLS Society—First Reader Carroll L. Pomeroy—Sunday 10.30 AM—I O O F blk.
- NORWAY Society — First Reader Mrs Rosemary Mundy—Sunday 10.30 AM—K of P hall. Wed 8 PM—Temple st studio.
- PORTLAND First Church—First Reader William Wallace Foss—Sunday 10.45 AM; Wed 7.45 PM—Church, 61 Neal st. Reading Rm 12 M to 5 PM—502 Baxter blk, 562 Congress st.
- ROCKLAND First Church—First Reader Harold F. Spear—Sunday 11 AM; Wed 7.30 PM—Church, Cedar st. Reading Rm 2 to 5 PM—38 Limerock st.
- SANFORD Society—First Reader Mrs Mary A. Gowen—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—2 Mechanics st.

SKOWHEGAN Society—First Reader Mrs Ella G. French—Sunday 10.45 AM; Wed 7.30 PM.

STONINGTON Society—First Reader Mrs Gertrude L. Hatch—Sunday 11 AM—Seaside hall.

VINALHAVEN Society—First Reader Frederick A. Grindle—Sunday 11.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—C S hall.

WATERVILLE Society—First Reader Miss Florence L. Dinsmore—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—C S hall, Sav bnk blg.

MARYLAND

ANNAPOLIS Society—First Reader Herbert Louis Rice—Sunday 11 AM; Reading Rm 2 to 4.30 PM—Y M C A blg, 28 State circle.

BALTIMORE First Church—First Reader Charles G. Baldwin—Sunday 11 AM, 8 PM; Wed 8 PM—Church, University pkwy, west of Oak st. Reading Rm 9 AM to 6 PM; also 8 to 10 PM except Wed; 2.30 to 5.30 PM Sun—1311 Fidelity blg.

BALTIMORE Second Church—First Reader Frederick D. Hall—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mt Royal av and St Paul st. Reading Rm 10 AM to 5 PM—Macht blg, 11 E Fayette st.

CUMBERLAND First Church—First Reader Mrs Bettie K. Dyche—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7 S Centre st.

HAGERSTOWN Society—First Reader Mrs Elizabeth F. Shafer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Sat—North and Locust sts.

SANDY SPRING Society—First Reader Samuel S. Bond—Sunday 2.30 PM—Res C. E. Bond.

MASSACHUSETTS

ADAMS Society—First Reader Henry A. Jones—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Richmond blk, Center st.

AMESBURY First Church—First Reader Miss Edith E. Malyon—Sunday 10.50 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Main and Carpenter sts.

ATHOL First Church—First Reader Miss Lottie M. Brown—Sunday 10.45 AM; Wed 7.45 PM—456 Main st. Reading Rm 3 to 5 PM—387 Main st.

AYER Society—First Reader Mrs Carrie E. Harlow—Sunday 10.30 AM; Reading Rm 2 to 4.30 PM Tues Fri—Dickinson blk, Wash. st.

BOSTON THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS. (The Mother Church)—First Reader H. Cornell Wilson—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church Edifice, Norway, Falmouth and St Paul sts. READING RMS:

BERKELEY BLG, 420 Boylston st, 9 AM to 9 PM except Wed; Wed until 5 PM.

INTERNATIONAL TRUST CO BLG, Devonshire and Milk sts, 9 AM to 5:30 PM.

COOLIDGE CORNER BLG, 1316 Beacon st, Brookline, 9 AM to 6 PM.

BOSTON Second Church—First Reader Edward T. Blanchard—Sunday 10.30 AM; Wed 7.45 PM—Church, Elm Hill av and Howland st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Tues Fri—3 Bradlee blg, 54 Warren st, Roxbury.

BOSTON Third Church—First Reader Frederick L. Bauer—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 126 Arlington st, Hyde Park.

BROCKTON First Church—First Reader William H. Dawes—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Tues Fri—Church, N Main st.

BUZZARDS BAY Society—First Reader Mrs Anna E. Smith—Sunday 11.15 AM; Wed 7.15 PM; Reading Rm 2.30 to 5 PM Wed—Franklin hall.

CAMBRIDGE First Church—First Reader Robert E. Ruffum—Sunday 10.45 AM; Wed 7.45 PM—Brattle hall, 40 Brattle st, off Harvard sq. Reading Rm 11 AM to 5.30 PM; also 7 to 8 PM Sat—11 Dunster st, Harvard sq.

CHELSEA First Church—First Reader David Y. Morrison—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Fri—Church, Reynolds av.

CLINTON Society—First Reader Elliot R. B. Allardice—Sunday 10.45 AM; Wed 7.45 PM—Municipal blg. Reading Rm 3 to 5 PM Mon Fri—17 High st.

CONCORD First Church—First Reader Albert W. Lee—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5.30 PM—Church, Monument sq.

COTUIT First Church—First Reader Mrs Lizzie A. Dottridge—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5, 7 to 9 PM Fri—Church.

FALL RIVER First Church—First Reader Joshua F. Packard—Sunday 11 AM; Wed 8 PM—Rock and Pine sts. Reading Rm 3 to 5 PM—335 Pine st.

FITCHBURG First Church—First Reader Miss Ruth C. Crosby—Sunday 10.45 AM; Wed 7.45 PM—Lincoln hall. Reading Rm 2.30 to 5 PM—470 Main st.

FRAMINGHAM Society—First Reader Benjamin H. Leighton—Sunday 10.30 AM—Pythian hall, Smith blk.

FRANKLIN Society—First Reader Mrs Bertha D. Bartholomew—Sunday 10.45 AM—I O O F hall.

GLOUCESTER First Church—First Reader Mrs Etta C. Knowlton—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—65 Middle st.

GREENFIELD First Church—First Reader Miss Marian B. Atherton—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Franklin and Main sts.

HAVERHILL First Church—First Reader Joseph S. Moore—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—6 Pleasant st.

HAVERHILL Second Church—First Reader Fred O. Tarbox—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—The Bartlett, 59 Main st.

HOLYOKE Society—First Reader Mrs Isabel G. Weis—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—437 High st.

LAWRENCE First Church—First Reader Walter S. Taylor—Sunday 10.30 AM; Wed 7.45 PM—Church, Green st. Reading Rm 12 M to 5 PM; also 7.30 to 9 PM Sat—Lawrence Sav bnk blg, Essex st.

LEOMINSTER Society—First Reader Mrs Ermina B. Johnson—Sunday 10.40 AM; Wed 7.45 PM—30 Main st.

LEXINGTON First Church—First Reader Walter W. Rowse—Sunday 10.45 AM; Wed 7.45 PM—Church, Forest st. Reading Rm 3 to 5.30 PM—Bank blg, Mass. av.

LOWELL First Church—First Reader Elmore J. Chamberlain—Sunday 10.45 AM; Wed 7.45 PM—20 Palmer st. Reading Rm 2 to 5 PM; also 7 to 9 PM Mon Sat—41 Chalfoux blg.

LOWELL Society—First Reader Mrs Marcia Nichols Pierce—Sunday 10.45 AM; Wed 7.45 PM—Church, 378 Walker st.

LYNN First Church—First Reader William H. Lowe—Sunday 10.45 AM; Wed 7.45 PM—Church, Chestnut st, near Broad st. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Mon Sat—510 Security Trust Co blg, 23 Central av.

MALDEN First Church—First Reader James William Rice—Sunday 10.30 AM; Wed 7.45 PM—Auditorium blg. Reading Rm 12 M to 9 PM except Wed; Wed until 6 PM—415 A Main st, Malden sq.

MARLBORO First Church—First Reader Phil S. Smith—Sunday 10.45 AM; Wed 8 PM—G A R hall. Reading Rm 2.30 to 5 PM—10 Corey blg.

MEDFORD First Church—First Reader L. Edward Bailey—Sunday 10.45 AM; Wed 7.45 PM—180 High st, near Winthrop sq. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—40 Salem st.

MELROSE First Church—First Reader Sidney H. Davis—Sunday 10.30 AM; Wed 7.45 PM—Eastman hall, 533 Main st. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM except Wed—527 Main st.

MIDDLEBORO Society—First Reader Mrs Mabel Osborne Reed—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Sat—T. W. Peirce Co blg.

NEEDHAM First Church—First Reader William R. Beetle—Sunday 10.45 AM; Wed 7.45 PM—C S hall. Reading Rm 3 to 5 PM except Sat; 7 to 9 PM Sat—992 Great Plain av.

NEW BEDFORD First Church—First Reader Mrs Alice B. Taber—Sunday 10.45 AM; Wed 8 PM—Church, Middle and 6th sts. Reading Rm 11 AM to 5 PM; Wed until 7.45 PM; Sat until 9 PM—410, 222 Union st.

NEWBURYPORT First Church—First Reader Austin W. St. John—Sunday 10.30 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Mon Fri Sat—Church, State and Prospect sts.

NEWTON First Church—First Reader William F. Ferrin—Sunday 10.45 AM; Wed 8 PM—Players hall, Wash. st, West Newton. Reading Rm 2 to 6 PM; also 7.30 to 9 PM Tues Sat—297 Walnut st, Newtonville.

NORTH ADAMS First Church—First Reader Mrs Frances E. Adams—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3.30 to 5.30 PM Wed; 2.30 to 4.30 PM Sat—Chapel, 45 Chestnut st.

NORTHAMPTON First Church — First Reader Charles H. Tucker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—Church, Center and Masonic sts.

ORANGE Society—First Reader Miss Evie L. Harris—Sunday 11 AM; Wed 8 PM—Memorial hall.

PITTSFIELD First Church—First Reader Henry A. Germain—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 131 South st.

PLYMOUTH First Church—First Reader Hugo Jackson Bagen—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed—5 Lothrop st.

QUINCY First Church — First Reader Oscar M. Crocker—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Alpha hall, Hancock st and Cottage av.

READING First Church—First Reader Arthur W. Temple—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM Sat—Church, Lowell and Sanborn sts.

ROCKLAND First Church—First Reader William A. Clark—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed—Church, Franklin av.

SALEM First Church—First Reader Hatherley Alonzo Stoddard—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 12 M to 1, 3 to 5 PM—Church, 16 Lynde st.

SHARON Society—First Reader Dwight W. Sleeper—Sunday 10.45 AM; Wed 7.45 PM—Main and Depot sts.

SOMERVILLE First Church—First Reader Henry V. Pollard—Sunday 10.45 AM; Wed 7.45 PM—High School auditorium, Highland av. Reading Rm 2 to 5 PM; also 7.30 to 9 PM except Tues Wed—14 College av.

SPRINGFIELD First Church—First Reader Harry C. N. Smith—Sunday 11 AM, 7.30 PM; Wed 8 PM—Touraine hall, 182 State st. Reading Rm 10 AM to 6 PM; Sat until 9 PM—512, 356 Main st.

TAUNTON First Church—First Reader Charles H. Merrill—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—38 Winthrop st.

WELLESLEY Society—First Reader Miss Laura G. Dillaway—Sunday 10.45 AM, Wellesley town hall; Wed 7.45 PM—I O O F hall, Wellesley sq.

WESTBORO Society—First Reader Mrs Margaret Seeley—Sunday 10.45 AM; Wed 7.45 PM—Redmen hall, South st.

WINCHENDON Society—First Reader Mrs Lizzie M. Cochran—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Merrill blk.

WINCHESTER First Church—First Reader George E. Davis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Mt Vernon st, opposite town hall.

WINTHROP First Church—First Reader William W. Slocumb—Sunday 10.45 AM; Wed 8 PM; Reading Rm 5 to 8 PM Wed—Wadsworth hall, Winthrop Center.

WOBURN First Church—First Reader Mrs Laura P. Robbins—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—18 Arluggton rd.

WORCESTER First Church—First Reader Herbert E. Cather—Sunday 10.45 AM, 7.30 PM; Wed 7.45 PM—Church, Main and Oberlin sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—902 New Park blg.

WORCESTER Second Church—First Reader Otis Luscomb—Sunday 10.45 AM; Wed 7.45 PM—Dean hall, Woman's club blg. Reading Rm 10 AM to 6 PM except Wed; Wed until 5 PM; also 6 to 9 PM Sat—418 Slater blg.

MICHIGAN

ADRIAN First Church—First Reader Jerome N. Moran—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 59 S Main st.

ALBION First Church—First Reader Roy L. Piper—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 202 W Erie st.

ALLEGAN Society—First Reader Mrs Anna Buchanan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Doelker blk.

ALMA First Church—First Reader Mrs Almeda A. White—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—Over State Savings bnk.

ALPENA First Church—First Reader Miss Maria Roberts—Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—158 Wash. av.

ANN ARBOR First Church—First Reader Olaf Nelson Dybvig—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—409 S Division st.

BANGOR Society—First Reader Thomas A. Church—Sunday 10.30 AM.

BATTLE CREEK First Church—First Reader Clark C. Stockford—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 101 Maple st.

BAY CITY First Church—First Reader Linden B. Tompkins—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 6th and Van Euren sts.

BELDING Society—First Reader Mrs Martha M. Gooding—Sunday 10.45 AM; Wed 7.30 PM—106 S Pleasant st.

BELLEVUE Society—First Reader Mrs Sara Babcock—Sunday 11 AM; Wed 7.30 PM—Cit bnk blg.

BENTON HARBOR First Church—First Reader Fred W. Wheaton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—Church, Pleasant st.

BUCHANAN Society—First Reader Mrs Ellen Montague—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs Fri—Oak st.

CADILLAC First Church—First Reader Miss Augusta Bieske—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—132 Spruce st.

CALUMET Society—First Reader Mrs Matilda Sibilsky—Sunday 10.45 AM; Wed 7.30 PM—Portland and 5th sts.

CHARLEVOIX Society—First Reader Fred A. Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Thurs Sat; also 3 to 5 PM Sun—Van Pelt hall.

CHARLOTTE First Church—First Reader Mrs Agnes E. Spencer—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed Sat—Church.

DECATUR Society—First Reader Mrs Mabelle B. Jones—Sunday 10.45 AM; Wed 7.45 PM.

DETROIT Churches unite in Reading Rms, Fisher arcade, 251 Woodward av; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Luzerne Hayden Peck—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—Arcadia hall, Woodward av and Stimpson pl.

SECOND CHURCH—First Reader Albert J. Nebe—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—Church, E Grand blv. near Jefferson.

THIRD CHURCH—First Reader Vernon J. Lilly—Sunday 10.30 AM, 7.30 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Kenllworth hall, 2120 Woodward av.

ESCANABA Society—First Reader George H. Brotherton—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—325 S Fannie st.

FENNVILLE Society—First Reader Mrs Cora A. Reynolds—Sunday 10.30 AM; Wed 7.30 PM.

FLINT First Church—First Reader Courtland M. Stauch—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM; also 2 to 5 PM Sun—Ward blg, 526 S Saginaw st.

FREMONT Society—First Reader Garrett E. Hain—Sunday 10.45 AM; Wed 8 PM—Grange hall.

GRAND HAVEN Society—First Reader Mrs Anna A. Andrews—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—Unitarian church.

GRAND RAPIDS First Church—First Reader Audley F. Hewitt—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, Wash. st and Lafayette av. Reading Rm 10 AM to 6 PM; also 7 to 9 PM Tues Thurs Sat—931 Mich. Trust blg.

GREENVILLE Society—First Reader Mrs Alice Frances Strong—Sunday 10.45 AM; Wed 7.30 PM—328 S Lafayette st.

HASTINGS Society—First Reader Mrs Effie P. Goodyear—Sunday 10.30 AM; Wed 7.30 PM.

HOUGHTON Society—First Reader James McRae—Sunday 10.45 AM; Wed 8 PM—160 Shelden st.

IRONWOOD Society—First Reader George Peterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—315 E Aurora st.

JACKSON First Church—First Reader Stephen J. Fuller—Sunday 10.30 AM, 7.30 PM; Wed 7.30 PM—Church, west side city pk. Reading Rm 11.45 AM to 5; also 7 to 9 PM Sat—Adjoining church.

JONESVILLE First Church—First Reader Mrs Ida M. Schell—Sunday 10.30 AM; Wed 7 PM; Reading Rm 3 to 5 PM Mon Wed Sat.

KALAMAZOO First Church—First Reader J. Charles Ross—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Church, Park and South sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Sat; 2.30 to 5 PM Sun—803 Kalamazoo Nat bnk blg.

KALKASKA Society—First Reader James Greacen—Sunday 10.45 AM; Wed 7.30 PM—Walnut st.

LANSING First Church—First Reader Victor Tyson Wilson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Allegan and Walnut sts.

LUDINGTON First Church—First Reader Frederic William Lindenau—Sunday 10.45 AM; Wed 7.45 PM—402 Filler st. Reading Rm 2 to 4.30 PM—1st Nat bnk blg.

MANISTEE Society — First Reader Mrs Alice M. Alway—Sunday 10.45 AM; 2d Wed in month 8 PM—Unity Church blg.

MARQUETTE First Church—First Reader Mrs Elizabeth Robison Timberlake—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Ridge and Blaker sts.

MARSHALL First Church—First Reader Mrs Belle W. Stowe—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 109 Mansion st.

MENOMINEE—See Marinette, Wis.

MONROE Society—First Reader Mrs Antonia Amendt—Sunday 10 AM; Wed 7.30 PM—Telephone blg.

MT CLEMENS Society—First Reader Mrs Harriett Skinner Rutter—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—166 Market st.

MT PLEASANT First Church—First Reader Mrs Annie E. Mosher—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Normal av and Wis. st.

MUSKEGON First Church—First Reader Robert John Middleton—Sunday 10.45 AM; Wed 8 PM—Woman's club blg, Webster av and 2d st. Reading Rm 12 M to 5 PM; also 7.30 to 9 PM Tues Sat—7 Rodgers blk, 113 Western av.

NEGAUNEE Society—First Reader Mrs Mary L. Pel-low—Sunday 10.30 AM; Wed 7.30 PM—I O O F hall.

NILES First Church—First Reader Charles Kitterer—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Fri—Church, 309 Broadway.

OTSEGO Society—First Reader Mrs Margery B. McClellan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—Edsell blk.

OWOSSO First Church — First Reader Hugh M. Nichols—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—107 N Ball st.

OXFORD First Church—First Reader Eugene J. Burdick—Sunday 10 AM; Wed 7.80 PM; Reading Rm 3 to 5 PM—S Wash. st.

PAW PAW Society—First Reader Hudson D. North—Sunday 10.45 AM—Coterie rooms.

PETOSKEY First Church—First Reader Mrs Jeanne A. Chichester—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Church.

PLAINWELL Society—First Reader Mrs Minnie P. Hopper—Sunday 10.80 AM; Wed 7.30 PM.

PLYMOUTH First Church—First Reader Mrs Gracie J. Dye—Sunday 10.80 AM; Wed 7.10 PM; Reading Rm 2 to 4 PM—Church, Main and Dodge sts.

PONTIAC Society—First Reader Mrs Antoinette S. Sheehan—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Thurs Sat—Masonic blg, E Huron st.

PORT HURON First Church—First Reader Benson West Hardy—Sunday 10.30 AM; Wed 7.30 PM—Masonic temple. Reading Rm 2 to 4.30 PM—513 Meisel blk.

SAGINAW First Church — First Reader Burrall Goodyear Newman—Sunday 10.45 AM; Wed 7.45 PM—Church, Warren av and Hayden st. Reading Rm 10 AM to 4 PM; also 7 to 9 PM Mon Sat—503 Weichmann blg.

ST CLAIR Society—First Reader Ralph D. Langell—Sunday 10.30 AM; Wed 7.45 PM—Macabee hall.

ST JOHNS Society—First Reader Robert G. Steel—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed Sat—Munger blk.

SALINE Society—First Reader Miss Frances M. Kellogg—Sunday 10 AM; Wed 7 PM—Cit bnk blg.

SAULT STE MARIE First Church—First Reader Mrs Louise R. Jacobs—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM except Wed—Brown blk, Ashmun and Leroy sts.

SOUTH HAVEN First Church—First Reader George E. Chatfield—Sunday 10.45 AM; Wed 8 PM—Scott club blg. Reading Rm 2 to 4 PM—Hale blg.

THREE RIVERS Society—First Reader Mrs Agnes Hargrave—Sunday 10.30 AM; Wed 8 PM—Main st.

TRAVERSE CITY First Church—First Reader Mrs Harriet J. Whipple—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Ebner blg, 148 State st.

YPSILANTI First Church—First Reader Mrs Bertha M. Gill—Sunday 10.30 AM; Wed 7.30 PM—Ladies Literary Club house, 218 Wash. st. Reading Rm 1 to 4 PM Tues Thurs Sat—128 Mich. av.

MINNESOTA

ALBERT LEA First Church—First Reader Mrs Beatrice Mitchell Peterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church, W Clark st.

AUSTIN First Church—First Reader Mrs Etta M. Ousley—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 129 W Maple st.

BRAINERD Society—First Reader Charles H. Cooper—Sunday 11 AM; Wed 8 PM—Camel's temple, Iron Exchange blg.

CROOKSTON Society—First Reader Mrs Petra Caroline Buckner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Marin blk.

DULUTH First Church—First Reader Edward C. Kennedy—Sunday 11 AM; Wed 8 PM—9th av, E, and 1st st. Reading Rm 10 AM to 5 PM—411 Alworth blg, 306 W Superior st.

EXCELSIOR Society—First Reader Mrs Helen Robinson—Sunday 11 AM—1st and Center sts.

FAIRMONT First Church—First Reader David H. Larson—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—222 E Blue Earth av.

FERGUS FALLS Society—First Reader Mrs Carrie W. Cockroft—Sunday 10.45 AM; Wed 8 PM—Smith hall.

HIBBING Society—First Reader William F. Pellenz Jr—Sunday 11 AM; Wed 8 PM—Swedish M. E. church, Superior st and 4th av.

INTERNATIONAL FALLS Society — First Reader Mrs Gertrude R. Hoppe—Sunday 11 AM; Wed 8 PM—Masonic hall, 3d st.

KASSON Society—First Reader Mrs Melissa Foulke Pierce—Sunday 10.45 AM; Wed 7.30 PM—AOU Whall.

LAKE CITY Society—First Reader Mrs Grace Hoyt Wiley—Sunday 10.45 AM; Wed 8 PM—City hall blg.

LIVERNE Society—First Reader Edward H. Moreland—Sunday 11 AM; Wed 8 PM—Workmen hall.

MADISON Society—First Reader Mrs Ella A. Dye—Sunday 11 AM—4th st.

MANKATO First Church—First Reader William L. Carter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, S 4th st.

MINNEAPOLIS Churches unite in Reading Rms, 1006 Plymouth blg, Hennepin av and 6th st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

FIRST CHURCH—First Reader Charles L. Bostwick—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Church, 24th st and Nicollet av.

SECOND CHURCH—First Reader George I. Langworthy—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5.30 PM—Church, 2d av, S, and 11th st.

THIRD CHURCH—First Reader Wilber McKelvey Winter—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Lake st and Holmes av.

FOURTH CHURCH—First Reader Quincy Lee Morrow—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1805 E Franklin av.

FIFTH CHURCH—First Reader Eubertis Leon Jaynes—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, University and 12th avs, SE.

SIXTH CHURCH—First Reader Frank W. Shepard—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Summit and Hennepin avs, S.

RED WING First Church—First Reader Miss Genie Thoburn—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—601 W 3d st.

ST CLOUD Society—First Reader Mrs Rosalie Flournoy Bennett—Sunday 2.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Unity church.

ST PAUL First Church—First Reader Thomas E. Bonde—Sunday 10.45 AM, 8 PM; Wed 8 PM—Summit av and Grotto st. Reading Rm 10 AM to 5.30 PM—616 N. Y. Life blg, 6th and Minn. sts.

STILLWATER First Church—First Reader Ralph Eastman—Sunday 11 AM; Wed 8 PM—M. E. church. Reading Rm 11 to 4 PM—E Chestnut st.

THIEF RIVER FALLS Society—First Reader Mrs Mathilda Silk—Sunday 10.45 AM—Library auditorium.

TWO HARBORS Society—First Reader Mrs Delia Bell Truman—Sunday 11 AM; Wed 8 PM—21 Poplar st.

UTICA Society—First Reader Mrs Ida J. Downing—Sunday 10.45 AM—Church.

VIRGINIA Society—First Reader Miss Florence Goodwin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Lyric hall.

WELLS Society—First Reader Mrs Jennie E. Stiles—Sunday 10.45 AM; Wed 8 PM—Ger-Amer bnk blg.

WILLMAR First Church—First Reader Roy G. Loomer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Church.

WINONA First Church—First Reader George H. Pletke—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 1.30 to 5.30 PM—310 Exchange blg.

MISSISSIPPI

BILOXI Society—First Reader Mrs Amy Park Dullon—Sunday 10.45 AM; Wed 7.45 PM—Chapel, Seal av. Reading Rm 2.30 to 4.30 PM—307 Lamouse st.

CLARKSDALE Society—First Reader Mrs Grace H. Crawley—Sunday 11 AM; Wed 3 PM—235 Clark st.

JACKSON First Church—First Reader Rafael H. Galceran—Sunday 11 AM; Wed 8 PM—Church, N State and Fortification sts. Reading Rm 2 to 5 PM—403 Capital Nat bnk blg.

JACKSON Society—First Reader Miss Sallie Whitfield Baley—Sunday 11 AM; Wed 8 PM; Reading Rm 9 AM to 5 PM—218½ W Capitol st.

MERIDIAN First Church—First Reader Mrs Lillian Galarneau—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Church, 24th av and 9th st.

VICKSBURG Society—First Reader Miss Anne Feld—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3.30 to 5.30 PM—817 Crawford st.

MISSOURI

BROOKFIELD Society—First Reader Mrs Sallie C. Post—Sunday 11 AM; 1st Wed in month 8 PM—314 Linn st.

BUTLER Society—First Reader James A. De Armond—Sunday 11 AM—Probate court rm.

CAPE GIRARDEAU Society—First Reader Mrs Cora Penney Chenue—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Thurs—Sturdivant bnk blg.

CARROLLTON Society—First Reader Mrs Della G. Robinson—Sunday 11 AM; Wed 8 PM.

CARTHAGE First Church—First Reader Miss Nira Wright—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 5 PM; Sat until 9 PM—Church, 6th and Maple sts.

CHILLICOTHE Society—First Reader Mrs Helen E. Macdonald—Sunday 11 AM; Wed 7.30 PM.

COLUMBIA Society—First Reader Mrs Harriet H. Lamy—Sunday 11 AM—Va. blg, S 9th st.

FARMINGTON Society—First Reader Clyde Morsey—Sunday 11 AM—New Tetley blg.

HANNIBAL Society—First Reader Mrs Alta Pledge Pew—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—W C T U chapel, 106 S 5th st.

INDEPENDENCE First Church—First Reader Homer P. Allen—Sunday 11 AM; Wed 8 PM; Reading Rm 12 to 4 PM—305 N Liberty st.

JEFFERSON CITY First Church—First Reader Mrs Margaret L. Ward—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—318 Monroe st.

JOPLIN First Church—First Reader William Lewis Wall Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th and Wall sts. Reading Rm 9 AM to 5 PM; also 1 to 4 PM Sun—801 Frisco blg.

JOPLIN Second Church—First Reader Mrs Matilda C. Weymann—Sunday 11 AM; Wed 8 PM—Church, Moffet av and 6th st. Reading Rm 2 to 5 PM—216 Miners bnk blg.

KANSAS CITY Churches unite in Reading Rms, 712 Commerce blg, 10th and Walnut sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

FIRST CHURCH—First Reader Lewis B. Sawyer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 9th st and Forest av. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—602 Waldheim blg.

SECOND CHURCH—First Reader Andrew G. Bodwell Jr—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 11.30 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—Church, 31st st and Troost av.

THIRD CHURCH—First Reader Truman A. Lockwood—Sunday 11 AM, 8 PM; Wed 8 PM—40th and Walnut sts. Reading Rm 12 M to 5.30 PM; also 2 to 6 PM Sun—4028 Broadway.

FOURTH CHURCH—First Reader Z. Russell Moorman—Sunday 11 AM, 8 PM; Wed 8 PM—Gladstone hall, Elmwood and St John avs.

KANSAS CITY Society—First Reader Clarence Layton—Sunday 11 AM, 8 PM; Wed 8 PM—Prospect hall, 22d st and Prospect av.

KIRKSVILLE First Church—First Reader John C. Griffith—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM Wed Sat—Trust bldg.

KIRKWOOD First Church—First Reader Alvin H. Schureman—Sunday 10.45 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Wash. and Clay avs.

LEBANON Society—First Reader Mrs Josephine N. Pierce—Sunday 11 AM; Wed 7.30 PM—Chapter house.

LEXINGTON Society—First Reader Mrs Annic Hanna Wilson—Sunday 10.45 AM; Wed 8 PM—Old P O bldg.

MARSHALL First Church—First Reader Mrs Lalla D. Reynolds—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—107 E North st.

MARYVILLE First Church—First Reader Mrs Kate Denham—Sunday 11 AM; Wed 8 PM—Church. Reading Rm 2 to 5 PM—Michau bldg.

MEXICO First Church—First Reader Zenas Garrett—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—Church.

MOBERLY Society—First Reader Sidney A. Briggs—Sunday 11 AM; Wed 7.30 PM—107 N 4th st.

NEVADA Society—First Reader Mrs Mary Luna Hoss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—5 Moore bldg.

OSBORN Society—First Reader Thomas O'Neill—Sunday 10.30 AM; Wed 8 PM—Masonic hall.

POPLAR BLUFF Society—First Reader Mrs Katherine M. Frank—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—340 Pine st.

RICH HILL First Church—First Reader Miss Mary Walters—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed—Church, 3d and Walnut sts.

ST JOSEPH First Church—First Reader Archie B. Pickell—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and Felix sts. Reading Rm 9 AM to 5 PM—200 Schneider bldg, 7th and Felix sts.

ST JOSEPH Second Church—First Reader Frederick E. Ernst—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 910 Edmond st. Reading Rm 9 AM to 5 PM—517 Corby-Forsee bldg.

ST LOUIS Churches unite in Reading Rms, 1993 Railway Exchange bldg; 9 AM to 6 PM.

FIRST CHURCH—First Reader John Ashcroft—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, Kingshighway and Westminster pl. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—4929 Delmar av.

SECOND CHURCH—First Reader Clarence P. Sawyer—Sunday 11 AM; Wed 8 PM—Church, 4234 Washington blv.

THIRD CHURCH—First Reader Adolph A. Mayne—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 3524 Russell av.

FOURTH CHURCH—First Reader E. Russell Field—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 5569 Page blv.

FIFTH CHURCH—First Reader Paul Shortridge—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9.30 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—Princess bldg, Grand av and Olive st.

SEDALIA First Church—First Reader Mrs Catharine Antes Waddell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—I O O F bldg.

SPRINGFIELD First Church—First Reader Archiball N. Torbitt—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 330 E Center st. Reading Rm 10 AM to 5 PM—710 Woodruff bldg.

TRENTON Society—First Reader Loren Hugh Barnes—Sunday 11 AM; Wed 8 PM—Roh hall. Reading Rm 2.30 to 5 PM Tues Fri—20 Kress bldg.

WARRENSBURG Society—First Reader Mrs Maria Madan—Sunday 11 AM; Wed 8 PM—519 Maguire st.

WEBB CITY Society—First Reader Mrs Anna Little Eldredge—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 4 PM—112 N Allen st.

WEBSTER GROVES Society—First Reader Oliver B. Barrows—Sunday 11 AM; Wed 8.15 PM—Monday club. Reading Rm 2 to 5 PM—Gorelock bldg.

MONTANA

ANACONDA First Church—First Reader Charles E. Kidney—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—209 Main st.

ANACONDA Society—First Reader Mrs Mabel Roberts—Sunday 11 AM; Wed 8 PM—321 E 3d st.

BILLINGS First Church—First Reader Mrs Mildred Gillum Cole—Sunday 11 AM; Wed 8 PM—Church, Burlington av and Division st. Reading Rm 2 to 4.30 PM—29 Belknap blk.

BOZEMAN First Church—First Reader Mrs Bessie Benedict Kelly—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—202 Central av, S.

BUTTE First Church—First Reader Mose Liuz—Sunday 11 AM, 8 PM; Wed 8 PM—Mont. and Quartz sts. Reading Rm 10 AM to 4 PM—87 Owsley blk.

GREAT FALLS First Church—First Reader Samuel B. Chase—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 1st av, N, and 11th st. Reading Rm 10 AM to 5 PM—317 Ford bldg.

HAMILTON First Church—First Reader Mrs Mary H. Wolgemuth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—S 5th and Bedford sts.

HELENA First Church—First Reader Leon E. Rudd—Sunday 8 PM; Wed 8 PM—Unitarian church. Reading Rm 10 AM to 12, 2 to 5 PM—54 Bailey blk.

KALISPELL First Church—First Reader Mrs Esther Owen Burns—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Kalispell Mercantile bldg.

LEWISTOWN Society—First Reader Miss Anna C. Scheidt—Sunday 11 AM; Wed 8 PM—Carnegie library. Reading Rm 2 to 4.30 PM—204 State bldg.

LIBBY Society—First Reader Mrs Sarah A. Anderson—Sunday 11 AM; Wed 7.30 PM—Church, La. av.

LIVINGSTON Society—First Reader Mrs Laura Simpson—Sunday 11 AM; Wed 8 PM—Masonic temple.

MILES CITY Society—First Reader Miss Alda Terese Eichhorn—Sunday 11 AM—Carnegie library.

MISSOULA First Church—First Reader Mrs Lucy Walters—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Thurs Fri—Church, Pine and Pattee sts.

THOMPSON FALLS Society—First Reader Dwight H. Near—Sunday 11 AM—Odd Fellows hall.

NEBRASKA

ALLIANCE Society—First Reader Mrs Edith Swan Zediker—Sunday 11 AM; Wed 8 PM—United Presbyterian Church, 5th and Laramie sts.

BANCROFT Society—First Reader Mrs Anna Helen Teich—Sunday 11 AM—C S hall.

BEATRICE First Church—First Reader Leonard A. Emmert—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—800 Ella st.

BLOOMFIELD Society—First Reader Paul A. Tulley—Sunday 10.45 AM—Public library bldg.

BROKEN BOW Society—First Reader Miss Nelly E. Taylor—Sunday 10.45 AM; Wed 7.45 PM.

CENTRAL CITY Society—First Reader Mrs Genevieve Hutchison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Fri—Cuddington blk.

CHADRON First Church—First Reader Mrs Gertrude Walters—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Church, 5th and Ann sts.

COZAD Society—First Reader Henry Byron Allen—Sunday 11 AM—Jensen and Andersou hall.

CRAWFORD Society—First Reader Mrs Maude Hall Chase—Sunday 11 AM—Morris blk, 2d st.

EXETER First Church—First Reader Miss Nellie R. Craven—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

FAIRBURY Society—First Reader Mrs Edna M. Allen—Sunday 11 AM; Wed 8 PM—Bartlett hall.

FIRTH Society—First Reader Mrs Augusta Petz—Sunday 10.30 AM; Wed 7.30 PM—Church.

FREMONT Society—First Reader Mrs Clara W. Fowler—Sunday 11 AM; Wed 8 PM—Public library.

GOTHENBURG Society—First Reader Mrs Alice Emezette Haiverstadt—Sunday 11 AM.

GRAND ISLAND First Church—First Reader Mrs Hazel Fehrenkamp—Sunday 11 AM; Wed 8 PM—Church, 1003 W 3d st. Reading Rm 2 to 5 PM—40 Hedde big.

HASTINGS First Church—First Reader Mrs Ida M. Boller—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM including Sun—Carnegie library.

HOLDREGE Society — First Reader Mrs Nettie Kronquest—Sunday 11 AM; Wed 8 PM—Jackson hall, West av.

KEARNEY First Church—First Reader Mrs Octavia M. Chappell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1st av and W 23d st.

LINCOLN First Church—First Reader Paul Walsh—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and L sts. Reading Rm 10 AM to 5 PM—204 Funke big.

McCOOK Society—First Reader Mrs Viola Kenyon—Sunday 11 AM; Wed 8 PM—Morris hall.

MINDEN Society—First Reader Mrs Mary J. Canada—Sunday 11 AM; Wed 8 PM.

NEBRASKA CITY First Church—First Reader Mrs Ann K. Kregel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

NELIGH First Church—First Reader Mrs Harriet Elizabeth Werner—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Sat—Church.

NORFOLK Society—First Reader Mrs Carrie Craven—Sunday 11 AM; Wed 8 PM—Library hall. Reading Rm 12 M to 3 PM—5th and Park sts.

NORTH PLATTE Society—First Reader Mrs Elia Mae Lanyon—Sunday 11 AM—B. and L. Assn. bldg.

OMAHA First Church—First Reader Lester B. McCoun—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St Marys av and 24th st. Reading Rm 10 AM to 5 PM—888 Brandeis big.

OMAHA Second Church—First Reader Leander G. Reynolds—Sunday 11 AM; Wed 8 PM—Dundee hall, 50th st and Underwood av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—888 Brandeis big.

PLATTSMOUTH Society—First Reader William H. Venner—Sunday 11 AM; Wed 8 PM—6th and Granite sts.

RED CLOUD Society—First Reader Edwin J. Overing Jr—Sunday 11 AM; Wed 8 PM—I O O F Lodge rm.

TECUMSEH Society—First Reader Miss Kathrine Gilligan—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Commercial club rms.

WEeping WATER First Church — First Reader Aden F. Stutt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church.

YORK Society—First Reader Theron E. Sedgwick—Sunday 11 AM; Wed 8 PM—Assembly hall.

NEVADA

CARSON CITY Society—First Reader Mrs Minnie L. Bray—Sunday 11 AM; Wed 8 PM—I O O F hall.

ELKO Society—First Reader Miss Mildred Reinken—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—320 5th st.

ELY Society—First Reader Mrs Rose A. Backe—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri.

GOLDFIELD First Church—First Reader Mrs Olive R. Elliott—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Euclid and Myers sts. Reading Rm 2.30 to 4 PM—214 E Crook av.

RENO First Church—First Reader Mrs Blanche Gate—Sunday 11 AM; Wed 8 PM—Masonic temple, Reading Rm 12 M to 5 PM—Nixon big.

TONOPAH Society—First Reader Mrs Lillian M. Burnham—Sunday 11 AM, 7.30 PM; 2d and 4th Wed in month 7.30 PM; Reading Rm 2 to 4, 7 to 8.30 PM—Church, Florence and Cross avs.

WINNEMUCCA Society—First Reader Mrs Harriette Adelaide Edmunds—Sunday 11 AM; Wed 7.30 PM—Schoolhouse.

NEW HAMPSHIRE

BERLIN Society—First Reader Edward Tankard—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Fri—197 Main st.

CLAREMONT Society—First Reader Mrs Agnes Noble Deiamore—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Brown blk, Tremont sq.

CONCORD First Church—First Reader William F. Stevens—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, State and School sts.

DERRY Society—First Reader Harry P. Reynolds—Sunday 10.45 AM; Wed 7.45 PM—K of P hall.

DOVER First Church—First Reader B. Frank Felker—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Mon Wed Sat—604 Central av.

EXETER First Church—First Reader Miss H. Augusta Marden—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Merrill blk.

GROVETON Society—First Reader Mrs Mabel A. McFarland—Sunday 11 AM; Reading Rm 3 to 4.30 PM Wed—Precinct hall, Church st.

KEENE Society—First Reader Miss Carrie M. Nims—Sunday 10.45 AM; Wed 7.45 PM—12 Wash. st.

LACONIA First Church—First Reader Mrs Frances M. Gorreil—Sunday 11 AM; Wed 8 PM—86 Pleasant st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—664 Main st.

LANCASTER Society—First Reader Mrs Bella S. Wark—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Bank blk.

LEBANON First Church—First Reader Mrs Martha A. Slayton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5, 7 to 9 PM Sat—Lincoln blk.

LISBON Society—First Reader Mrs L. Etta Lucas—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 7 to 9 PM Tues; 3 to 5 PM Fri—Parker blk.

LITTLETON Society—First Reader Mrs Lillian M. Richardson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Elliott hall annex.

MANCHESTER First Church—First Reader Mrs Clara A. Orrill—Sunday 11 AM; Wed 8 PM—Church, Harrison st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—809 Amoskeag bldg.

MILFORD First Church—First Reader Mrs Gertrude B. Kendali—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, South st.

NASHUA First Church—First Reader Mrs Lillie Parker Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—3 Whiting big.

PORTSMOUTH First Church—First Reader Mrs Annie Bell Dukeshire—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—2 Market st.

TAMWORTH Society—First Reader Mrs Emma Florence West Davidson—Sunday 11 AM—Tamworth village.

WOLFEBORO Society—First Reader Mrs Annie M. Hersey—Sunday 11 AM—Brewster Memorial bldg.

NEW JERSEY

ASBURY PARK First Church—First Reader Henry V. F. Roe—Sunday 11 AM; Wed 8 PM—Educational hall, Main st and Asbury av. Reading Rm 11 AM to 3.30 PM—Kinmonth bldg, Mattison av.

ATLANTIC CITY First Church—First Reader Christian B. Lewis—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 4 PM; also 3 to 5 PM Sun—Church, 4 S Brighton av.

BAYONNE Society—First Reader Miss Nina Ely Scribner—Sunday 11 AM; Wed 8 PM—Geibel hall, 749 Broadway. Reading Rm 3 to 5 PM—10 E 33d st.

CAMDEN First Church—First Reader Howard Graham Bleakly—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 to 5, Sat until 9 PM—209 Cooper st.

CRANFORD First Church—First Reader Mrs Alethea Flower Palmer—Sunday 11 AM; Wed 8 PM—Church, Springfield av and Milne st. Reading Rm 10 AM to 12 M; 2 to 4 PM; also 3 to 5 PM Sun—Chronicle blg, 3 Union av.

DOVER Society—First Reader Mrs Sarah A. Glibson Skillman—Sunday 11 AM, 7.45 PM; Wed 8 PM; Reading Rm 2 to 5 PM—24 E Blackwell st.

EAST ORANGE First Church—First Reader Henry M. Livor—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—317 Main st.

ELIZABETH Society—First Reader Harry L. Leonard—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 8 to 9 PM Thurs—1118 Magnolia av.

ENGLEWOOD First Church—First Reader Ralph Taylor Shultz—Sunday 11 AM; Wed 8 PM—Church, Engle st and Spring lane. Reading Rm 11 AM to 5 PM—50 Dean st.

HACKENSACK First Church—First Reader Mrs Myra Dunklee—Sunday 11 AM, 7.45 PM; Wed 8 PM—101 Main st. Reading Rm 12 M to 4 PM; also 8 to 9 PM Tues Thurs Sat—198 Main st.

HOBOKEN First Church—First Reader Lewis H. Newkirk—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM—234 Wash. st.

JERSEY CITY First Church—First Reader Mrs Gertrude Amelia French—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—154 Harrison av.

MADISON First Church—First Reader Bruno Weyers—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—James blg.

MAPLEWOOD Society—First Reader Mrs Clara E. Weilert—Sunday 11 AM; Wed 8 PM—Masonic hall.

MONTCLAIR First Church—First Reader James Lord—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 5 PM—Church, S Fullerton av, near Bloomfield av.

NEWARK First Church—First Reader Walter MacIntosh—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16 Hill st. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Tues Fri—671 Broad st.

NEWARK Second Church—First Reader Maximin Ernest Arrindell—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—2d av and Garside st.

NUTLEY Society—First Reader Frank Weston—Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM Mon Wed Fri—304 Highfield lane.

ORANGE First Church—First Reader George Mathesen—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM; also 8 to 9 PM except Wed—Church, Cleveland st.

PASSAIC First Church—First Reader Ernest E. Lord—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—58 Prospect st.

PATERSON First Church—First Reader Cornelius L. Tamboer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Fair and Auburn sts. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Thurs—Elbow blg.

PLAINFIELD First Church—First Reader Mrs Ernestine N. French—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Babcock blg, 240 W Front st.

PRINCETON Society—First Reader Mrs Eleanor D. Stewart—Sunday 11 AM—Thomson hall.

RAMSEY Society—First Reader Eddy L. Rouse—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM except Sat—Criterion hall, Main st.

RIDGEFIELD PARK First Church—First Reader Hugo Reich—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Municipal blg.

RIDGEWOOD First Church—First Reader Harry S. Marx—Sunday 11 AM; Wed 8.30 PM; Reading Rm 10 AM to 5 PM—Church, Franklin av.

RIVERTON First Church—First Reader Mrs Elizabeth G. Terry—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Thomas and 7th avs.

RUTHERFORD First Church—First Reader Henry Prentiss—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM; also 8 to 9 PM Sat—Church, Newell and Park avs.

SEWAREN Society—First Reader Mrs Maude W. Boynton—Sunday 10.50 AM; Wed 7.50 PM; Reading Rm 2 to 4 PM Thurs—60 Woodbridge av.

SUMMIT Society—First Reader Mrs Belle D. Black—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—13 Beechwood rd.

TRENTON First Church—First Reader Miss Josephine Alzada Chase—Sunday 11 AM; Wed 8 PM—578 E State st. Reading Rm 10 AM to 5 PM—American Mechanics blg.

VINELAND First Church—First Reader Mrs Mary Kathrine Sanborn—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs; 7.30 to 9 PM Sat—Church, 628 Plum st.

NEW MEXICO

ALBUQUERQUE Society—First Reader Mrs Cora M. Morrison—Sunday 11 AM; Wed 8 PM—Woman's club blg, 618 W Gold av. Reading Rm 2 to 5 PM—18 N. T. Armijo blg, 2d st and Central av.

ARTESIA Society—First Reader Mrs Laura E. Kelley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM.

AZTEC Society—First Reader Mrs Edith J. Fields—Sunday 11 AM; Wed 7.30 PM—Greco blg.

EAST LAS VEGAS Society—First Reader Mrs Carrie A. Friesner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Carnegie library.

ROSWELL First Church—First Reader Mrs Susie Turner Rockefeller—Sunday 11 AM; Wed 7.30 PM—Masonic temple, Pa. av and 4th st. Reading Rm 2 to 5 PM—110 E 4th st.

SILVER CITY Society—First Reader Mrs Emma L. Read—Sunday 11 AM; Wed 7.30 PM—Public school blg.

NEW YORK

ALBANY First Church—First Reader James Malcolm Robinson—Sunday 10.45 AM, 8 PM; Wed 8 PM—Madison av and Quail st. Reading Rm 10 AM to 5 PM—Arkay blg, State and Pearl sts.

AMSTERDAM First Church—First Reader Miss Maude S. McDuffie—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—9 Mohawk pl.

AUBURN First Church—First Reader Herbert A. Morgan—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM—193 Genesee st.

BALLSTON SPA Society—First Reader Miss Ida E. Betts—Sunday 10.45 AM—62 Front st.

BATAVIA First Church—First Reader Charles Bellstein—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 217 E Main st.

BATH First Church—First Reader Mrs Hattie Shannon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Thurs—3 Shannon blg, Liberty st.

BELMONT Society—First Reader Mrs Gladys Hosley—Sunday 10.45 AM—Ward hall.

BINGHAMTON First Church—First Reader William Burton Webster—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 4.30 PM—36 Main st.

BRONXVILLE Society—First Reader Mrs Alice C. Fertig—Sunday 11 AM; 1st Wed in month 8 PM—Village hall.

BUFFALO First Church—First Reader Arthur H. Hunter—Sunday 10.30 AM, 8 PM; Wed 8 PM—Church, Elmwood av and North st. Reading Rm 9 AM to 5 PM; also 7.30 to 9.30 PM Tues Fri—702 Iroquois blg, 37 Church st.

BUFFALO Second Church—First Reader Frederick Reinhardt—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Fraternity hall, Jefferson st.

BUFFALO Third Church—First Reader Robert D. Young—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM; also 7.30 to 9.30 PM Tues Thurs—W Ferry st and Norwood av.

CANAJOHARIE Society—First Reader Miss Josephine H. Spraker—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church st.

CANANDAIGUA Society—First Reader Mrs Mary Damon Handrahan—Sunday 11 AM—Can. Nat buk blg.

CANTON Society—First Reader Mrs Grace Robinson Hale—Sunday 11 AM; Wed 7.30 PM—Park st.

CORTLAND Society—First Reader Mrs Mary A. Chambers—Sunday 12 M; Wed 8 PM—Universalist church.

DUNKIRK Society—First Reader Mrs Hildegarde Lathrop—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—214 Central av.

EAST AURORA First Church—First Reader Miss Alice Charlesworth—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs—307 Main st.

ELLICOTTVILLE Society—First Reader Miss Mabel Clara Northrup—Sunday 3 PM; Wed 7.30 PM—Wash. st.

ELMIRA First Church—First Reader Mrs Mary Bailly—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—214 W Gray st.

FLUSHING—See New York, Borough of Queens.

FT EDWARD Society—First Reader Miss M. Catherine Richards—Sunday 10.45 AM; Wed 7.30 PM—120 Broadway.

FORTPLAIN Society—First Reader Mrs Lucy W. Downing—Sunday 10.45 AM; Wed 7.30 PM—Liuney blg.

FRANKLINVILLE Society—First Reader Ralph Laidlaw—Sunday 11 AM; Wed 8 PM—Morgan hall blg.

FULTON Society—First Reader Miss Ada Frances Thayer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—55 S 1st st.

GENEVA Society—First Reader Mrs Grace D. Loomis—Sunday 10.45 AM; Wed 7.30 PM—Prouty blk, Seneca st.

GLENS FALLS First Church—First Reader Mrs Bessie L. Hodgson—Sunday 10.45 AM; Wed 8 PM—Church, Lincoln av and Davis st. Reading Rm 1.30 to 5 PM—55 Colvin blg.

GLOVERSVILLE First Church—First Reader Charles Troutwine—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—10 Spring st.

GOWANDA Society—First Reader Mrs Sarah E. Hodshire—Sunday 10.30 AM; Wed 7.45 PM.

HAMBURG Society—First Reader William R. McConnell—Sunday 11 AM; Wed 8 PM—Union st.

HEMPSTEAD First Church—First Reader Mrs Frances C. Lyon—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Hempstead bnk blg.

HERKIMER First Church—First Reader Mrs Blanche B. Payne—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—312 N Main st.

HORNELL First Church—First Reader Miss Mary L. Roberts—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri; also 7.30 to 9 PM Sun—26 Center st.

HORNELL Second Church—First Reader Mrs Anua Cone Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—49 W Genesee st.

HUDSON FALLS First Church—First Reader Mrs Ida May McCreery—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—35 Maple st.

ITHACA First Church—First Reader Arthur N. Gibbs—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Chapel, Cascadilla pk.

JAMESTOWN First Church—First Reader Floyd C. Hart—Sunday 10.45 AM; Wed 8 PM—Church, Prendergast av and E 4th st. Reading Rm 1.30 to 4.30 PM; also 7.30 to 9 PM Sat—317 Cherry st.

JOHNSTOWN Society—First Reader Henry J. Denmead—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 Thurs Sat; 7 to 9 PM Sat—36 W Main st.

KINGSTON First Church—First Reader Mrs Caroline H. Lawrence—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5.30 PM—161 Fair st.

LOCKPORT Second Church—First Reader Miss Ethel A. Brewer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Richmond blk. Richmond av.

LOWVILLE Society—First Reader Henry C. Abeil—Sunday 11 AM—350 State st.

LYONS Society—First Reader Mrs Martha R. McClelland—Sunday 10.30 AM; Wed 7.30 PM—Betts blk.

MALONE First Church—First Reader Miss Clara M. Russell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Park av.

MAMARONECK Society—First Reader Arthur James Whitham—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Trenpck-Shaw blg.

MIDDLETOWN Society—First Reader Mrs Jane P. Allen—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Fri—Masonic temple.

MT VERNON First Church—First Reader Eugene Drummond Patterson—Sunday 11 AM, 8 PM; Wed 8 PM—Valentine st and N 9th av. Reading Rm 2 to 5 PM—619 1st Nat bnk blg.

NEWARK Society—First Reader Mrs Mabelle Merriam—Sunday 10.30 AM; Wed 8 PM; Reading 3 to 5 PM Thurs—4 DuBois blk.

NEWBURGH First Church—First Reader Mrs Helen M. Gillan—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—76 Broadway.

NEW ROCHELLE First Church—First Reader Irving Van Zandt—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—19 Locust av.

NEW YORK Churches of Greater New York unite in Reading Rms:

Aeolian hall, W 42d st, near 5th av, Manhattan; 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5.30 PM Sun.

216 A Livingston st, Brooklyn, 9 AM to 9 PM except Wed; Wed until 5 PM.

BOROUGH OF BROOKLYN

FIRST CHURCH—First Reader Albert F. Gilmore—Sunday 11 AM, 8 PM; Wed 8 PM—Church, N. Y. av and Dean st. Reading Rm 9.30 AM to 5.30 PM; also 7 to 9.30 PM except Wed—1272 Bedford av, near Fulton st.

SECOND CHURCH—First Reader Mrs Lydia H. Pool—Sunday 10.30 AM, 8 PM; Wed 8.15 PM—Church, 86th st and Ft Hamilton parkway. Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Tues Fri—275 74th st, near 3d av.

THIRD CHURCH—First Reader Fred Hutton Kroger—Sunday 3 PM, 8 PM; Wed 8 PM—Beverly rd and E 19th st. Reading Rm 2 to 5 PM—7 Clarkson av, at Flatbush av.

BOROUGH OF MANHATTAN AND BRONX

FIRST CHURCH—First Reader Campbell MacCulloch—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 96th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5.30 PM—2364 Broadway, near 86th st.

SECOND CHURCH—First Reader Warren C. Klein—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 68th st. Reading Rm 9.30 AM to 5 PM except Sat; Sat until 1.30 PM—1 Wall st, at Broadway.

THIRD CHURCH—First Reader Benjamin Harrison Hedges—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5 PM—Church, 125th st, near Madison av.

FOURTH CHURCH—First Reader Julius Richard Capel Rowley—Sunday 11 AM, 8 PM; Wed 8 PM—Ft Washington av at 178th st. Reading Rm 1 to 5 PM; also 7.30 to 9.30 PM except Wed; 2 to 5.30 PM Sun—600 W 181st st.

FIFTH CHURCH—First Reader Edmund F. Burton—Sunday 11 AM, 8 PM; Wed 8 PM—Aeolian Concert hall, 34 W 43d st. Reading Rm 9 AM to 7 PM except Wed; Wed until 5 PM—225 5th av, at 26th st.

SIXTH CHURCH—First Reader Thomas J. McPherson—Sunday 11 AM, 8 PM; Wed 8 PM—Masouic temple, 1931 Wash. av. Reading Rm 2 to 5 PM Tues Thurs Sat; also 7.30 to 9 PM Sat—1901 Bathgate av.

BOROUGH OF QUEENS

SOCIETY, FAR ROCKAWAY, L. I.—First Reader Miss Estelle V. Simou—Sunday 11.15 AM; Wed 8.15 PM—Willett blg, Mott av.

FIRST CHURCH, FLUSHING, L. I.—First Reader Robert E. Hicks—Sunday 11.15 AM, 8.15 PM; Wed 8.15 PM; Reading Rm 2 to 5.30 PM—93 Murray st.

SOCIETY, HOLLS, L. I.—First Reader Mrs Eugenia Butler—Sunday 10.55 AM; Wed 8.15 PM—Association hall.

FIRST CHURCH, RICHMOND HILL, L. I.—First Reader Samuel E. Sperry—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Greenwood av.

BOROUGH OF RICHMOND (S. I.)

FIRST CHURCH, S. I.—First Reader Mrs Ruth Hall Porterfield—Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—67 Stuyvesant pl, St George.

NIAGARA FALLS First Church—First Reader Mrs Eva M. Mead—Sunday 11 AM; Wed 8 PM—Temple Beth-El, Ashland av, near Main st. Reading Rm 10 AM to 5 PM—239 2d st.

NORWICH Society—First Reader Joseph Halberg—Sunday 11 AM—168 S Broad st.

NYACK First Church—First Reader Miss Bessie D. Patterson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—Church, Broadway.

OLEAN First Church—First Reader Miss Frances P. de la Vergne—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Church, E State and Barry sts.

ONEIDA First Church—First Reader Ferrand F. Ellis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—25 Spring st.

ONEONTA First Church—First Reader Mrs Evangeline H. Tillinghast—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—61 Chestnut st.

OSSINING Society—First Reader Mrs Ida Foster Foshay—Sunday 11 AM; Wed 8 PM—Y M C A blg.

OSWEGO First Church—First Reader Miss Emma J. Hull—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—175 W 2d st.

PEEKSKILL Society—First Reader Mrs May Reynolds—Sunday 11 AM; Wed 8 PM—Fiatiron blg.

PORT JERVIS Society—First Reader Mrs Gertrude F. Lord—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM; also 7.30 to 9.30 PM Fri—4 N Broome st.

POTSDAM Society—First Reader Mrs Daisy C. Sisson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—56½ Market st.

POUGHKEEPSIE First Church—First Reader Julian P. Hickok—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 111 Market st.

RICHMOND HILL—See Borough of Queens, N. Y.

ROCHESTER First Church—First Reader George N. Cooper—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, Alexander and Cobb sts. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—1122 Granite blg, Main and St Paul sts.

ROCKVILLE CENTER Society—First Reader Mrs Diantha Adell Wisner—Sunday 11 AM, 8 PM; Wed 8 PM—Bnk of Rockville Center blg.

ROME First Church—First Reader Miss Cornelia P. Gorton—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Chapel, 409 N Wash. st.

ST JOHNSVILLE Society—First Reader Miss Ella Mae Storms—Sunday 10.45 AM; Wed 7.45 PM.

SALAMANCA First Church—First Reader Mrs Jennie E. Swan—Sunday 10.30 AM, 7.15 PM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 5 S Main st.

SARATOGA SPRINGS Society—First Reader Mrs S. Isabella Harrison—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Athenaeum blg, 344 Broadway.

SCHENECTADY First Church—First Reader James L. Carpenter—Sunday 10.50 AM, 7.30 PM; Wed 8 PM—Church, Rugby rd and Parkwood blv. Reading Rm 10 AM to 5 PM; Fri until 9 PM—Wedge-way blg, 277 State st.

SEA CLIFF, L. I. Society—First Reader Mrs Florence Haynes—Sunday 11 AM; Wed 8 PM—Chapel, Central Park pl and 15th av.

SILVER CREEK Society—First Reader Mrs Lillie Settzo—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Fri—White bnk blg.

SPRINGVILLE Society—First Reader Mrs Ella A. Dinsmore—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Thurs—39 Waverly st.

SYRACUSE First Church—First Reader Thomas W. Dixon—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church, 704 E Fayette st. Reading Rm 10 AM to 5 PM—403 Daniel blg, 433 S Salina st.

TONAWANDA Society—First Reader Mrs Elizabeth Wundes—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Chapel, 26 Del. av.

TROY First Church—First Reader Charles H. Pedrick Jr—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—River st at 1st st, N. Reading Rm 10 AM to 5 PM—Boardman blg. Fulton and River sts.

UTICA First Church—First Reader Miss Sara Forrester Son—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, Genesee st and Avery pl. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—Small blg, Genesee and Wash. sts.

WATERTOWN First Church—First Reader Miss Clara Belle Tucker—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—120 Park st.

WESTFIELD Society—First Reader Miss Sadie Jernegan Skinner—Sunday 10.45 AM; Wed 8 PM—29 E Main st.

WHITE PLAINS First Church—First Reader Mrs Enna P. Hawkins—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—226 Main st.

WHITE PLAINS Society—First Reader Clarence P. Lovell—Sunday 11 AM; Wed 8 PM; Reading Rm 12 to 5 PM—Depot sq.

WOODSTOCK Society — First Reader Alfred H. Hutty—Sunday 11 AM; 1st Wed in month 7.30 PM—Firemans hall.

YONKERS First Church—First Reader Mrs Lillie Huntington Seaman—Sunday 11 AM; Wed 8.15 PM—Church, 18 Greenvale av. Reading Rm 10 AM to 5 PM—2 Hudson st.

YONKERS Society—First Reader Mrs Mildred Gordon—Sunday 11 AM; Wed 8 PM—Fernbrook hall, Lawrence st.

NORTH CAROLINA

ASHEVILLE First Church—First Reader George S. Powell—Sunday 11 AM; Wed 8.15 PM; Reading Rm 10 AM to 12 M, 3 to 5 PM—64 N French Broad av.

CHARLOTTE First Church—First Reader James H. Harvell—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 5 PM—Baird hall, Poplar and 6th sts.

FAYETTEVILLE Society—First Reader Miss Clara E. Eggleston—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Dixie theater blg.

GOLDSBORO Society—First Reader Mrs Sarah O. Miller—Sunday 11 AM; Wed 7.15 PM—W Walnut st.

KINSTON First Church—First Reader Mrs Lucie L. Cobb—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, East and Gordon sts.

NEWBERN First Church—First Reader Mrs Nettie Redd Jenkins—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Middle st.

ROCKY MOUNT Society—First Reader Miss Elizabeth B. Ewing—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Church st.

STATESVILLE Society—First Reader Silas G. Fry—Sunday 11 AM; Wed 8 PM—109 W Broad st.

WILMINGTON Society — First Reader Mrs Irene Bryan—Sunday 11 AM; Wed 8.15 PM; Reading Rm 4 to 6.30 PM—Murchison bnk blg.

NORTH DAKOTA

BELFIELD Society — First Reader Mrs Lulu E. Ward—Sunday 11 AM—Church.

BISMARCK Society—First Reader Miss Olive Procter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—4th st and Avenue C.

DEVILS LAKE First Church—First Reader George A. Kellogg—Sunday 11 AM; Wed 7.30 PM—Church. Reading Rm 2 to 4 PM Tues Thurs Sat—Kelly av.

DICKINSON Society—First Reader Norman Malcolm—Sunday 11 AM—24 Odd Fellows hall.

ELLENDALE Society—First Reader Mrs Mollie S. Bishop—Sunday 11 AM—Main st.

FARGO First Church—First Reader Mrs Florence M. Loomis—Sunday 10.45 AM; Wed 7.45 PM—Church, 1st av and 9th st, S. Reading Rm 12.30 to 5 PM—A O U W blg, Roberts st.

GRAFTON Society—First Reader Mrs Laura Eggleston Gray—Sunday 11 AM; Wed 8 PM—Union blk.

GRAND FORKS First Church—First Reader Mrs Ida E. Tibbals—Sunday 10.45 AM; Wed 8 PM—Church, Belmont and 4th av, S. Reading Rm 2 to 4 PM—8 Clifford annex, De Mers av.

JAMESTOWN Society—First Reader Miss Helen J. Allen—Sunday 10.45 AM—Oriady hall.

MINOT Society—First Reader David C. Crisman—Sunday 11 AM; Wed 8 PM—Public library. Reading Rm 3 to 5 PM Mon Thurs Sat—2d Nat bnk blg.

VALLEY CITY Society—First Reader Mrs Lucinda M. Selden—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Thurs Sat—5 Young blk.

WAHPETON Society—First Reader Mrs Nerdie S. Sansburn—Sunday 11 AM; Wed 8 PM—Masonic temple.

WILLISTON Society—First Reader Robert F. Bell—Sunday 11 AM—I O O F hall.

OHIO

AKRON First Church—First Reader Grover C. Walker—Sunday 11 AM; Wed 8 PM—Fir st and Buchtel av. Reading Rm 11.30 AM to 4 PM; also 6 to 8 PM Sat—724 2d Nat bnk blg.

ALLIANCE Society—First Reader Lewis W. Patterson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—107 S Union av.

ASHLAND Society—First Reader Mrs Arbie B. Fritzing—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Freer blg, Main st.

ASHTABULA First Church—First Reader Miss Helen Randall—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—18 Elm st.

ATHENS Society — First Reader Mrs Lydia C. Browne—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

BELLEVUE Society — First Reader Mrs Lucille Mason—Sunday 10.30 AM; Wed 7.30 PM—222 W Main st.

BLUFFTON Society—First Reader Mrs Eva R. Curn—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 7 to 9 PM Mon; 2.30 to 5 PM Wed Fri—Staater blk.

BOWLING GREEN Society—First Reader Miss Mary E. Harbaugh—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—137 Court st.

BUCYRUS First Church—First Reader William Pease Newman—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—1st Nat bnk blg.

CANTON First Church—First Reader Charles John Adams—Sunday 10.45 AM; Wed 7.45 PM—Church, 1014 Cleveland av, NW. Reading Rm 10 AM to 5.45 PM; also 7.30 to 9 PM Mon Sat—624 Renkert blg, Market av, N.

CAREY Society—First Reader Mrs Grace Lytle Phelps—Sunday 10.15 AM; Wed 7.30 PM—Hoff blk.

CHAGRIN FALLS Society—First Reader Mrs Bertha Morgan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1.30 to 4 PM Wed—4 Center st.

CHILLICOTHE Society—First Reader John D. Ritter—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Mon Wed Fri—28 Foulke blk.

CINCINNATI First Church—First Reader Frank Ottermann—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, S, Walnut Hills. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 6 PM Sun—805 Union Trust blg.

CINCINNATI Second Church—First Reader Miss Hazel W. Harvey—Sunday 11 AM; Wed 8 PM—Church, Rockdale av, Avondale. Reading Rm 10 AM to 4 PM—414 Provident bnk blg, 7th and Vine sts.

CLEVELAND First Church—First Reader Charles H. McCarty—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 46th st and Cedar av. Reading Rm 9 AM to 5 PM; Sat until 9 PM—29 Taylor arcade.

CLEVELAND Second Church—First Reader Burton Benns Turner—Sunday 11 AM, 8 PM; Wed 8 PM—Euclid av, near E 77th st. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun—206 Euclid Point blg, 1272 Euclid av.

CLEVELAND Third Church—First Reader Walter S. Raeder—Sunday 11 AM, 8 PM; Wed 8 PM—W 25th st and Mapledale av. Reading Rm 11 AM to 5 PM—Thompson blk, W 25th st and Clark av.

CLEVELAND Fourth Church—First Reader Arthur W. Marriott 2d—Sunday 11 AM, 8 PM; Wed 8 PM—Woodward Masonic temple, 1945 E 105th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12.30 to 5 PM Sun—1977 E 105th st.

CLEVELAND Fifth Church—First Reader Harry Eldon Duer—Sunday 11 AM; Wed 8 PM—Church, Franklin av and W 58th st. Reading Rm 11 AM to 4 PM; Wed until 7.45 PM—1449 W 58th st.

COLUMBUS First Church—First Reader William H. Howard—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E Broad st, near 9th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5 PM Sun—506 Hartman blg, State and 3d sts.

COLUMBUS Second Church—First Reader Victor C. Norton—Sunday 11 AM; Wed 8 PM—Church, 1st av and Park st. Reading Rm 9 AM to 5 PM—303 New Hayden blg, 16 E Broad st.

CONNEAUT First Church—First Reader James H. Judson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—State st.

COSHOCTON Society—First Reader Mrs Ella J. Mortley—Sunday 10.30 AM; Wed 7 PM—Hall blg.

DAYTON First Church—First Reader Philo G. Burnham—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, S Boulevard, near 3d st. Reading Rm 9 AM to 5 PM—906 Commercial blg.

DAYTON Second Church—First Reader Miss Frances J. Weinreich—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, E 1st st, near Jefferson st. Reading Rm 9 AM to 5 PM; Fri until 9 PM; also 2 to 5 PM Sun—117 E 1st st.

ELYRIA First Church—First Reader Mrs Mattie Fey Barber—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—309 East av.

FINDLAY Society—First Reader J. Frank Axline—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Sat—Ewing blg.

FOSTORIA Society—First Reader Arthur W. Geere—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Thurs—Perry and High sts.

FRANKLIN Society—First Reader Harley R. Gebhart—Sunday 10.45 AM; Wed 7.45 PM—W 4th st.

FREMONT First Church—First Reader Mrs Jennie M. Ernst—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Colonial hall, over Colonial bnk.

GENEVA First Church—First Reader Miss Orsie A. Trask—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Ford and Tibbits blk.

GREENVILLE Society—First Reader Augustus A. Tobias—Sunday 2.30 PM—Universalist church.

HAMILTON First Church — First Reader William Winkler—Sunday 10.45 AM; Wed 7.45 PM—Church, N 2d st. Reading Rm 10 AM to 4 PM—Rentschler blg.

KENT Society—First Reader Mrs Anna Blanche Barton—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Rockwell blg, 110 E Main st.

KENTON Society—First Reader Mrs Sadie M. Thomas—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—News-Republican blg.

LAKEWOOD First Church—First Reader Fred C. Stevenson—Sunday 11 AM, 8 PM; Wed 8 PM—Detroit av at Arthur av. Reading Rm 12 M to 4 PM—14606 Detroit av.

LANCASTER First Church—First Reader Harry Flood Mitchell—Sunday 10 AM; Wed 7.30 PM—Church, N Broad st. Reading Rm 1 to 4 PM—Martens blg.

LIMA First Church—First Reader Mrs Julia D. Linneman—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—553 W Market st.

LORAIN First Church—First Reader Clifford A. Bemis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—224 9th st and Reid av.

MANSFIELD First Church—First Reader Miss Eva Downing—Sunday 10.30 AM; Wed 7.45 PM—46 W 3d st. Reading Rm 11 AM to 4 PM; also 7 to 9 PM Sat—118 Mohican blg, Main and 3d sts.

MARIETTA First Church—First Reader Mrs Lena Clark Buchanan—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—The Register-Leader blg, 2d st.

MARION First Church—First Reader Mrs Alice E. White Shoots—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—E Church and Baker sts.

MASSILLON First Church—First Reader Miss Grace Smith—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM—Main st and Lincoln av.

MECHANICSBURG First Church — First Reader Mrs Elsie B. Rogers—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—3 E Sandusky st.

MIDDLETOWN Society—First Reader Mrs Minerva A. Conway—Sunday 10.45 AM; Wed 7.45 PM—I O O F hall.

MT GILEAD Society—First Reader Mrs Carrie Chase Pollock—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Register blg.

MT VERNON Society—First Reader Mrs Laura M. Gray—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Fri—25 E Gambier st.

NEWARK First Church—First Reader Miss Florence Rosalie Beckel—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—166 Hudson av. Reading Rm 1 to 4 PM; also 7 to 9 PM Sat—802 Newark Trust blg.

NEW PHILADELPHIA Society—First Reader — Sunday 10.30 AM; Wed 7.30 PM—139 N Broadway.

NORWALK Society—First Reader Mrs Sattie B. Symons—Sunday 10.30 AM; Wed 7.30 PM—E Main st.

NORWOOD First Church—First Reader Hector J. Holmes—Sunday 11 AM; Wed 8 PM—Elsmere and Cameron avs. Reading Rm 10 AM to 4 PM—1st Nat bnk blg.

OBERLIN Society—First Reader Mrs Stella J. Hamlin—Sunday 10.30 AM; Wed 7.30 PM—Squire blk.

OXFORD Society—First Reader Miss Lillian Aldrich Thayer—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Thurs Sat—10 S Main st.

PAINESVILLE First Church—First Reader Mrs Ella Tyler Clapp—Sunday 11 AM; Wed 7.45 PM; Reading Rm 11 AM to 5 PM except Wed; 4 to 7.45 PM Wed—Church, Park pl and Richmond st.

PIQUA First Church—First Reader J. Scott Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Thurs Fri—431 W High st.

PORT CLINTON Society—First Reader Charles E. Payne—Sunday 10.30 AM; Wed 7.30 PM—City hall.

PORTSMOUTH First Church—First Reader Mrs Laura Gates Chick—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—820 2d st.

RAVENNA Society—First Reader Miss Cora B. Collins—Sunday 10.30 AM; Wed 7.30 PM.

SALEM Society—First Reader Ernest G. Heston—Sunday 11 AM; Wed 8 PM—20 Chestnut st.

SANDUSKY First Church—First Reader Thomas H. Savery Jr—Sunday 10.30 AM; Wed 7.30 PM—Carnegie library blg. Reading Rm 2 to 5 PM—Moore blg.

SIDNEY Society—First Reader Erastus T. Carey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Sexauer hall, W Poplar st.

SPRINGFIELD First Church—First Reader Mrs Georgina Moss—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 9 AM to 5 PM—13 S Fountain av.

STEBENVILLE Society—First Reader Mrs May C. Bates—Sunday 11 AM; 2d and 4th Wed in month 7.30 PM—649 Logan st.

TIFFIN First Church—First Reader Miss Floy Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Tues—155 Water st.

TOLEDO First Church—First Reader Mark Kuehn—Sunday 10.45 AM; Wed 7.45 PM—Church, Monroe st and Lawrence av. Reading Rm 9.30 AM to 4.30 PM—404 2d Nat bnk blg, Summit st and Madison av.

TOLEDO Second Church—First Reader Paul Arthur Harsch—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—The Collingwood, Collingwood av. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun and holidays—301 Close Realty blg, 515 Madison av.

TROY Society—First Reader Miss Lissette Miller—Sunday 10.45 AM; Wed 7.30 PM—Market and Race sts.

UPPER SANDUSKY Society—First Reader Mrs Mary K. Baker—Sunday 10.15 AM; Wed 7.30 PM—Universalist church.

URBANA Society—First Reader Mrs Anna Glessner—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Brown blg, S Main st.

VAN WERT Society—First Reader Mrs Mary O. Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Home Guard temple.

WARREN First Church—First Reader Mrs Lulu Jamison—Sunday 10.30 AM; Wed 7.30 PM—Armory, High st. Reading Rm 2 to 4.30 PM—9 Stone blg.

WAUSEON Society—First Reader Mrs Pauline K. Stotzer—Sunday 10.45 AM—Miley blk.

WOOSTER Society—First Reader James B. Minier—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—W Liberty and Walnut sts.

XENIA Society—First Reader Mrs Anna Kelly Robertson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM—127 E 2d st.

YOUNGSTOWN First Church—First Reader John T. Guttridge—Sunday 11 AM; Wed 8 PM—Church, Spring and Bryson sts. Reading Rm 11 AM to 5 PM—1109 Wick blg.

ZANESVILLE First Church—First Reader Elbert S. Ferrell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Tues Thurs Sat—Monumental blg.

OKLAHOMA

ALTUS Society—First Reader John Buckner Bland—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Hightower and E Cypress sts.

ARDMORE Society—First Reader Henry J. Snyder—Sunday 11 AM; Wed 7.30 PM; Reading Rm 11 AM to 5 PM—124½ W Main st.

BARTLESVILLE First Church—First Reader Alexander Calvert—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Salisbury hall, 214 E 3d st.

CHICKASHA Society—First Reader Mrs Lena D. Chastain—Sunday 11 AM; Wed 8 PM—619 Iowa av. Reading Rm 2 to 5 PM—301 1st Nat bnk blg.

COLLINSVILLE Society—First Reader Mrs Harriet M. Barndollar—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Rogers-Goodale blg.

EL RENO First Church—First Reader Mrs Ruth B. Yeaton—Sunday 11 AM; Wed 8 PM—S Hoff av. Reading Rm 2.30 to 5 PM—4 McClung blg.

ENID First Church—First Reader Joseph R. Strickler—Sunday 11 AM; Wed 8 PM—W Main st. Reading Rm 11.30 AM to 5 PM—202 Beck blg.

FAIRFAX Society—First Reader Charles D. Havens—Sunday 11 AM; Wed 7.30 PM—Osage bnk blg.

GUTHRIE First Church—First Reader Mrs Anna Powers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—116 N Broad st.

HOBART First Church—First Reader Mrs Addie R. Jones—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM except Wed Thurs—200 Randlet st.

LAWTON First Church—First Reader Charles Mitschrich—Sunday 11 AM; Wed 8 PM—622 B av. Reading Rm 2 to 5 PM—300 1st Nat bnk blg.

MADILL Society—First Reader Miss Sallie Andrews—Sunday 11 AM; Wed 8 PM—Hall, V. R. R. blg.

McALESTER First Church—First Reader Oscar M. Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—1st and Wash. sts.

MIAMI First Church—First Reader Mrs Anna M. Sergeant—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 2d and Olive sts.

MUSKOGEE First Church—First Reader Philip M. Ford—Sunday 11 AM, 8 PM; Wed 8 PM—7th and Court sts. Reading Rm 10 AM to 5 PM—407 Phoenix blg.

NORMAN First Church—First Reader Mrs Clara J. Burke—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Church.

OKLAHOMA CITY First Church—First Reader Joseph Coffey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Robinson av and 11th st. Reading Rm 10 AM to 5 PM—313 Baum blg.

OKMULGEE First Church—First Reader Newton Allison Graham—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—105½ W 6th st.

PAWHUSKA Society—First Reader Horace J. Smith—Sunday 11 AM; Wed 8 PM—230 E 6th st.

PAWNEE Society—First Reader Mrs Nellie Hudson—Sunday 11 AM; Wed 7.45 PM.

PERRY Society—First Reader Mrs Anna G. Stahl—Sunday 11 AM; Wed 8 PM—Episcopal church. Reading Rm 2 to 5 PM—Hayner blg.

PONCA Society—First Reader Mrs Nellie R. Hosbrough—Sunday 11 AM; Wed 7.30 PM.

SAPULPA Society—First Reader Mrs Wilmot E. Daly—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Thurs—205 S Main st.

SHAWNEE First Church—First Reader Mrs Hannah Coulter—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, Market and 10th sts.

STILLWATER First Church—First Reader Mrs Mabel Radley Reece—Sunday 11 AM; Wed 8 PM—706 Duncan st. Reading Rm 1 to 5 PM—Miller blg.

STROUD Society—First Reader Mrs Ida M. Bates—Sunday 11 AM; Wed 7.30 PM—Opera house.

TULSA First Church—First Reader Charles Edward Arnold—Sunday 11 AM; Wed 8 PM—Brockman blg. 901A S Main st. Reading Rm 11.30 AM to 5 PM—216 Central Nat bnk blg.

WAGONER Society—First Reader Miss Martha Evans—Sunday 11 AM; Wed 8 PM.

WAINWRIGHT Society—First Reader Mrs Josephine Middleton—Sunday 11 AM; Wed 8 PM—2d and Walnut sts.

WOODWARD Society—First Reader Albert F. Reed—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Sat—1111 10th st.

OREGON

ALBANY Society—First Reader Mrs Edna C. Rawlings—Sunday 11 AM; Wed 8 PM—4th and Ferry sts.

ASHLAND First Church—First Reader Mrs Isa Agness Thornton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pioneer av, S.

ASTORIA Society—First Reader Mrs Grace M. Gordon—Sunday 11 AM; Wed 8 PM—Red Men hall. Reading Rm 2 to 5 PM—I O O F blg.

BAKER Society—First Reader Mrs Susie Norwood Henry—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—City hall.

BURNS Society—First Reader Mrs Edith Buck—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Church.

COQUILLE Society—First Reader Mrs Delle M. Belloni—Sunday 11 AM; Wed 8 PM—3d and Hall sts.

CORVALLIS Society—First Reader Mrs Mary L. Ridenour—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—328 S 14th st.

COTTAGE GROVE Society—First Reader Mrs Annie E. Petrie—Sunday 11 AM; Wed 7.30 PM—C S hall.

DALLAS Society—First Reader Karl Burgard Kugel—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Wed Thurs—City bnk blg.

DAYTON Society—First Reader Mrs Rose Galloway—Sunday 10.30 AM—Church.

EUGENE First Church—First Reader Mrs Elizabeth M. Truman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Oak st and 12th av, E.

FOREST GROVE First Church—First Reader Mrs Cora Atwell—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Langley hall, Pacific av.

GRANTS PASS First Church—First Reader Alfons Wylberg—Sunday 11 AM; Wed 8 PM—W O W hall. Reading Rm 2 to 4 PM—9 Calvert Paddock blg.

GRESHAM Society—First Reader Mrs Alida Hughes—Sunday 11 AM; Wed 8 PM—I O O F blg.

HERMISTON Society—First Reader William L. Merritt—Sunday 10.45 AM—Civic Center.

HOOD RIVER First Church—First Reader Frank B. Cram—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—2 Davidson blg.

KLAMATH FALLS Society—First Reader Mrs Hallie L. Jacobs—Sunday 11 AM; Wed 8 PM—Jacobs blk.

LA GRANDE Society—First Reader Mrs Ella Warmholz—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—I O O F hall, Adams av.

MARSHFIELD Society—First Reader Mrs Ora Aleen Ross—Sunday 11 AM; Wed 8 PM—Public library. Reading Rm 1 to 4 PM—237 N 3d st.

McMINNVILLE Society—First Reader Mrs Minnie Pearce Olds—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Sat—Mardis hall, 3d and C sts.

MEDFORD First Church—First Reader Mrs May Louise Wilson—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM—Church, 212 N Oakdale av.

NEWBERG Society—First Reader Craig R. Duer—Sunday 11 AM; Wed 8 PM—608½ 1st st.

OREGON CITY First Church—First Reader Carl Francis Anderson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—9th and Center sts.

PENDLETON First Church—First Reader Miss Grace M. Van Petten—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—Webb and Johnson sts.

PORTLAND Churches unite in Reading Rms, Wilcox blg. 6th and Wash. sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun.

FIRST CHURCH—First Reader Paul Stark Seeley—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Everett st, between 18th and 19th sts.

SECOND CHURCH—First Reader Mrs Gertrude Deane Houk—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 6th st and Holladay av.

THIRD CHURCH—First Reader Charles L. Brubaker—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 12th and Salmon sts.

FOURTH CHURCH—First Reader Frank Guillemin—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 4 PM—Vancouver av and Emerson st.

FIFTH CHURCH—First Reader James Mackenzie—Sunday 11 AM; Wed 8 PM—Myrtle Park sta.

SOCIETY—First Reader Mrs Percie Helen Stallør—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM Tues Thurs Sat—Holbrook blk.

ROSEBURG Society—First Reader Mrs Mora N. Frear—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Main and Lane sts.

SALEM First Church—First Reader Mrs Anna Spinning Flint—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 440 Chemeketa st. Reading Rm 11.45 AM to 4 PM—302 Hubbard blg, State and High sts.

THE DALLES Society—First Reader Mrs Grace Hobson James—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—7th and Case sts.

WOODBURN Society—First Reader Mrs Lida Poorman—Sunday 11 AM; Wed 7.30 PM—Masonic blg.

PENNSYLVANIA

ALLENTOWN Society—First Reader Mrs Luise Kohlhaas—Sunday 10.45 AM; Wed 7.45 PM—Reading Rm 2 to 4 PM; also 8 to 9 PM Thurs Sat—Guth blg.

ALTOONA First Church—First Reader Albert H. Pixley—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 4 PM—Lippman blg, 11th av and 13th st.

BEAVER FALLS First Church—First Reader Mrs Olive S. Wickes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Tues Fri—1603 6th av.

BELLEFONTE Society—First Reader Mrs Gertrude A. Gephart—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Furst blg.

BETHLEHEM First Church—First Reader A. Benedict Flichter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—W Broad st and 1st av.

BRADFORD First Church—First Reader George W. Woodward—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Women's club, 5 Chautauqua pl.

BUTLER Society—First Reader Edward B. Butler—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—203 Butler Co Nat bnk blg.

CHAMBERSBURG Society—First Reader Mrs Blanche A. Berger—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—Rosedale blg.

CHESTER First Church—First Reader Mrs Carrie M. P. Talley—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs; 8 to 9 PM Mon Fri—Howard hall, Broad and Upland sts.

CORRY Society—First Reader D. Everett Leach—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—17 E Wash. st.

EASTON Society—First Reader Mrs Mary Bell Edwards—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—410 Drake blg.

ELLWOOD CITY Society—First Reader Mrs Edna Mae Applegate—Sunday 11 AM—Dambach hall, 6th st.

ERIE First Church—First Reader Mrs Cora L. Taylor—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Sassafras st, between 6th and 7th sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Sat—505 Masonic temple.

FRANKLIN First Church—First Reader Mrs Laura S. Inman—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM—S Park and Elk sts.

FREDONIA Society—First Reader Mrs Martha C. Lee—Sunday 10.30 AM.

GIRARD Society—First Reader Miss Esther Bear—Sunday 10.45 AM—Battles bnk blg.

GREENSBURG First Church—First Reader Mrs Daisy Featherly Schober—Sunday 11 AM; Wed 8 PM—Recital hall, 304 S Penn. av. Reading Rm 2 to 4 PM—6 Bank and Trust bldg.

HARRISBURG First Church—First Reader Arthur L. Hall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Board of Trade bldg. Reading Rm 12.30 to 4.30 PM; also 7.30 to 9.30 PM Mon Sat—Kunkel bldg.

JOHNSTOWN First Church—First Reader Mrs Nellie B. Watson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—607 Main st.

JOHNSTOWN Second Church—First Reader W. DeWitt Manning—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—424 Main st.

KENNETT SQUARE Society—First Reader Mrs Irene A. Williams—Sunday 10.30 AM; Wed 8.15 PM—Memorial library.

LANCASTER First Church—First Reader Richard Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 4 PM—110 N Prince st.

LOCK HAVEN Society—First Reader Mrs Marguerite Keller—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 1.30 to 5 PM—Church and 2d sts.

MAHANOEY CITY Society—First Reader William E. Watkins—Sunday 11 AM, 7 PM; Wed 7.30 PM—Williams hall, 523 E Centre st.

McKEESPORT First Church—First Reader Charles Conrad Luehm—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs—209 Masonic temple.

MEADVILLE Second Church—First Reader Mrs Myrtle Bailey Kirkpatrick—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—281½ Chestnut st.

MONONGAHELA Society—First Reader Herbert T. Hoskin—Sunday 10.45 AM—1st Nat bldg.

NEW CASTLE Society—First Reader Mrs Elizabeth Matthews—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Wallace blk, Jefferson st.

NORRISTOWN First Church—First Reader Mrs Emma Case Kirk—Sunday 10.30 AM; Wed 8 PM—122 Franklin av. Reading Rm 11 AM to 5 PM; Sat until 9 PM—Wildman bldg, Main st.

OIL CITY Society—First Reader Mrs Della C. H. Kurth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 8 to 9 PM Fri—Levi bldg.

PHILADELPHIA First Church—First Reader William V. K. Shepard—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Walnut st, west of 40th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—504 Perry bldg, 16th and Chestnut sts.

PHILADELPHIA Second Church—First Reader Frank Perelval Lloyd—Sunday 11 AM, Orpheum theater, Chelton av; Sunday 8 PM; Wed 8 PM—Masonic hall, 5425 Germantown av. Reading Rm 10 AM to 5 PM—5521 Gerintown av.

PHILADELPHIA Third Church—First Reader Thomas Mottram—Sunday 11 AM, 8 PM; Wed 8 PM—Auditorium of Columbia club, Oxford st, west of Broad st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—1635 N Broad st.

PHILADELPHIA Fourth Church—First Reader Jefferson I. Lenhart—Sunday 11 AM, 8 PM; Wed 8 PM—Cobbs Creek parkway, west of 58th st and Hoffman av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—504 Perry bldg.

PITTSBURGH Churches unite in Reading Rms, 1414 Keenan bldg, Liberty av and Sandusky st; 9.30 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 6 PM Sun.

FIRST CHURCH—First Reader Jerome F. Fargo—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Clyde st, near 5th av.

SECOND CHURCH—First Reader Byron C. Vincent—Sunday 11 AM, 8 PM; Wed 8 PM—Church, North and Galveston avs, N side.

THIRD CHURCH—First Reader Charles W. Marshall—Sunday 11 AM; Wed 8 PM—Boylan-Welsh bldg, Broadway, Beechview.

PITTSBURGH (WEST) Society—First Reader William Sites—Sunday 11 AM; Wed 8 PM—Delahunty bldg, 415 Wyo. av.

POTTSTOWN Society—First Reader Hilary Missimer—Sunday 11 AM—Armory, King st.

POTTSVILLE First Church—First Reader Miss Eva S. Snyder—Sunday 10.45 AM, 7.30 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—212 S Centre st.

PUNXSUTAWNEY First Church—First Reader Miss Cora E. Mehring—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—107 S Findley st.

READING First Church—First Reader William F. McNall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 420 N 5th st. Reading Rm 10 AM to 5 PM, 8 to 9 PM except Wed—805 Colonial Trust bldg.

SCRANTON First Church—First Reader Arthur S. Hull—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—520 Vine st. Reading Rm 9 AM to 5 PM; also 7.30 to 9 PM except Wed—Adams av and Spruce st.

SEWICKLEY Society—First Reader Miss Bertha C. Gundelinger—Sunday 11.15 AM; Wed 8 PM—Beaver and Little sts.

SHAMOKIN Society—First Reader Joseph John Evans—Sunday 11 AM; Wed 8 PM—Masonic temple.

SHARON First Church—First Reader Mrs Mary L. Robison—Sunday 11 AM; Wed 8 PM—Irvine av and A st. Reading Rm 2 to 5 PM—408 Hamory bldg.

STROUDSBURG Society—First Reader Mrs H. Grace Snover—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—Malta temple, Main st.

TITUSVILLE Society—First Reader Mrs Helen C. Williams—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Commercial bldg.

TOWANDA First Church—First Reader Mrs Amelia E. Rahm—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Thurs—Ontario bldg.

UNIONTOWN Society—First Reader Edwin Schimpf—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—8 Fayette Title and Trust bldg.

WARREN Society—First Reader Myron W. Dennison—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—219 Liberty st.

WASHINGTON Society—First Reader Mrs Sarah Sharpnaek—Sunday 11 AM; Wed 8 PM—Assembly Rm, Court-house. Reading Rm 3 to 5 PM—Trust bldg.

WEST CHESTER First Church—First Reader Miss Sibyl L. Forsyth—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat; 7 to 9 PM Mon Fri—Church, N High st.

WILKES-BARRE First Church—First Reader Mrs Georgia P. Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 185 S Franklin st.

WILKINSBURG First Church—First Reader Harold L. Ireland—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—710 Penn av.

WILLIAMSPORT First Church—First Reader Miss Vesta M. Apker—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—Church, Maynard and 3d sts.

YORK Society—First Reader Jacob S. Hershey—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Gas Co bldg, 125 W Market st.

RHODE ISLAND

NEWPORT Society—First Reader Mrs May D. Robertson—Sunday 11 AM; Wed 8 PM—Apollo hall, 140 Thames st. Reading Rm 2 to 4 PM—39 Bellevue av.

PROVIDENCE First Church—First Reader Gilbert C. Carpenter—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Prospect and Meeting sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—171 Westminster st.

WOONSOCKET Society—First Reader G. Ervin Thompson—Sunday 11 AM; Wed 8 PM—I O O F bldg, S Main st.

SOUTH CAROLINA

CHARLESTON First Church—First Reader Mrs Elizabeth T. Bell—Sunday 11.30 AM; Wed 8.15 PM; Reading Rm 4 to 5.30 PM Tues Thurs Sat—145 Meeting st.

SOUTH DAKOTA

ABERDEEN First Church—First Reader Mrs Myrtle Potter Hess—Sunday 11 AM; Wed 8 PM—Church, 307 6th av, SE. Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—619 Cit Trust and Sav bldg.

BROOKINGS First Church—First Reader Mrs Eva J. Corbin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 6th st and 5th av.

DEADWOOD Society—First Reader Mrs Carrie E. Gramlich—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Masonic temple.

FLANDREAU Society—First Reader Mrs Cora R. Bennett—Sunday 11 AM; Wed 7.30 PM—Few blk.

HURLEY First Church—First Reader Mrs Elizabeth Carr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed Sat—Center av.

HURON Society—First Reader Mrs Leah S. Robins—Sunday 11 AM; Wed 8 PM—C S hall, 4th st.

LEAD Society—First Reader Mrs Ada A. Monfort—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Hotel Smead.

MITCHELL First Church—First Reader Miss Gladys E. Murray—Sunday 10.45 AM; Wed 7.45 PM—Church, Rowley and 6th sts. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—209 J. N. Crow blg.

PIERRE Society—First Reader Mrs Cassie Rozelle Hoyt—Sunday 11 AM; Wed 8 PM—Pierre st.

RAPID CITY First Church—First Reader Mrs Gertrude Richards McGee—Sunday 11 AM; Wed 8 PM—Church, 6th st. Reading Rm 2 to 4.30 PM—1 Sweeney blk.

REDFIELD First Church—First Reader Mrs Eva J. Stowe—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Damuth blg.

SIOUX FALLS First Church—First Reader Albert M. Freeman—Sunday 11 AM; Wed 8 PM—Dak. av and 8th st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—311 Paulton blg.

WATERTOWN First Church—First Reader William James Dean—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Maple st and 1st av, SE.

WEBSTER Society—First Reader S. Lafrance Potter—Sunday 11 AM; Wed 7.30 PM—Fireman hall.

YANKTON Society—First Reader Ephraim A. Snider—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—6th st and Douglas av.

TENNESSEE

CHATTANOOGA First Church—First Reader Mrs Abby Beecher Abbott—Sunday 11 AM; Wed 8 PM—Church, McCallie av and Houston st. Reading Rm 10 AM to 5 PM—813 James blg.

CHATTANOOGA Second Church—First Reader O. Homer Royalty—Sunday 11 AM; Wed 8 PM—Church, 312 McCallie av. Reading Rm 10 AM to 5 PM—1003 James blg.

KNOXVILLE First Church—First Reader John W. Agey—Sunday 11 AM; Wed 8 PM—531 W 5th av. Reading Rm 10 AM to 5 PM—621 Holston bnk blg.

McKENZIE First Church—First Reader Mrs Willie B. Haley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs.

MEMPHIS First Church—First Reader Eugene N. Dietler—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dunlap st and Monroe av. Reading Rm 9 AM to 5 PM—1408 Exchange blg.

MILAN Society—First Reader Mrs Lizzie Stone—Sunday 11 AM.

NASHVILLE First Church—First Reader Frank K. Wanner—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th av, N, and Commerce st. Reading Rm 9 AM to 5 PM—1013 1st Nat bnk blg.

TEXAS

AMARILLO First Church—First Reader Mrs E. Viola Henderson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Fri—102 E 8th st.

ANDERSON Society—First Reader Miss Mollie Lange—Sunday 11 AM—Res Mrs I. Herbert.

AUSTIN First Church—First Reader Victor E. Martin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1401 Colo. st.

AUSTIN Society—First Reader Mrs Della Corwin—Sunday 11 AM; Wed 8 PM—2706 Nueces st.

BAY CITY Society—First Reader Mrs Maude Howard—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5 PM Sat—Church, 5th st and Avenue C.

BEAUMONT First Church—First Reader Mrs Ruth Gordon—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—Masonic temple, Pearl and Cedar sts.

BOWIE Society—First Reader Mrs Ella Morgan—Sunday 11 AM; Wed 7.30 PM—Universalist church.

CANYON First Church—First Reader Mrs Fannie M. Concannon—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—23 1st Nat bnk blg.

CLEBURNE Society—First Reader Mrs Willimine Thacker Booher—Sunday 11 AM; Wed 7.30 PM—812 N. Main st. Reading Rm 2 to 5 PM—Over Nat bnk.

CORPUS CHRISTI Society—First Reader Walter E. Smith—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—405 Schatzel st.

CORSICANA Society—First Reader John B. Green—Sunday 11 AM; Wed 8 PM—N 15th st, between 5th av and Collins st. Reading Rm 2 to 5 PM—Johnson blg, Collin and 11th sts.

CROWELL Society—First Reader Mrs Julia W. Thompson—Sunday 11 AM, 7.30 PM; Wed 7.30 PM.

DALLAS First Church—First Reader DeWitt McMurray—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Browder and Cadiz sts. Reading Rm 10 AM to 5 PM—502 Wilson blg, Main st.

DEL RIO Society—First Reader Mrs Fanne R. Greenwood—Sunday 11 AM; Wed 8 PM—Church, Bdwy.

EASTLAND Society—First Reader Mrs Sinie J. Schmick—Sunday 11 AM; Wed 8 PM.

EL PASO First Church—First Reader Samuel T. Shirely—Sunday 11 AM; Wed 8 PM—Church, Mont. and Stanton sts. Reading Rm 10 AM to 12 M, 1 to 5 PM—409 Mills blg.

FORT WORTH First Church—First Reader Eugene M. Orgain—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 4th and Lamar sts. Reading Rm 10 AM to 5 PM—1000 1st Nat bnk blg.

GAINESVILLE Society—First Reader Mrs Sue C. McKemie—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Sat—S Dixon st.

GALVESTON First Church—First Reader Eugene W. Wade—Sunday 11 AM; Wed 8 PM—22d st and Avenue H. Reading Rm 11 AM to 4 PM—501 Trust blg.

HEREFORD Society—First Reader Mrs Dora Major—Sunday 11 AM; Wed 8 PM—N Main st.

HOUSTON First Church—First Reader George H. Fruhling—Sunday 11 AM, 8 PM; Wed 8 PM—Main st and Jefferson av. Reading Rm 10 AM to 5.30 PM—1609 Carter blg.

LAMPASAS First Church—First Reader James Clair Smith—Sunday 11 AM; Wed 7.45 PM—706 Broad st. Reading Rm 4 to 6 PM—503 3d st.

MARSHALL First Church—First Reader Mrs Alice Searle Morris—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Houston av and Lafayette st.

NEW BRAUNFELS Society—First Reader Mrs Emmy Grube—Sunday 11 AM; Wed 8 PM—Simon blg.

PALESTINE Society—First Reader Mrs Emma B. Burnett—Sunday 11 AM; Wed 7.45 PM—Gas blg, Oak st.

PARIS First Church—First Reader Charles E. Weber—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—13 south side of square.

PORT ARTHUR Society—First Reader Mrs Margaret E. Kennedy—Sunday 11 AM—Latimer blg, Proctor and Waco sts.

SAN ANTONIO First Church—First Reader Fred Egbert Miller—Sunday 11 AM, 8 PM; Wed 8 PM—Auditorium Gunter hotel. Reading Rm 10 AM to 5.30 PM; also 3 to 5 PM Sun—808 Gibbs blg.

SAN BENITO Society—First Reader Henry Ross Boyes—Sunday 11 AM; Wed 8 PM—Bank blg.

SHERMAN First Church—First Reader Mrs Lillie A. Grider—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Crockett and Jones sts.

TEMPLE First Church—First Reader Miss Katharine N. Gooch—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Brady and Black blg.

TEXARKANA Society—First Reader Frank I. Church—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—217 Pine st.

TYLER Society—First Reader Charles Kiser Abbott—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Central Presbyterian church blg.

WACO First Church—First Reader Arthur L. Worthen—Sunday 11 AM; Wed 8 PM—Carnegie library. Reading Rm 2 to 6 PM—1811 Amicable blg.

WICHITA FALLS Society—First Reader James D. Stinson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—9th and Lamar sts.

UTAH

MILFORD First Church—First Reader Mrs Merantha Smithson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1st av and McKeon st.

OGDEN First Church—First Reader Mrs Stella Culp Tripp—Sunday 11 AM; Wed 8 PM—Church, 24th st and Monroe av. Reading Rm 2 to 5 PM—512 1st Nat bnk blg.

PROVO First Church—First Reader Mrs Josephine L. Carter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—80 N Academy av.

SALT LAKE CITY Churches unite in Reading Rms, 512 Walker bnk blg, 9.30 AM to 9 PM except Wed; Wed until 7 PM.

FIRST CHURCH—First Reader William A. Overbeck—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 336 E Broadway.

SECOND CHURCH—First Reader William Clyde Price—Sunday 11 AM; Wed 8 PM—Ladies Literary club blg, 850 East S Temple st.

VERMONT

BARRE First Church—First Reader Clayton S. Meaker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—7 Summer st.

BENNINGTON Society—First Reader Mrs Anna S. Carpenter—Sunday 11 AM—Park and Scott sts.

BRATTLEBORO First Church—First Reader John L. Lawton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Emerson blg, Elliot st.

BURLINGTON Society—First Reader Arthur Charles Whitney—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Tues Fri—Howard Relief hall.

LYNDONVILLE Society—First Reader Miss Irene Elizabeth Stimson—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Wed—Masonic blk.

MONTPELIER Society—First Reader Charles A. Robie—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—10 Langdon st.

RANDOLPH First Church—First Reader Primus P. Lamson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, Randolph av.

RUTLAND First Church—First Reader Mrs Jennie B. Phillips—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 10 AM to 5 PM—Church, Cottage st.

ST JOHNSBURY First Church—First Reader Ellis Walker Moore—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—K of P blg.

SPRINGFIELD Society—First Reader Mrs Caroline E. Lovell—Sunday 11 AM—K of P hall.

WILMINGTON Society—First Reader Mrs Lizzie E. Morris—Sunday 11 AM; Wed 7.30 PM—Wheeler blk.

VIRGINIA

DANVILLE Society—First Reader Mrs Cora Estelle Hodges—Sunday 11 AM; Wed 8 PM—I O O F blg.

HAMPTON Society—First Reader Marvin E. Wornham—Sunday 11 AM—Masonic temple.

LYNCHBURG Society—First Reader Miss Mollie C. Langhorne—Sunday 11 AM; Wed 8 PM—Hill City lodge, 11th and Church sts.

NORFOLK First Church—First Reader Victor de Murgulondo—Sunday 11 AM; Wed 8 PM—207 W Freemason st. Reading Rm 10 AM to 3 PM—426 Dickson blg, Granby and Tazewell sts.

PETERSBURG Society—First Reader Mrs Nannie A. Pleasants—Sunday 11 AM—304 Hinton st.

RICHMOND First Church—First Reader Mrs Mary L. Pugh—Sunday 11 AM; Wed 8.30 PM—Church, Park av and Meadow st. Reading Rm 10 AM to 5 PM—Va. Ry and Power blg, 7th and Franklin sts.

ROANOKE Society—First Reader John W. Thomas—Sunday 11 AM; Wed 8 PM—Church av and 5th st. Reading Rm 2.30 to 4.30 PM—706 Terry blg.

WASHINGTON

ABERDEEN First Church—First Reader Mrs Blanche Weatherwax—Sunday 11 AM, 8 PM; Wed 8 PM—1st st, near Broadway. Reading Rm 12 M to 5 PM; also 7.30 to 8.30 PM except Wed—Finch blg.

ANACORTES Society—First Reader Mrs Jennie C. Rood—Sunday 11 AM; Wed 8 PM—Carnegie library blg. Reading Rm 2 to 4 PM—13 Empire blk.

ARLINGTON Society—First Reader Mrs M. Agnes Hovey—Sunday 11 AM; Wed 8 PM—Riley hall.

AUBURN Society—First Reader Mrs Alice Shaughnessy—Sunday 11 AM; Wed 8 PM—Truitts hall.

BELLINGHAM First Church—First Reader Mrs Adaline G. Bugge—Sunday 11 AM; Wed 8 PM—Aftermath club house, Broadway and Holly st. Reading Rm 10 AM to 4 PM—222 Exchange blg.

BLAINE Society—First Reader Mrs Angie Estelle Durgan—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—222 Martin st.

BREMERTON First Church—First Reader Mrs F. Nettie Mann—Sunday 11 AM; Wed 8 PM—Harrison hall. Reading Rm 2 to 4 PM; also 8 to 9 PM Tues Sat—10 Harrison blg.

CENTRALIA First Church—First Reader Mrs May Manning—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Main and Rock sts.

COLFAX First Church—First Reader Mrs Lucia Short—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Main st.

COLVILLE Society—First Reader Mrs Minnie A. Sax—Sunday 11 AM; Wed 8 PM—Chapel.

EILENSBURG Society—First Reader Mrs Hannah J. Oliphant—Sunday 11 AM—K of P hall, W 5th st.

EVERETT First Church—First Reader Mrs Anna M. Cowan—Sunday 11 AM; Wed 8 PM—Church, 33d st and Colby av. Reading Rm 12.30 to 4 PM—417 Colby blg, Hewitt and Colby avs.

HOQUIAM First Church—First Reader Mrs Melva B. McGlauffin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 7th and L sts.

KENNEWICK Society—First Reader Mrs Blanche Nicewanger—Sunday 11 AM; Wed 8 PM—Chapel, 3d st.

KENT Society—First Reader William Kinross—Sunday 11 AM; Wed 8 PM—Naden blk.

MEDINA Society—First Reader Mrs Kate Trever Roney—Sunday 11.15 AM—Chapel.

MONTESANO Society—First Reader Mrs Julia Esmond Crane—Sunday 11 AM; Wed 8 PM—K of P. hall, 109 W Pioneer st. Reading Rm 2 to 4 PM—203 S 1st st.

MT VERNON Society—First Reader Charles I. Hall—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Sunset Telephone blg.

NORTH YAKIMA First Church—First Reader Theodore Weisberger—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, 107 N 3d st.

OLYMPIA Society—First Reader Mrs Carrie M. Bigelow—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 2 to 4 PM—3 Funk-Volland blg.

PASCO Society—First Reader Frank H. Dewey—Sunday 11 AM; Wed 8 PM—Chamb. of Com. rm.

PORT ANGELES First Church—First Reader Mrs Alfa Hatch—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Aldwell blk, Laurel st.

PORT ORCHARD Society—First Reader Mrs Bertha Reeves Brasch—Sunday 11 AM.

PROSSER Society—First Reader Mrs Clara E. Dailey—Sunday 11 AM—Masonic hall.

PULLMAN Society—First Reader Mrs Cora M. Babcock—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Masonic hall.

PUYALLUP First Church—First Reader Mrs Alma M. Mayfield—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Pioneer way and 5th st, SW.

PUYALLUP Society—First Reader Miss Lu M. Crane—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 3 PM—I O O F hall.

RAYMOND Society—First Reader Mrs Margaret E. Weatherwax—Sunday 11 AM; Wed 8 PM—6th and Franklin sts.

SEATTLE First Church—First Reader Arthur Ragan Priest—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th av and E Denny way. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Second Church—First Reader Robert A. De Cou—Sunday 11 AM; Wed 8 PM—Market st and Tallman av. Reading Rm 12.30 to 5 PM; also 7 to 9 PM Sat—7 Scan. Amer. bnk blg, Ballard.

SEATTLE Fourth Church—First Reader Frederick S. Sylvester—Sunday 11 AM, 8 PM; Wed 7.45 PM—Hippodrome, 5th av and University st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Society (Columbia City)—First Reader Miss Georgiana E. Wiestling—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—R. V. I. blg.

SEATTLE Society (University District)—First Reader Mrs R. Ella Hensley—Sunday 11 AM; Wed 8 PM—University State bnk hall, 14th av, NE, and 45th st.

SEATTLE Society (West Side)—First Reader Christie S. Goshert—Sunday 11 AM; Wed 8 PM—2644 Cal. av.

SEURO WOOLLEY Society—First Reader Mrs Esther P. Condy—Sunday 11 AM; Wed 8 PM—3d st.

SNOHOMISH First Church—First Reader Mrs Nina I. Bakeman—Sunday 11 AM; Wed 8 PM—Av D and 4th st. Reading Rm 2 to 4.30 PM—5 Com bnk blg.

SPOKANE First Church—First Reader H. Walton Hubbard—Sunday 11 AM, 8 PM; Wed 8 PM—4th av and Post st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.15 PM—408 Hutton blg.

SPOKANE Second Church—First Reader Richard Wardell McKay—Sunday 11 AM; Wed 8 PM—Church, 804 Spofford av. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.15 PM—408 Hutton blg.

SUNNYSIDE Society—First Reader Benjamin F. Parker—Sunday 11 AM—Masonic hall.

TACOMA First Church—First Reader Roscoe S. Steere—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Division av and I st. Reading Rm 9 AM to 8.30 PM except Wed; Wed until 7.30 PM—617 Provident blg.

VANCOUVER First Church—First Reader Clifton L. Freeman—Sunday 11 AM; Wed 8 PM—Church, 26th st. Reading Rm 2 to 4 PM—15 Blurock blg.

WALLA WALLA First Church—First Reader Miss Mary E. Burr—Sunday 11 AM; Wed 8 PM—Church, 3d and Poplar sts. Reading Rm 10 AM to 4.30 PM—Baker blg.

WENATCHEE Society—First Reader Ernest W. Burdick—Sunday 11 AM; Wed 8 PM—Douglas and Wash. sts. Reading Rm 2 to 5 PM—Columbia Valley bnk blg.

WINLOCK Society—First Reader Mrs Martha Leonard—Sunday 11 AM; Wed 7.30 PM—Church.

WEST VIRGINIA

CHARLESTON First Church—First Reader Frank Conklin—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4.30 PM—808½ Quarrier st.

HUNTINGTON First Church—First Reader A. Parke Payne—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—926 7th av.

MORGANTOWN Society—First Reader Mrs Prudence S. Binnix—Sunday 11 AM; Wed 8 PM—544 Spruce st.

PARKERSBURG First Church—First Reader Miss Myrtle Hughes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—408 7th st.

WHEELING First Church—First Reader Joseph R. Curi—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM; also 7 to 9 PM Sat—1119 Chapline st.

WISCONSIN

ANTIGO Society—First Reader Mrs Mabel S. Moses—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Tues Wed—1 O O F hall.

APPLETON First Church—First Reader Theodore B. Willson—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM; 7.30 to 9 PM Sat—687 Franklin st.

ASHLAND Society—First Reader Jonathan Scott Ellis—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—221 Ellis av.

BARABOO Society—First Reader Mrs Elizabeth Harwood Thucrer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Y M C A blg.

BELOIT First Church—First Reader Roy L. Harvey—Sunday 10.30 AM; Wed 7.45 PM—Church, Bluff st and Garden lane. Reading Rm 2 to 5 PM; also 7 to 9 PM Tues Thurs Sat—357½ E Grand av.

BERLIN Society—First Reader Mrs Louise Wellensgard—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Public library blg.

DEHAVAN First Church—First Reader Alvah J. Turner—Sunday 10.45 AM; Wed 8 PM—Church, 6th st. Reading Rm 3 to 5 PM—222 Walworth av.

EAU CLAIRE First Church—First Reader G. Ellsworth Wright—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Gray and Farwell sts.

ELKHORN Society—First Reader Clarence L. Haugan—Sunday 10.45 AM; Wed 7.30 PM.

FOND DU LAC First Church—First Reader Miss Sadie H. Katz—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—142 S Main st.

FORT ATKINSON Society—First Reader Mrs Maude Larue Webb—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed—K. of P. hall.

GRAND RAPIDS Society—First Reader Joseph W. Fitch—Sunday 10.45 AM; Wed 7.45 PM—1st st.

GREEN BAY First Church—First Reader Warner B. Clisby—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Cherry st and Monroe av.

GREEN LAKE Society—First Reader Mrs Harriet S. Kutchin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed—C S blg.

JANESVILLE First Church—First Reader Miss Clara C. Hanson—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 6 PM—Church, 323 Pleasant st.

JEFFERSON Society—First Reader George Grimm—Sunday 10.45 AM; Wed 8 PM—Public library.

KENOSHA First Church—First Reader Mrs Bena C. Johnson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—366½ Park av.

LA CROSSE First Church—First Reader William T. White—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 530 King st. Reading Rm 11 AM to 5 PM—Oyen blg, 507 Main st.

LAKE GENEVA Society—First Reader Mrs Clara T. Rowley—Sunday 10.45 AM—918 Main st.

MADISON First Church—First Reader Harry N. Baum—Sunday 10.30 AM; Wed 8 PM—Woman's blg, 240 W Gilman st. Reading Rm 10 AM to 5 PM—303 Commercial Nat bnk blg, State and N Carroll sts.

MANITOWOC First Church—First Reader Mrs Minnie Schmidt—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Sav bnk blg.

MARINETTE First Church—First Reader Mrs Elizabeth C. Cook—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5.30 PM—Church, Stephenson and Liberty sts.

MARSHFIELD Society—First Reader Mrs Frances B. Cundy—Sunday 10.45 AM—Deming hall.

MILWAUKEE First Church—First Reader Frank J. Hays—Sunday 11 AM, 7.45 PM; Wed 8 PM—Church, Prospect av and Keene st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg, 214 W Water st.

MILWAUKEE Second Church—First Reader Benjamin Franklin West—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Highland blv and 27th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg.

MILWAUKEE Fourth Church—First Reader Henry A. Schutte—Sunday 10.45 AM; Wed 8 PM—Kenwood Masonic temple, Hackett av and Park pl. Reading Rm 9.30 AM to 5.30 PM; also 2.30 to 5 PM Sun—913 1st Nat bnk blg, E Water and Mason sts.

MILWAUKEE Society—First Reader Miss Agnes Cook—Sunday 10.45 AM; Wed 8 PM—Church, Van Buren st, between Juneau av and Martin st.

MONROE Society—First Reader Max G. Booth—Sunday 10.45 AM; Wed 7.30 PM—315 W Russell st.

NEENAH Society—First Reader Mrs Mary Elizabeth Morgan—Sunday 10.30 AM; Wed 7.45 PM.

NEILLSVILLE Society—First Reader Miss Ethel Bicknell Ring—Sunday 11 AM; Wed 7.30 PM—GAR hall.

NEW LONDON Society—First Reader Mrs Grace Murphy—Sunday 10.30 AM; Wed 8 PM—Christian church.

OCONOMOWOC Society—First Reader Mrs Josephine Holstein Derse—Sunday 10.45 AM; Wed 8 PM—Public library rest room.

OSHKOSH First Church—First Reader Mrs Jessie E. Craft—Sunday 10.45 AM; Wed 7.45 PM—The Century. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 7 to 9 PM Sat—5 Webster blk.

PESHTIGO Society — First Reader Mrs Cora E. Fowler—Sunday 10.30 AM; Wed 7.30 PM.

PLYMOUTH First Church—First Reader Mrs Jennie Wilson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—I O O F blg.

PORTAGE Society—First Reader Walter C. Judson—Sunday 11 AM; Wed 7.30 PM—114 E Cook st.

RACINE First Church—First Reader Mrs Minnie R. Miller—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—700 Main st. Reading Rm 1 to 5 PM—201 Robinson blg.

RICE LAKE Society—First Reader Mrs Ada Rice—Sunday 11 AM; Wed 8 PM—Church.

RIPON Society—First Reader Mrs Etta McClellan—Sunday 11 AM; Wed 7.30 PM—Public library.

SHEBOYGAN First Church—First Reader Miss Anna L. C. Schissler—Sunday 10.40 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—605 Niagara av.

SUPERIOR First Church—First Reader Mrs Lizzie P. Selleck—Sunday 11 AM; Wed 8 PM—Church, John and 19th sts. Reading Rm 2 to 5 PM—Bd. of Trade blg.

TOMAH First Church—First Reader Edward Rowlands—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri; 7.30 to 9 PM Mon Sat—Warren blg, Superior av.

WATERTOWN First Church—First Reader Pardon M. Swift—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri—500 5th st.

WAUKESHA Society—First Reader Ralph J. Gaul—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—400 Maple av.

WAUPACA Society—First Reader Mrs Edith Stinchfield—Sunday 10.45 AM; Wed 7.30 PM—208 S Main st.

WAUPUN First Church—First Reader Otto W. Hoffman—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—10½ S Madison st.

WAUSAU First Church—First Reader Alexander Archie—Sunday 10.45 AM; Wed 7.45 PM—Church, E McClellan st. Reading Rm 9 AM to 5 PM—311 Jefferson st.

WEST BEND Society—First Reader Edward C. Roberts—Sunday 10.30 AM; Wed 8 PM—O. D. H. S. hall.

WHITEWATER First Church—First Reader Mrs Laura D. Bovee—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Center st.

WHITEWATER Society—First Reader Mrs Merin D. Wood—Sunday 10.45 AM; Wed 8 PM—Main st.

WYOMING

BASIN Society—First Reader Mrs Gertrude Quiner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—Chapel.

CHEYENNE First Church—First Reader Mrs Effie Rugg—Sunday 11 AM; Wed 8 PM—Randal av and 26th st. Reading Rm 2.30 to 4.30 PM—10 Annex blk.

RAWLINS Society—First Reader Miss Eva May Joyce—Sunday 11 AM; Wed 8 PM—Ferris hotel blg.

SHERIDAN Society—First Reader Mrs Olive Caldwell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 21 S Gould st.

SOUTH AMERICA
ARGENTINA

BUENOS AIRES Society—First Reader Mrs Jessie Baird Goula—Sunday 10.30 AM; Wed 8.45 PM; Reading Rm 1.30 to 4.30 PM—755 Calle Rivadavia.

Christian Science Organizations

AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual.

CALIFORNIA

BERKELEY—Society of University of Cal. Sec Miss Louisa P. Johnston, Channing apts, College av. 1st Tues after registration; alternate Tues thereafter 8 PM—Church, Bowditch and Dwight way.

STANFORD UNIVERSITY—Society of The Leland Stanford Junior University. Sec Miss Gwendolen Harriet Garsed, Pine cottage. 1st and 3d Sun in month 7.35 PM—Rm 84, Quadrangle.

ILLINOIS

CHICAGO—Society of University of Chicago. Sec Miss Olive Greensfelder, 5705 Kimbark av. 1st and 3d Tues in month 7.45 PM—Lexington hall.

URBANA—Society of University of Ill. Sec Maris Hurford Vernon, 401 E John st, Champaign. 1st and 3d Thurs in month 7.15 PM—212 University hall.

MASSACHUSETTS

BOSTON—Society of Simmons College. Sec Miss Eleanore F. Keith, 527 Wash. st, Newton. Fri 4.25 PM—Rm 126 College blg, 300 Fenway.

CAMBRIDGE—Society of Harvard University. Sec Eugene Pearson Ramsay, 25 Russell hall. 1st and 3d Fri in month 7 PM—Phillips Brooks house.

NORTHAMPTON — Organization of Smith College. Chairman Miss Helen Clark Strong, Chapin house. Fri evenings—Students blg.

WELLESLEY — Organization of Wellesley College. Chmn Miss Isola Jane Macdougall, 193 Tremont st, Newton. 1st and 3d Mon 7.30 PM—Libr. Conf. rm A.

MICHIGAN

ANN ARBOR—Society of University of Mich. Sec Miss Gladys Lucy Thompson, 613 S Thayer st. 1st and 3d Thurs in month 7.30 PM—Newberry hall.

MINNESOTA

MINNEAPOLIS—Society of University of Minn. Sec Miss Mary B. Smith, 411 12th av SE. 1st and 3d Thurs in month 1 PM—104 Folwell hall.

NEBRASKA

LINCOLN—Society of University of Neb. Sec James W. Galloway. Station A. 1st and 2d Tues in month 7.30 PM—Temple, 12th and R sts.

NEW YORK

ITHACA—Society of Cornell University. Sec Everett Hand, 224 Linden av. 1st and 3d Tues in month 7.30 PM—Barnes hall.

NEW YORK—Society of Columbia University. Sec Miss Ina D. Eddingfield, 110 Morningside dr, 1st and 3d Mon in month 8 PM—Rm 116, Teachers College.

WISCONSIN

MADISON—Society of University of Wis. Sec Harry L. Marshall Jr, 524 N Henry st. 1st and 3d Thurs in month 7.30 PM—Law blg.

Christian Science Practitioners

The Practitioners whose advertisements appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A., and are amenable to its discipline. They have presented testimony to The Christian Science Publishing Society showing that they are qualified to advertise in the *Journal* as practitioners of Christian Science.

The degree C.S.D. is the Massachusetts Metaphysical College degree, Doctor of Christian Science.

The degree C.S.B. is the Massachusetts Metaphysical College degree, Bachelor of Christian Science. This degree followed by the word teacher designates one who has received a certificate and is authorized to teach.

The letters C.S. after a practitioner's name designate one who has had class instruction. Those without such instruction have no designation.

NOTE—Not all who have the degree of C.S.B. or C.S.D. are authorized teachers. See Article XXVI, Section 9, Church Manual. Authorized teachers hold but one class each year, with not more than thirty pupils in a class. The teaching year begins August 1.

AFRICA SOUTH AFRICA *Cape Colony*

CAPE TOWN
Dilworth, Christopher 32 Stuttaford chmbs, Adderley st.
Hay, Honorable Mrs (Violet) CSB (teacher) 4 Savings bnk blgs.

Natal

DURBAN
Anderson, Miss Margaret H. CS 7 Natal bnk blg.
Dean, Mrs Bessie CS 230 Smith st. Tel 2506.

Transvaal

JOHANNESBURG
Bredell, Carl CS Steytlers blg.
Ockenden, Mrs Claudine L. CS Ansteys blg. Tel 176.

ASIA INDIA

BOMBAY
Knight, Mrs Monica CS General's house.

PHILIPPINE ISLANDS

MANILA
Babcock, Mrs Jennie R. OSB 523 Aviles.

AUSTRALASIA AUSTRALIA *New South Wales*

DULWICH HILL
Beach, Mrs Sarah Jane CS Clonesslea, Herbert st.
NORTH SYDNEY
Patience, Mrs Sarah A. CS mornings except Sat Kuranda, King and Carr sts. Tel N. S. 1836.
SYDNEY
Brown, Miss May Gavin CS Somerset house. Tel.
Burkitt, Miss Florence CS Terrys chmbs, 14 Castle-reagh st. Tel Mosman 427.
Cusack, Miss Mary Alexia CS 10 AM to 1 PM Somerset house, Moore st. Res 10 Manning st, Potts pt. Tel.
Dutton, Mrs E. Caroline CS mornings except Sat Somerset house, Moore st. Tel William st. 717.
Gibbs, Charles Henry CSB (teacher) 10 AM to 1 PM Mutual Life blg, Martin pl. Res Bellcourt, Woolahra pt. Tel Edgecliff 697.

Hepburn, Mrs Lily CS 10 AM to 3 PM Somerset house, Moore st. Tels City 4105; Ashfield 954.
Kirkland, Miss Mary A. CS 9 AM to 2 PM Egerton Murdock st, Cremorne. Tel Y. 1994.
Lawson, Mrs J. Eveline CS Adel, Raglan st, Mosman. Tel Mosman 25.
Martin, George CS 10 AM to 4 PM New Zealand Insurance blg, 81 Pitt st. Tel Mosman 95.
Martin, Miss Marian E. CS 10 AM to 4 PM Mutual Life blg, 14 Martin pl. Tel W. 1243.
Symonds, Miss Eva M. CS Equitable blg, George st. Tel.

Queensland

BRISBANE
Degn, Miss Aurora CS 9 to 11.30 AM except Thurs Sat N Z chmbs, Queen st. Tel 2824.
Prentice, Mrs Louisa K. CS 11 AM to 2 PM except Wed Sat Salisbury chmbs, George st. Tels 2166; res Albion 710.
Salisbury, Mrs Blanche E. CS 2.30 to 5 PM except Wed Sat N Z chmbs. Tels 2824; res Albion 620.

Victoria

BALLARAT
Smith, Miss Kate O. Tues Thurs Nat Mutual blg.
Smith, Miss Marion G. Mon Wed Fri Nat Mutual blg.
EAST MELBOURNE
Stevens, Miss Emily Constance CS 11 AM to 3 PM 48 Wellington parade. Tel Cent. 4992.
Stocks, Miss Helen C. D. CS 3 to 5 PM 48 Wellington parade. Tel Cent. 4992.
MELBOURNE
Bowley, Mrs Myra M. CS 47 Auburn rd, Auburn.
Burkitt, Miss Adelaide CS 509 Collins st, W.
Butler, Mrs Amy B. CS 296 Queen's parade, Clifton hill.
Chubb, Mrs Louise CS 13 Princes ter, St Kilda rd. Tel Windsor 3288.
Edwards, Mrs Ann CS 2 to 5 PM 325 Collins st. Res 93 Kent st, Flemington. Tel Ascot 478.
Officer, Mrs Julia Bertha 9 AM to 12 M 24 Tintern av, Toorak. Tel Windsor 2799.
Salmon, Miss Ellen Agnes CS 421 Collins st.
Stanford, Miss Alice M. Whitehall, Bank pl.
Stone, Albert Cope CS 56 Collins pl. Tel Cent. 3227.
Stone, Mrs Florence Mary CS 56 Collins pl.
Stone, William Taylor CS 412 Collins st.
Swan, Miss Mary CS Whitehall, Bank pl.
Watson, Albert Edward CS 346 Flinders st.
Watson, P. Sidney CS 11 AM to 3 PM Collins house, Collins st.

NEW ZEALAND

AUCKLAND
Bradley, Mrs Esther Catherine CS 54 City chmbs.
Clark, Albert Joseph CS 19 Ferry blgs.
Clark, Mrs Roselia CS 19 Ferry blgs.

CHRISTCHURCH
Simpson, Mrs Mary E. CSB (teacher) 286 Madras st.

EUROPE

AUSTRIA

SALZBURG
Liebieh, Miss Elisabeth CS Morzg 55.

DENMARK

COPENHAGEN
Petersen, Miss Anna CS 2 to 5 PM Tues Fri Foreh-
ammersvej 6.

FRANCE

PARIS
Getty, Mrs Caroline CSB (teacher) 11 bis av Elisee
Reclus. Tel Saxe 43-43.
Norledge, Mrs Louise M. CS 10 AM to 12 M Tues
Thurs Sat 5 rue Bonaparte.
Norledge, William H. CS 2 to 5 PM Mon Wed Sat
5 rue Bonaparte.
Raelne, Mrs Lois Canady CS 31 rue Fresnel.
Tournier, Miss Allee B. CS 9 rue Victor Considerant.
Vinzent, Miss Caroline A. CS 2 Square Raynouard.

GERMANY

BERLIN
Engelken, Mrs Hanna CS Blumeshof 8, W.
Hergenbahn, Mrs Louise CS 10 AM to 1 PM Mon
Thurs; 4 to 7 PM Sat Linkstr 13. Letters Land-
hausstr 12. Tel Pfalzburg 6113.
Hüsgen, Mrs Elisabeth CS Wilmersdorf, Trautenau-
str 1, left Gartenhaus. Tel Pfalzburg 3735.
Köppen-Wickham, Baroness Madge von CS 10 AM to
12 M except Sat Kaiserdamm 67. Tel Wilhelm 865.
Lepow, Miss Emma J. CSB (teacher) Wormserstr 2.
Mayer, Mrs Minnie CS Motzstr 47. G. H. pt. links.
Letters Kaiser Allee 203. Tel Pfalzburg 5987.
Pfingsthorn, Mrs Emmy D. J. CS Landhausstr 31.
Schultz, Miss Ulla CSB (teacher) Derfflingerstr 19.
Steuermann, Miss Bertha CS Güntzelstr 49.

BRAUNSCHWEIG (Herzogth)
Bremen, Miss Anna Von CS Waterloo str 15 pt.
Deckart, Miss Meta CS Heinriehstr 21 I.
Fricke, Miss Marie CS Kaiser Wilhelmstr 38.

BRESLAU
Schramm, Miss Eva Katharina CS Websky str 13 p.

DRESDEN
Friedrich, Mrs Clara E. CS Bautznerstr 9 II.
Göritz, Mrs Anna CS 10 to 12 M Winckelmannstr 2.
Lier, Miss Martha CS 10 AM to 1 PM Oskarstr 1.
Näumann, Mrs Martha CS 10 AM to 12 M Baumstr 3 pt.

FRANKFURT-ON-MAIN
Bentinck-Beach, Miss Amy CS postal address.
Herrmann, Miss Emma T. CS Westend str 56 I.
King, Miss Alice Elizabeth CS postal address.

HAMBURG
Jessen, Miss Louise CS Hellkamp 5 pt Elmsbüttel.
Reinke, Miss Bertha S. CS Kuhmühle 25. Tel Gruppe 8, 9646.

HANNOVER
Günther-Peterson, Mrs Bertha CSB (teacher) Hil-
desheimerstr 216.

HEIDELBERG
Frey, Miss Anna E. CS 10 AM to 12 M Wed Sat
Academieistr 2.

STUTTGART
Hieber-Hawkins, Mrs Ruby CS Militärstr 93 B.

WIESBADEN
Vintzens, Mrs Mary CS Geisbergstr 25.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY
Le Messurier, Mrs Elise, Bellevue, St Martins.

England

BEDFORDSHIRE

BEDFORD
Hammond, Mrs Luey CS 5 The Avenue.

BERKSHIRE

WELLINGTON COLLEGE STATION
Lester, Mrs Blanche E. CS Fynch cottage.

CAMBRIDGESHIRE

CAMBRIDGE
Butler, Mrs Agnata Frances CS Trinity lodge.
Currie, Mrs Eleanor M. CS Royston house, Portugal
pl. Tel 1148.
Smith, Mrs Annie CS Sidney Sussex College.

CHESHIRE

ALTRINCHAM
Dickinson, Mrs Marianne CS Rosbryn, Stamford rd,
Bowdon. Tel 751.

BIRKENHEAD
Hunter, Mrs Jeannie CS 20 Palm Grove. Tel 2078.

CHESTER
Hobart, Miss May CS 45 Hough Green. Tel 313.

DERBYSHIRE

DERBY
Page, Mrs Alice Hannah CS 115 Kedleston rd.

DEVONSHIRE

TORQUAY
Henry, Charles Alan CS mornings Chelston Mount.

DURHAM

DARLINGTON
Jennings, Arthur E. CS 3 Oak Dene av. Tel 379.
Meiklejohn, Miss Mary CS 6 High ter, Northgate.

Essex

WESTCLIFF-ON-SEA
Foster, Mrs Amy CS Fairhaven, 7 Elderton rd.

WOODFORD GREEN
Cohen, Mrs Emma M. CS St Leonards, Glebe av.

GLOUCESTERSHIRE

BRISTOL
Dester, Mrs Lillian CS 10 Prince blgs, Clifton. Tel 4325.
Heard, Miss Mildred E. CS 17 Arlington villas,
Clifton. Tel 734.
Hutchinson, Mrs Blanche Ethel CS 10 Canynge sq.
Clifton. Tel 674.
Hutchinson, Herbert Arthur CS 10 Canynge sq.
Clifton. Tel 674.
Wilding, Miss Hephzibah Hall CS mornings except
Sat 6 Dublin cres. Tel Westbury 125.
Witherby, Miss Lilia CS 58 Park st. Tel 2047.

CHEL TENHAM
Haws, Mrs Martha E. CS Rothesay, Sanford Mill rd.
Nixon, Mrs Effie M. CS Coney Gree, Leckhampton hill.

STROUD
Seymour Keay, Miss Nina CS 3.30 to 4.30 PM Wed
Sat 2d floor, 1 Threadneedle st. Letters Seymour
house, Minchinhampton. Tel Brimscombe 19.

HAMPSHIRE

BOSCOMBE
Bentinck-Beach, Miss Ellen CS 110 Christehurch rd.

BOURNEMOUTH
Holroyd, Miss Helen G. CS 10.30 AM to 12.30 PM
except Sat 15 The Triangle. Res Redmire, Brank-
some pk. Tel 236.
Hume, Mrs Ida CS letters 15 The Triangle.
Lovell, Mrs Eliza A. CS 69 Irving rd, W Southbourne.
Wakelyn, Harry CS 16 Southern rd, Southbourne.
Tel Southbourne 183.

SOUTHAMPTON

Doudney, Mrs Lillian CS 6 Portland ter.

SOUTHSEA

Chisholm, Mrs Alice CS 2 to 4 PM Tues Thurs, 11 AM to 1 PM Wed Sat 14 Allers rd.
 Poulter, Miss Marjory CS 11.30 AM to 1 PM Tues; 2.30 to 4.30 PM Wed Fri 14 Lowcay rd. Letters Chessington, Craneswater pk. Tel Post Office 738 X.
 Poulter, Miss Mildred E. CS 11 AM to 1 PM Tues Thurs; 2 to 4 PM Wed Fri 14 Allens rd.
 Stevens, Mrs Helen E. CS Freestone lodge, Lennox rd, N.

HERTFORDSHIRE

LETCHEWORTH

Truman, Mrs Lena CS 228 Nevells rd.
 Wing, Mrs A. C. Victoria CS S Holt, Norton way.

ST ALBANS

Archer, Mrs Ellen R. CS 3 Clarence rd.
 Stievenard, Miss V. M. Blanche CS 3 to 6 PM Mon Fri 34 Marlborough rd. Res Twyford, Mill hill, NW.

WATFORD

Curry, Mrs Winifred J. P. CS 29 Belmont rd, New Bushey.

KENT

BICKLEY

Van der Beeck, Mrs Ida Ellen CS Turpington. Tel Bromley 257.

BROMLEY

Carr, Mrs Ada CS 21 Cambridge rd. Tel 1278.
 Neame, Mrs Maria CS 6 Elmfield rd.

ELTHAM

Griffin, Miss Elizabeth M. CS 154 High st.

SEVENOAKS

Andrews, Miss Jeanie C. E. CS The Nook, Tubs hill.

SHORTLANDS

Carr, Miss Ethel Maud CS 46 Farnaby rd. Tel 1706.

TUNBRIDGE WELLS

Maude, Miss Dorothy CS 2.30 to 4.30 PM Tues Fri 57 Grosvenor rd. Letters Broad Ford, Horsmonden.
 Suart, Mrs M. Catharine CS Rusthall cottage, Rusthall.

LANCASHIRE

ASHTON-UNDER-LYNE

Ashley, Mrs Annie CS 78 Currier lane. Tel 709.

BLACKPOOL

Bullock, Miss Minnie CS The Summit, Ripon rd.
 Gaukroger, Miss Bertha Lovina CS 19 Warbreck dr.
 Harrison, Mrs Clara CS 238 Hornby rd.
 Kershaw, Miss Muriel CS 3 Warbreck dr.

BOLTON

Entwistle, Mrs Martha A. CS 207 St Georges rd.

BURNLEY

Sutcliffe, Miss Edith Mary CS Oak hill. Tel 62.

ECCLES

McMillan, Miss Leila CS 78 Boardman st. Tel 468.
 Wroe, Mrs Elizabeth CS 78 Boardman st.

HINDLEY

Holgate, Mrs Louisa CS 7 Liverpool rd.

LIVERPOOL

Harwood, John W. CS 28 Exchange st, E. Tel Cent. 1410. Cable Loco, Liverpool.
 Kenyon, Mrs Annie E. CS 10 Borrowdale rd. Tel Roy. 3392.
 Owen, Mrs Mary CS 11 AM to 1 PM Mon Fri; 2 to 4 PM Tues Wed 22 Lord st. Letters 63 Upper Parliament st. Tel Roy. 2492.
 Smith-Symms, Miss Janet CS 2 to 4 PM Mon Thurs; 11 AM to 1 PM Tues Wed 22 Lord st. Letters 24 Percy st. Tel Roy. 2159.
 Studdert, Mrs Sue Riky CS 5 Sugnall st. Tel Roy. 1617.

MANCHESTER

Charlesworth, Mrs Eleanor C. CS Mon Wed afternoons; Thurs morning 14 St Peters sq. Tel City 5171.
 Coutts-Fowle, Miss Florence CSB (teacher) Mon Wed Thurs afternoons 14 St Peters sq. Tel City 7538.
 Res Lyme Gate cottage, Disley, Cheshire. Tel 58.

Doyle, Miss Edith CS 11 to 1 PM Tues Wed 33 Brazenose st. Letters Vendale, Kersal. Tel Hr. Broughton 61.
 Meakin, Mrs Jane E. CS 205 Dickenson rd, Rusholme.
 Murray, Lady Victoria CSB (teacher) Mon Wed Thurs afternoons 14 St Peters sq. Tel City 5171.
 Letters Disley, Cheshire.

Pitfield, William CS 196 Deansgate. Tel Rush. 1263.
 Priestman, Harold CS 3 to 5 PM Tues Wed Thurs 33 Brazenose st. Res tel Rush. 1263.

Share, Austin, CS 5 Langdale rd, Victoria pk.
 Shaw, Charles Mawdesley CS afternoons except Sat Temple chmbs, 33 Brazenose st.

Southern, Miss Beatrice CS 2 to 4 PM except Wed Sat 14 St Peters sq. Letters 2 The Drive, Kersal. Tel Hr. Broughton 629.

Webb, Mrs Clara CS afternoons 33 Brazenose st. Tels City 35; res Trafford pk 793.

Wilding, Walter CS 1.30 to 3 PM Mon Tues Wed 6 St Anns passage, King st. Tel Dids. 245. Res 10 Wellington rd, Withington.

Woodhead, Mrs M. Violet CS Mon Wed Thurs afternoons 14 St Peters sq. Tel Rusholme 1263.

ROCHDALE

Hoyle, Miss Cissie CS The Hut.
 Woolfenden, Mrs Emma Jane CS 255 Halifax rd.

ST ANNES-ON-THE-SEA

Brown, Mrs Susannah CS 21 St Annes rd, E. Tel 384.

THORNTON

Kershaw, Mrs Elizabeth CS Oulder Nook.

LONDON

LONDON

Adamson, Miss Grace E. CS 11 AM to 1 PM Mon Thurs; 3 to 4.30 PM Tues Fri 188 Upper Richmond rd. Res 2 Dryburgh rd, Putney, SW. Tel Put. 1485.
 Alberti, Mrs Helen R. CS 10 to 12 M Tues Wed Fri Sat 150 Queens rd, Bayswater. Tel Chickwick 494.
 Ashbourne, Lady (Frances) CS 5 Grosvenor cres.

Baily, Miss Katharine CS 9 E Chapel st, Curzon st, Mayfair. Tel May. 4502.

Bannon, Mrs Helen W. CS 10.30 AM to 12.30 PM Tues Sat 37 Pelham st, SW. Letters 169 Queens gate, SW. Tel West. 5276.

Barthorp, Mrs Cecily Jean CS 2.30 to 4.30 PM Wed Thurs; 11 AM to 1 PM Fri 21 Pelham st, S Ken. Letters 12 Elm Park rd, Chelsea, SW. Tel Ken. 1291.

Bathurst, Algernon Hervey CSB (teacher) by appointment Amberley house, Norfolk st, Strand. Letters 1 South Eaton place, SW.

Bathurst, Mrs Elfrida Hervey CSB 11 AM to 1 PM Mon Wed Fri 27 Beauchamp pl, SW. Letters 1 South Eaton place, SW.

Bedford, Miss Daisy CS 2.30 to 4.30 PM Mon; 11 AM to 1 PM Tues Fri 27 Beauchamp pl, SW. Res 5 Moore st, Chelsea, SW. Tel Vic. 3755.

Booker, Miss Elizabeth E. N. CS 11 AM to 1 PM Tues Fri 14 Selwood ter, Onslow gdns, SW. Letters 8 Hereford sq, SW.

Boswell, Mrs Florence Helen CS 10 to 12 M Hornton cottage, Hornton st, Kens. Tel Park 4375.

Boswell, W. Albert CSB (teacher) 10 AM to 2 PM except Sat 7 Carteret st, Queen Anne's Gate, SW. Tel Victoria 4574.

Boughton-Leigh, Miss Grace A. CS 1A Ashburn pl, SW. Tel Kens. 4574.

Bovet, Miss Mary E. CS 11 AM to 1 PM Mon Fri; 2 to 4 PM Wed 2 Westbourne st, Sloane sq. Letters 39 Markham sq, Chelsea. Tel Ken. 1212.

Braithwaite, Mrs Jessie CSB (teacher) 11 AM to 1 PM except Sat; also 2 to 4 PM Wed 59 S Molton st, W. Letters 1 Clarence ter, NW. Tel Pad. 2674.

Braithwaite, John Sidney CS 4 to 6.30 PM Tues Fri 59 S Molton st, W. Letters 1 Clarence ter, NW. Tel Paddington 2674.

Brooks, Mrs Charlotte Frances CS 2 to 4 PM Mon; 10 to 12 M Wed 32 Onslow sq, SW. Tel West. 4693.

Burges, Mrs Alice Rose CS 38 Lancaster rd, Norwood.

Carr, Eric Walter CS 1 to 3 PM except Sat 8 Princes st, EC. Tel Cent. 2140.

Chowne, Mrs Helen M. CS 70 Harvard ct, West End lane, Hampstead, NW. Tel Hamp. 1048.

Cohen, Mrs Edith E. CS 2.30 to 5 PM Tues; 11 AM to 1 PM Thurs 150 Queens rd, Bayswater. Tel Park 3424.

LONDON

Colborne, The Hon Alethea CS 25 Cliveden pl. Sloane sq. SW.
 Couant, Miss Eleanor Mary CS mornings Tues Wed Fri 9 Upper Phillimore gdns, W. Tel Park 2703.
 Cumberlege, Mrs Violet CS 14A Hyde Park man, NW. Tel Paddington 5632.
 Curl, Miss Bertha CS 11 AM to 1 PM except Sat 8 Cheltenham ter, Chelsea. Letters 3 Sloane ct, SW.
 Currie, Miss Rita CS 7 Cranbourne ct, Battersea park. Tel Bat. 1256.
 Davies, Charles Clement CS 187 Peckham Rye, SE. Tel New Cross 1884.
 Dixon, Miss Hetty E. A. CS mornings 21 Queensberry pl. SW. Tel Kens. 6252.
 Dobson, Mrs Mary E. CS 2.30 to 4.30 PM Mon Wed; 11 AM to 1 PM Tues Thurs 14 Hanover sq, Oxford circus, W. Tel West. 1095.
 Donaldson, Mrs Florence E. B. CS 2.30 to 4 PM except Sat 84 Drayton gdns, SW. Tel West. 6295.
 Donaldson, Peter CS 5.30 to 7 PM Tues Fri 84 Drayton gdns, SW. Tel West. 6295.
 Douglas, Miss Ethel CS 3 to 5 PM Tues Thurs 5 Ellis st, Sloane sq. Res 108 Oakley st, Chelsea, SW. Tel Kens. 5175.
 Drake, Miss Ethel Laugdon CS 177 Sloane st, SW.
 Elnor, Mrs Henrietta CS 10A Portman man, W.
 Fairbairn, Mrs Lena CS 10.30 AM to 12.30 PM Mon Thurs Fri; 2.30 to 4.30 PM Tues 24 Sloane sq. Letters 60 Burton ct, SW. Tel Kens. 3654.
 Ferguson, Mrs Susanne Foxton CS 10 AM to 12 M 77 Elsham rd, W Kensington. Tel Park 4909.
 Firth, Mrs E. Florence CS 57 Dunsmure rd, Stamford hill, N.
 Flscher, Miss Maud CS 4 to 6 PM Mon Fri 150 Queens rd, Bayswater.
 Fowler, Mrs Helen E. CS 2.30 to 4.30 PM Mon; 11.30 AM to 1.30 PM Fri—82 Brompton rd.
 Fulleylove, Mrs Elizabeth S. CS 70 High st, Hampstead, NW.
 Gaye, Mrs Harriet J. CS mornings Tues Thurs; 2 to 4 PM Fri 322 Upper Richmond rd, Putney. Letters 44 Luttrell av. Tel Put. 2246.
 Grant, Mrs Hester M. CSB (teacher) 203 Knightsbridge, SW.
 Griffiths, Mrs Mary E. CS Stamford hill man, N.
 Guthrie, Miss Edith J. CS 23A Queen st, Curzou st, Mayfair. Telegram and tel May. 4604.
 Hardie, Miss Margaret Lillian CS 11.30 AM to 1 PM except Wed Sat 12 Oakhill rd, Putney, SW.
 Harris, Miss Louisa CS 26 Lexham gdns, SW.
 Heard, Mrs Mary L. CS 113 Dulwich village, SE.
 Heath, Mrs Louisa CS 123 Clapton Common, NE.
 Hepworth, Mrs Alma CS 2 to 4 PM Tues Fri: 11 to 1 PM Wed 8 St Leonards mau, Chelsea, SW. Tel Kens. 5322.
 Hill, Miss Florine M. CS 11 AM to 1 PM Wed Thurs 2 Westbourne st, SW. Letters 55 Burton ct, SW. Tel Vic. 3745.
 Hodgson, Eustace T. CS 5 Embankment gdns, Chelsea, SW. Tel West. 5008.
 Houlton, Miss Sybil Archer CS 42 Lowndes st, SW.
 Houson, Miss Evelyn CS 2.30 to 4.30 PM Tues Thurs 86 A Oakley st, Chelsea, SW. Tel Kens. 5083.
 Humphery, Miss Constance L. CS 5 to 7 PM Wed Fri 18 St Leonards ter, Chelsea, SW. Tel Kens. 1217.
 Ingles, Mrs Eugenia E. CS 11 AM to 1 PM except Mon Sat 93 Chelsea gdns, SW.
 Jackson, Miss Augusta F. C. CS 2.30 to 4 PM Tues; 10.30 AM to 12 M Fri 23 Bloomfield ter. Letters 6 Sloane ct, SW.
 Jackson, Mrs Diana CS see Oxford.
 James, Miss Jennie CS 28 Bark pl, Bayswater, W.
 Johnson, Miss May CS 100 Redcliffe gdns, SW. Tel Western 1985.
 Jones, Morris Philip CS 133 Oxford st. Tel Muse. 1869.
 Ker-Seymer, Mrs Diana CS 2.30 to 4.30 PM 82 Brompton rd. Res 26 Gledstones rd, W Kensington.
 Ker-Seymer, Miss Violet CS 2.30 to 4.30 PM Mon; 10.30 AM to 1 PM Tues Thurs Fri 25 Oxford st, W. Letters 14 Dorset sq, NW. Tel Paddington 2234.

Large, Mrs Ethel Phelps CS 10 AM to 1 PM Pembroke house, 133 Oxford st. Tel City 4869.
 Le Page, Mrs Adela CS 10 AM to 1 PM 80 Barons ct rd, W. Tel Hammers. 1234.
 Lewis, Leonard A. CS 8c Peterborough villas, New Kings rd, Fulham, SW.
 Logan, Mrs Susan Constance CS 10.30 AM to 12.30 PM Wed Sat 2 Knaresborough pl, SW. Tel West. 10.
 Macleod, Mrs Olive CS 10.30 AM to 1 PM Tues Thurs; 2.30 to 4 PM Fri 39 St James st, Piccadilly, W.
 Mann, Mrs Lucy E. CS Mon morning; Tues Thurs afternoons 25 Oxford st. Tel City 9049. Res 19 Linden gdns, W.
 Maude, Miss Lillian B. CS 11 to 1 PM Wed Fri 5 Ellis st, Sloane sq. Letters 28 Royal av, Chelsea, SW. Tel Kens. 1086.
 Maxtone-Graham, Anthony G. CS 6 Hyde Park st, W.
 Miller, Mrs Frederica L. CSB (teacher) 11 Norfolk rd, St Johns Wood, NW.
 Mocatta, Mrs Floria A. CS 10.30 AM to 12.30 PM Mon Wed Fri 39 St James st, SW. Letters 33 Dover st.
 Moores, Col Samuel CS 22 Woodstock rd, Bedford pk, W.
 Mott, Miss Agnes B. CS 42 Bassett rd, Notting hill, W.
 Musser, Miss Minnie P. CS 2 to 4 PM Tues Fri 63 Chelsea gdns, SW.
 Notcutt, Mrs Mary CS mornings Mon Wed Fri 30 Queens rd, W. Res 106a Alexandra rd, S Hampstead, NW. Tel Hamp. 3804.
 O'Brien, The Hon Eileen CS postal address 91A Gloucester rd, SW.
 Packer, Mrs Grace M. CS 6.30 to 8.30 Tues Fri; 11 AM to 1 PM Wed 19 Lauercoast rd, Tulse hill pk, SW. Tel Streatham 2058.
 Paterson, Miss Margaret CS 10 AM to 12 M Mon Wed Fri 39 Markham sq, Chelsea. Tel Vic. 4115.
 Perks, Mrs Gertrude Jane CS 11 AM to 1 PM Mon Thurs. 37 Pelham st, S Kensington, SW. Letters 4D The Mansions, Earls ct rd, SW.
 Playfair, Mrs Winifred May CS 10 AM to 12.30 PM except Thurs 8 Cheltenham ter, Chelsea, SW.
 Rance, Miss Hilda Cecilia Henniker CS 2 to 4 PM Tues Fri 37 Pelham st, S Kensington. Tel Put. 1668.
 Rance, Mrs Ricarda Cecilia Henniker CS 37 Pelham st, S Kensington. Tel Put. 1668.
 Reilly, Mrs Ellen Margaret Davison CS 11 AM to 1 PM except Wed Sat 108 Palace gdns ter, W.
 Rivers-Thompson, Miss Bertha CS 19 St Loo man, Cheyne gdns, Chelsea, SW. Tel Kens. 3021.
 Rutty, Miss Winifred A. CS 15 Rusthall av, Bedford pk, W. Tel Chiswick 728.
 Rynd, Miss Edith CS 11.30 AM to 1 PM Wed; 2 to 4 PM Thurs 25 Oxford st.
 Schreiber, Miss Helene Louise CS 42 Manor rd, Stamford hill, N.
 Sessions, Mrs Beatrice CS 4 to 6 PM Mon Wed Fri 99 Chelsea gdns, SW. Tel Vic. 1606.
 Shannon, Miss Clara M. S. CS see Boston, Mass., U.S.A.
 Smith, Mrs Margaret Montgomery CS mornings 138 Sloane st, SW. Tel Vic. 3032.
 Spurway, Mrs Eleanor K. CS 2.30 to 4.30 PM Wed Fri 23 Bloomfield ter, SW. Letters 1 Albany man, Albert Bridge rd, SW. Tel Battersea 2077.
 Stokes, Mrs Marie E. CS 25 Cheniston gdns, Kensington, W. Tel West. 3003.
 Tennant, Charles W. J. CSB (teacher) by appointment Talbot house, Arundel st, Strand.
 Teunant, Mrs Isabella CS Mon Wed Fri mornings 12 Campden hill ct, W. Tel Park 3509.
 Thomson, Miss E. Olivia CS 11 AM to 1 PM Wed Thurs 5 Ellis st, Sloane sq. Letters 28 Royal av, Chelsea, SW. Tel Kens. 1086.
 Thomson, Mrs Mabel S. CSB (teacher) 2.30 to 4.30 PM Mon; 11 AM to 1 PM Fri 18 Beauchamp pl, SW. Letters 26 St Leonards ter, Chelsea, SW.
 Turner, Miss F. Maud CS mornings 85 Campden hill ct, Kensington. Tel Park 3766.
 Turrell, Mrs Anita CS 4 to 6 PM Mon Fri 27 Beauchamp pl, SW. Tel Put. 1757. Letters 5 Hurlingham ct, SW.
 Walsoe, Paul CS 92 Dukes av, Chiswick, W.
 Ward, Mrs E. Blanche CSB (teacher) 2 Campden hill court, Kensington, W. Tel Park 571.
 Whitley, Miss Beatrice M. CS 85 Oakley st, Chelsea, SW. Tel Kens. 1278.

LONDON

Wilkins, Miss Lydia CS 2 to 7 PM Wed; 2 to 5 PM Fri 25 Oxford st. Res Oakwood, Wendover, Bucks.
Wilks, Miss Grace CS 50 Endlesham rd, Balham, SW.
Woodhouse, Miss Cythna CS mornings except Mon
Sat 38 Rossetti gdn man, SW. Tel Kens. 3181.

MIDDLESEX

ACTON HILL

Huxley, Miss F. Rose CS 60 Chatsworth gdns, W. Tel Chiswick 1331.
Thorogood, Miss Minnie CS 60 Chatsworth gdns, W.

EALING COMMON

Bolton, Miss Evah Bolton CS 2 to 4 PM Tues; 5 to 7 PM Fri 15 Fordhook av, W. Tel Ealing 1490.

GLADSTONE PARK

Mühlenbrueh, Miss Ida CS 5 Ellesmere rd, NW.

PINNER

MacOwan, Miss Mary C. CS Rest Cottage, Love lane. Tel Pinner 101.

TEDDINGTON

Mann, Matthew G. CSB (teacher) 129 Waldegrave rd.

TWICKENHAM

Shakespeare, Mrs Charlotte CS Burton house. Tel 864.

WILLESDEN GREEN

Walenn, Mrs Maude Isabel CS 2 Chatsworth rd man. Tel Willesden 654.

NORFOLK

NORWICH

Hamilton, Miss Margaret Law CS 1 Wood st. Tel 1211.
Jewson, Mrs Harriet Jessie CS 11 AM to 4 PM Wed 18A Prince of Wales rd. Res 15 Norwich rd, Dereham. Tel 52.
Porter, Miss Katharine T. CS 168 Thorpe rd. Tel 659.

NORTHUMBERLAND

NEWCASTLE-ON-TYNE

Fletcher, Miss Mary Elizabeth CS 30 Holly av, Jesmond.
Love, Miss E. Marion CS 2 to 4 PM Mon Tues Thurs Fri 34 Pearl blg, Northumberland st.
Proctor, Miss Ellen Frances CS 10.30 AM to 12.30 PM Mon Thurs 34 Pearl blg, Northumberland st. Res 2 Dawson sq, Tynemouth.
Shaw, Miss Margaret M. CS 10.30 AM to 12.30 PM Tues Thurs; 2.30 to 4.30 PM Fri Sunnyholme, Moor eres, Gosforth. Tel Gosforth 224.
Wilson, Miss Anne B. CS 10.30 AM to 12.30 PM Mon Wed Fri Sunnyholme, Moor cres, Gosforth. Tel Gosforth 224.

WALLSEND

Wallis, Mrs Isabella CS Point Pleasant Hall.

NOTTINGHAMSHIRE

NOTTINGHAM

Ahrons Mrs Mabel CS 10 to 12 M 16 Corporation Oaks.
Carlton, Mrs Martha CS 3 to 5 PM except Sat Elmleigh, 192 Wilford rd.
Fish, Mrs E. Annie CS Hilton cottage, Cinderhill.
Rawson, Mrs Annie CS Sunnyholme, Leslie rd.
Wildman, Mrs Evangeline M. CS 11 AM to 1 PM except Sat 98 Burford rd.

OXFORDSHIRE

OXFORD

Jaekson, Mrs Diana CS 12 Norham rd.
Sollas, Miss Hertha B. C. CS 30 Banbury rd.

RUTLAND

OAKHAM

Conant, Miss Amy L. E. CS The Upper hall, Lyndon. Tel Lyndon 2.

STAFFORDSHIRE

STOKE-ON-TRENT

Dean, Mrs Elizabeth 32 Havelock pl, Shelton.

WOLSTANTON

Wilkes, Mrs L. Ellen CS Lime cottage, Marsh av.

SURREY

CROYDON

de Lacy, Mrs Emily Frances CS Homedale, Duppas hill rd, W. Croydon.
Kindell, Mrs Clara Louisa CS 9 Croham Park av, S Croydon. Tel N Croydon 2179.

PURLEY

Stephens, Mrs Elizabeth CS 18 Dale rd. Tel 753.

RICHMOND

Browning, Miss Evelyn G. CS 2.30 to 4.30 PM Mon; 10 AM to 1 PM Tues Thurs 20 Onslow av man. Tel 713.
Davidson, Mrs Edith CS 23 Lancaster pk. Tel 1131.
Davidson, Walter CS 23 Lancaster pk. Tel 1131.
Torry, Mrs Katherine Blanche CS 11 AM to 1 PM Mon Fri Elm lodge, Sheen rd. Tel 891.

THORNTON HEATH

Battley, Mrs Emily Kyle CS Mon Wed Fri mornings; Tues Thurs Fri evenings Kyle Craig, Norbury av. Tel Croydon 1759.

SUSSEX

BEXHILL

Rose, Miss Alice E. CS 10 Jameson rd.

BRIGHTON

Andreae, Miss Kate E. CS 11 AM to 1 PM Mon Wed Fri 77 Prudential blgs.
Pierce, Mrs Ellen CS 11.30 AM to 1 PM 9 Hampton pl. Letters 35 Clarendon villas, Hove.
Till, Mrs Marguerite Scott CS by appointment 26 Prudential blgs.

CROWBOROUGH

Corfe, Mrs Emily Florence CS Heavegate.

EASTBOURNE

Dixon, Walter Matthias CS 31 Gildredge rd. Telegram and tel Dixon, 1210 Eastbourne.
Harley, Miss Margaret CS 33 Arlington rd.
Maturin, Mrs Edith Mary CS Woodgate, Royal ter.
Pickrill, Miss Elizabeth CS 55 Gildredge rd.

HOVE

Carr, Miss Ada 32 Adelaide eres. Tel 2929.
Wallis, Mrs Katharine 32 Adelaide cres. Tel 2929.

SEAFORD

Craven, Mrs Florence Isabel CS Links, Chyngton rd.

WORTHING

Pearce, Mrs Beatrice CS St Ives, Wyke av.

WARWICKSHIRE

BIRMINGHAM

Burton, Miss Marietta CS 40 Alcester rd, Moseley.
Cox, Mrs Sarah Elizabeth 116 Antrobus rd, Handsworth.
Stirk, Miss Lillian Lea CS 28 Gem st.

COVENTRY

Maycock, Miss Mabel G. CS 9 Grey Friars green.

WILTSHIRE

SWINDON

Wykeham-Martin, Miss Katherine CS Staplers, Avenue rd.

WORCESTERSHIRE

KING'S NORTON

Giddings, Miss Rose CS 59 Watford rd. Letters St Michaels cottage, Stoke Heath, Bromsgrove.

YORKSHIRE

BRADFORD

Hill, Mrs Jessie M. CS 20 Evelyn av, Thornbury.
Hudson, Mrs Martha E. CS 216 Park cres, Frizinghall.
Wigglesworth, Miss Mary CS Bailey hills, Bingley.

FILEY

Fell, Col William Edwin CSB (teacher) by appointment Fowthorpe.

HALIFAX

Swift, Charles W. CS 2 Hornby ter. Tel 1206.
Swift, Mrs Emma CS 2 Hornby ter. Tel 1206.

HARROGATE

Kennedy, Miss Kathleen CS 11 AM to 1 PM 1 East parade. Tel 1088.
Wallace, Miss Mabel H. CS 2.30 to 4.30 PM except Tues Sat Waverley ehms. Tel 705.
Ward, Mrs Elizabeth CS 2 to 4 PM Mon Wed Fri 1 Cambridge rd. Tel 1091.

CHRISTIAN SCIENCE PRACTITIONERS SWITZERLAND

HORNSEA

Collinson, Mrs Sarah H. CS Fairfield.
Haworth-Booth, Mrs Meta CS Rolston hall.

HOWDEN

Scholfield, Mrs Ada E. CS Sandhall.

HULL

Bird, Miss Lucy A. CS 43 Wellesley av.
Burton, Miss Alice CS 3 to 5 PM Tues Fri 2 Salmon grove, Newland.
Pogson, Mrs Elizabeth A. CS 14 Beresford av.

ILKLEY

Cowling, Mrs Clara A. CS Heath cottage. Tel 210.

LEEDS

Braithwaite, Mrs Laura CS West Bar chmbs, Boar lane. Tel Cent. 40.
Broadbent, Mrs Edith Emily CS West Bar chmbs, Boar lane. Tel Head. 545.
Clarke, Mrs Amy Florence CS Hand in Hand blg, 14 Park row. Tel Chapeltown 411.
Doorly, John W. CSB (teacher) postal address 8 Welburn av, Far Headingley.
Doorly, Mrs Laura Bertha CS postal address 38 Boar lane.
Rhodes, Mrs Violet CS 6 Grange ct. Tel Head. 462.

SHEFFIELD

Gunstone, Mrs Addie CS 11 Ashland rd, Nether Edge. Tel Sharrow 223.
Sheen, Mrs Amelia Gentle CS 12 Priory rd, Sharrow.
Sheen, Stanley CS 12 Priory rd. Tel Cent. 2938.
Sydenham, Stanley M. CS 42 Machon bnk, Nether Edge. Tel Sharrow 285.

Ireland

COUNTY ANTRIM

BELFAST

McKibbin, Miss Elizabeth A. CS Auburn villa, Ormeau rd.
Webb, Miss Evelyn L. CS 10 Mount Charles. Tel 2523.

COUNTY DUBLIN

DUBLIN

Bagnall, Mrs Alice CS 10.30 AM to 1 PM except Sat 6 Clare st. Tel Ballsbridge 538.
Browne, Mrs Edith CS 11 AM to 1 PM except Sat 32 Nassau st. Res Laurel hill, Kingstown. Tel 93.
Bruen, Miss Eleanor M. CS 10.30 to 11.30 AM Wed Fri 122A Stephens green. Tel 4222.
Bruen, Miss Mary Susan CS by appointment 122A Stephens green.
King, Lady (Louise) CSB (teacher) 21 Fitzwilliam sq. Tel 3859.
McMurdo, Miss Phyllis Margaret CS 179 Rathgar rd.
O'Loughlin, Mrs Georgina Marie CS 2 to 4 PM Tues Fri Loch-Lynn, Holyrood park, Sandymount av.
Porter, Hon Mrs Frances CS 10.30 AM to 1 PM Tues Fri 6 Clare st. Res Rocksavage, Foxrock. Tel.
Saunderson, Maurice CS 11 AM to 3 PM Mon Wed Fri 6 Clare st. Res 3 Upr. Fitzwilliam st. Tel 4823.

COUNTY KILKENNY

KILKENNY

Butler, Miss Harriet CS 2 Parade. Letters Lavis-town house.

Scotland

LANARKSHIRE

GLASGOW

Cameron, Mrs Margaret Campbell CS except Sat 54 Airlie gdns, Hyndland. Tel Western 2114.
Irvine, Miss Jane T. CS 10 AM to 1 PM 4 Windsor ter, NW. Tel Doug. 2562.
Murdoch, William P. CS Tues Wed Thurs mornings 154 W Regent st. Tel Douglas 1098.
Ramsey, Robert CS 9.30 to 11 AM 2 Sandyford pl. Tel Central 5838.
Richmond, Miss Jessie B. CS 10 AM to 1 PM; also 5.30 to 7.30 PM Wed 40 Derby st. Tel Western 3331.
Richmond, Miss Mary L. CS 10 AM to 1 PM 40 Derby st. Tel Western 3331.

MIDLOTHIAN

EDINBURGH

Bull, Miss Evelyn Annie Sophia CS 11 AM to 1 PM 10 Queensferry st. Tel Central 7669.

Cochrane, Mrs E. Rose CSB (teacher) postal address 26 Abercromby pl.

Hamilton, Mrs Alice L. CS 47a George st.
Laird, Miss Margaret A. CS 50 Queen st. Tel 3237.
McAlister, Mrs Anne CS 41 George st.
Ramsay, Miss E. Mary CSB (teacher) 11 York blg. Tel Cent. 3913. Telegraph and cable Ray, Edinburgh.
Robertson, Miss Margaret CS 9 Randolph Cliff.
Steen, John CS 19 Queen st. Tel Cent. 1997.
Whyte, Miss Margaret S. S. CS 11 AM to 1 PM Wed Thurs 10 Randolph pl. Letters 7 Charlotte sq.

JOPPA

Brichta, Miss Amalia CS 37 Morton st.

PERTHSHIRE

ALYTH

Ramsay, Miss C. Lillias CSB (teacher) Bamff house.

DUNBLANE

Chick, Mrs Eliza Margaret CS Union Bank house.

RENFREWSHIRE

GREENOCK

Millen, Miss Jane Stirling CS 2 Sandringham ter.

Wales

GLAMORGANSHIRE

SWANSEA

Perkins, Miss M. Edith CS 34 Eaton grove.

HOLLAND

AMSTERDAM

Krüsemaun, Mrs Hermance CS 11 P O Hoofstraat.

THE HAGUE

Goldman, Miss Mary Louise CS L. v. Meerdervoort 159.
Jansen, Mrs Helene CS 106 Jac v d Doesstraat.
Koopmans, Miss Anne CS Frankenstr 16. Tel Schev. 788.
Schroot, Miss Anna CS 7 Smidswater. Tel Haag 582.

VOORBURG (near The Hague)

Hartman, Miss Marie C. CS 69 Westeinde. Tel 199.

ITALY

FLORENCE

Marucelli-Petri, Miss Argia CS 8 Piazza Duomo. Tel 1601.
Morris, Mrs Mary Helen CS 9 AM to 4 PM 28 via Domenico Buonvicini. Cable Marlenris.
Morrison, Miss Mary Talbot CS 8 via Solferino.
Weir, Miss Edith CS 8 Piazza Duomo. Tel 1601.

NORWAY

CHRISTIANIA

Hellesen, Miss Aagot CS Ellert Sundtsgt 36.
Rasch, Miss Anna CS Sofiegt 70 v.

RUSSIA

PETROGRAD

Walkich, Mrs Lillie CS Bolshaya Konushennaya 17, K 16. Tel 222-90.

SWEDEN

LIDINGO VILLASTAD (near Stockholm)

Nordenstierna, Miss Gerda CS Riks. tel 392.

STOCKHOLM

Fröst, Mrs Isabel CS 42 Riddareg. II. Tel Riks. O 562.
Lundgren, Miss Aimee CS St Eriksg. 63 II. Tel R. 12776.

SWITZERLAND

BASEL

Leimbacher-Kohler, Mrs Mary CS Schweizergasse 31.

BERNE

Santschi, Miss Verena CS mornings Thunstr. 12. Tel 1817.
Wetti, Mrs Sarah Edith CS 2.30 to 4 PM Mon Thurs; 9 to 10 AM Fri Weissenbühlweg 17. Tel 4238.

GENEVA

Bützberger, Miss Elise L. CS mornings 13 rue de Candolle.
Hiertzeler, Miss Julia CS mornings except Thurs 25 av Pictet de Rochemont. Tel 7199. Office Bon-Port 57 Montreux Thurs. Tel 778.
Vouga, Charles E. CS mornings 10 rue de la Pe-louse, Tranchees. Cable Vougachar.

LAUSANNE

Vouga, Mrs Marguerite W. CS 4 av Bergleres. Tel 39.82. Cable Vougarite.

ZURICH

Bodmer, Miss Louise Fanny CS Mutschellenstr 182. Tel 1674.

Cotton, Miss Emily CS 10 AM to 1 PM Hegibachstr 78.

Frey, Hans CS Dufourstr 181. Tel 2883.

Frey, Mrs Katie CS Dufourstr 181. Tel 2883.

Gleichauf, Miss Kreszenz CS Sewartstr 8.

Russenberger, Mrs Emma CS Birmensdorferstr 223.

NORTH AMERICA

CANADA

ALBERTA

CALGARY

Edmonds, Mrs Lillian CS 9 Marlborough apts, 12th av and 4th st, W. Tel M 3285.

Taylor, Percy CS 827 7th av, W. Tel M. 6915.

DUFFIELD

Van Sclever, Mrs Addie B. CS.

EDMONTON

McIntyre, Mrs Elizabeth E. CS 10513 124th st. Tel 81020.

Philp, Miss Eliza CS 9918 115th st. Tel 82747.

Walker, Mrs Cora A. CS 14 Benson blk. Res tel 31414.

LETHBRIDGE

Marriott, Mrs Alice Maude CS 1218 3d av A, So.

MEDICINE HAT

Bliggins, Peter B. CS 16 Connaught apts. Tel 3654.

BRITISH COLUMBIA

GREENWOOD

Lachmund, Mrs Bessie O. CS.

NORTH VANCOUVER

Holman, Mrs Gladys CS 1428 Chesterfield av. Tel 646.

VANCOUVER

Anthony, Mrs Mary Elizabeth CS 891 Bidwell st. Tel Sey. 2382 R.

Batchelor, Miss Anne CS 1019 Bute st. Tel Sey. 4735.

Cameron, Mrs Jean F. CS 702 Rogers blg. Tel Sey. 102.

Cochrane, Mrs Helen M. CS 11 AM to 1 PM 1419

Pendrell st. Tel Sey. 4163.

Glassford, Mrs Margaret CS 209 Granville man, 789 Granville st. Tel Sey. 6357.

MacNaughton, Mrs Frances E. CS 1 to 5 PM 68 Caroline ct, 1058 Nelson st. Tel Sey. 8067 L.

Merrill, Mrs Henrietta CS 9 AM to 5 PM 1448 Nelson st. Tel Sey. 1032 L.

Pound, Mrs Frank CS 4, 915 Robson st. Tel Sey. 6009 Y.

Reilly, Mrs Clementina CS 2622 1st av, W. Tel Bay. 713.

Robinson, Mrs Elizabeth Jewel CS 25 The Mankato, Commercial drive and Kitchener st. Tel High. 1362.

Speirs, Mrs Isabelle M. CS 9 AM to 12 M 2071 16th av, W. Tel Bay, 2196.

Varey, Mrs Carrie M. CSB 10 AM to 5 PM 734 Rogers blg, 470 Granville st. Tels Sey. 3480; res Sey. 8854 R.

Varey, Charles A. CSB (teacher) 10 AM to 5 PM 734 Rogers blg. Tels Sey. 3480; res Sey. 8854 R.

Weber, Mrs Mary CS 44 Tunstall blk, 709 Dunsmuir st. Tel Sey. 4902.

VICTORIA

English, Mrs Katherine CS 11 AM to 1 PM Tues Thurs Fri 2052 Granite st.

Greenwood, Mrs Nancy W. CSB 2 to 4 PM except Wed Sat 518 Central blg. Tels 1084; res 2120.

Greenwood, Samuel CSB (teacher) 10 AM to 12 M 518 Central blg.

Hostetter, Mrs Frances CS 1743 Lee av. Tel 4377.

MANITOBA

BRANDON

Anderson, Mrs Sarah J. 647 13th st. Tel 416.

WINNIPEG

Barnes, Mrs Margaret A. CS 48 Purcell av. Tel Sherbik 4109.

Ellison, Miss Margaret M. CSB (teacher) 113 Cauchon st. Tel Ft. R. 2184.

Galbraith, Mrs Helen C. H. CS 497 McMillan av.

Gallie, Mrs Mary CS 225 Bell av. Tel Ft. R. 1668.

Gilbert, Mrs Adelaide C. CS 293 Mountain av. Tel St. J. 1058.

Gilbert, Edward CS 293 Mountain av. Tel St. J. 1058.

Kastner, Mrs Margaret CS 608 Spence st.

Mainland, A. William CSB (teacher) 927 Dorchester av. Tel Ft. R. 2796.

Maneely, Mrs Charlotte CS 115 Bryce st. Tel Ft. R. 3152.

Munn, Mrs Mary A. CS 608 Warsaw av.

Munro, Mrs Rebecca CS 903 McMillan av. Tel Ft. R. 2788.

Rabb, Mrs Adah CS 189 Elm st. Tel Ft. R. 3416.

Sprague, Mrs Agnes CS 693 Jessie av. Tel Ft. R. 1955.

Swinton, Mrs Bessie CS 795 Grosvenor av.

Vivian, Mrs Mary Luella CS 2 Rosemount, River av.

Walker, Mrs Charlotte CS 679 Warsaw av. Tel Ft. R. 1031.

NEW BRUNSWICK

ST JOHN

Allingham, Mrs Ida C. CS 123 Duke st. Tel M. 787-21.

Crawford, Mrs Annie N. CS 12.30 to 2.30 PM 73 Spring st. Tel Main 2352-22.

McAfee, Mrs Julia E. P. CS 10 AM to 12 M 110 Charlotte st. Tel Main 1720.

ST STEPHEN

Veazey, Miss Lucretia Annie CSB (teacher). Tel 164.

NOVA SCOTIA

HALIFAX

Dimock, Miss Ethel Eloise 9 Carlton st. Tel St. P. 845.

TRURO

Archibald, Mrs Nellie E. CS 25 Walker st.

ONTARIO

BARRIE

Arnold, Mrs Sarah E. CS 90 Owen st.

BERLIN

Hall, Mrs Christina M. CS 34 Yonge st.

Stephan, Mrs Annie L. CS 58 Water st, N. Tel 1039.

Williams, Mrs Sarah M. Freeman CSB (teacher) 37 Roland st, Victoria pk. Tel 86.

BRANTFORD

Garvin, Miss Addie E. CS 130 Terrace hill.

Pierson, Mrs Sarah J. CS Cainsville P O. Tel 645.

Stephenson, Mrs Hannah CS 118 Chatham st.

CHATHAM

Day, Walter Scott CS 248 Queen st.

GANANOQUE

Sheridan, James, Box 47, Thousand Islands.

GRIMSBY

Briseoc, Mrs Nellie Nixdorf CS Tel 248.

HAMILTON

Dumbrille, Mrs Elizabeth CS 9 AM to 3 PM 244 1/2 James st, S. Tel 799.

Hunter, Mrs Isabella CS 75 Erie av. Tel 3320.

McKnight, Mrs Emma CS 73 Ontario av. Tel 4107.

KINGSTON

Renton, Miss Lucinda J. CS 272 Earl st. Tel 578.

LANCASTER

McBean, Mrs Catherine CSB Thornhill farm.

LONDON

Aylsworth, Richard P. CS 398 Burwell st. Tel 1238.

Aylsworth, Mrs Sarah CS 398 Burwell st. Tel 1238.

Ferguson, Mrs Jennie CS 183 Dufferin av. Tel 1377.

OSHAWA

McNaughton, Mrs Esther L. CS Box 897. Tel 496.

OTTAWA

Clayton, Mrs Jeannette CS 318 Waverley st. Tel.

Higman, Mrs Elizabeth W. CSB (teacher) 231 McLeod st. Tel Carling 1640.

Lowe, George R. CS 39 Glen av. Tel Carling 625.

Reynolds, Mrs Elizabeth CS 237 Waverley st.

PORT ARTHUR

Bray, Mrs Selina CS 243 Cameron st. Tel 401.

ST THOMAS

Fitzpatrick, Miss Ella CS Belmont P O. Tel D 35.

SAULT STE MARIE

Hambly, Mrs Adeline Wilson 361 Albert st. Tel 1584.
Wiseman, Mrs Annie CS 1 to 4 PM 122 Grosvenor av.

TORONTO

Allan, Mrs Emily Shanklin CS 9 AM to 12.30 PM
9 Poplar Plains rd. Tel Hille. 1456.
Allan, Gavin W. CSB (teacher) by appointment 9
Poplar Plains rd. Tel Hille. 1456.
Ambler, Mrs Henrietta CS 66 Edgewood av. Tel.
Arnott, William G. CS 9 AM to 12 M, 6 to 8 PM
661 Dovercourt rd. Tel Coll. 2924.
Beer, Mrs Mercy Ellen CS 12 Marmaduke st. Tel.
Cresswell, Mrs Charlotte CS 28 St Mary st.
Evans, Mrs Annie May CS 16 Springhurst av. Tel.
Fielding, Mrs Mary E. CS 68 Beatrice st. Tel.
Hall, Mrs Annie G. CS 10 AM to 2 PM 901 Col-
lege st. Tel Coll. 6155.
Hunter, Miss Harriet A. CS 9 AM to 12.30 PM 661
Broadview av. Tel Gerr. 1643.
Kinnear, Mrs Beatrice White CSB 114 Avenue rd.
Kinnear, Thomas J. CSB (teacher) 114 Avenue rd.
Tel Hille. 277.
Maybee, Mrs Dora F. CS 226 Major st. Tel Coll. 1616.
Morrison, Mrs Mary CS 84 Scarboro rd. Tel Hille. 4464.
O'Connor, Mrs Jane CS 366 Sunnyside av. Tel J. 4096.
Perry, Richard S. CS 40 Howland av. Tel Coll. 1503.
Riordan, Mrs Elizabeth CS 14 Spadina gdns. Tel
Coll. 8616.
Skinner, Mrs Clara C. CS 30 Hawthorne av. Tel N. 2498.
Wilson, Charles E. CSB 5 Dundonald st.
Wilson, Mrs Margaret H. CSB (teacher) 5 Dundon-
ald st. Tel North 8319.

PROVINCE OF QUEBEC

MONTREAL

Badger, Mrs Marguaret A. CS 222 Edward Charles av.
Lovell, Mrs Charlotte E. F. CS 8 to 11 AM The
Rigi, 271 Prince Arthur st, W.
Moore, Mrs Margaret A. V. CS 1642 Hutchison st.
Pearson, Mrs Maria CS 33 The Linton, Sherbrooke st.
Shannon, Miss Blanche S. CSB (teacher) 4 Oldfield av.

SHERBROOKE

Gignilliat, Mrs Floy S. CS see Englewood, N. J.

WESTMOUNT

Creighton, Mrs Margaret CS 3 to 5 PM except Sat
228 Prince Albert av. Tel 1574.
Haselden, Mrs Maude Isabel CS 257 Melville av.
Japp, Mrs Kathie Sutherland CS 9 to 11 AM 35
Church hill. Tel 543.

SASKATCHEWAN

MOOSE JAW

Bean, Mrs Amy N. CS 46 Oxford st, W. Tel 2074.
Bell, Mrs Bertha Mills CS 661 Hochelaga st, W. Tel 1210.
Kennedy, Mrs Amelia CS 1122 Grafton av. Tel 424.
Strickland, Mrs Kate C. CS Grand View ter. Tel 2244.

REGINA

Pope, Mrs Ellen A. CS 10 to 12 M except Sat C,
Albert court, Albert st. Tel 3066.

SASKATOON

Kilburn, Mrs Isabel G. CS 406 25th st. W. Tel 1604.

CUBA

HAVANA

Hotchkiss, Mrs Ada North Martin CS 36 Bernaza
st. Tel A. 8000. Cable Kisada.

MEXICO

CITY OF MEXICO

Butler, Mrs Anna V. CS 4th Tabasco 127.

UNITED STATES

ALABAMA

AXIS

Whitehead, Mrs Elizabeth CS.

BIRMINGHAM

Allen, Mrs Elizabeth CS 9 to 1 PM Mon Wed Fri
Amer. Trust blg. Tel Main 4577 J. Res 1508 11th av, S.

Flenner, Mrs Rose O. CS 2816 12th av, N.

Foster, Mrs Etter H. CSB (teacher) 10 AM to 3 PM
Tues Thurs Sat 403 Amer. Trust blg. Res 1115 S
17th st. Tel Main 8483.

Kerr, Mrs Belle F. mornings 1142 N 12th st,
Fountain Heights. Tel Main 2833.

Martin, Mrs Louise C. Ridgely apt. Tel Main 5477.

Nash, Mrs Euphemia M. CS 1021 Am. Tr. blg. Tel M. 4098 W.

Smith, Mrs Perle L. CS 1016 Eula st. Tel 2878.

Thompson, Miss Mary Hulit CS 1 to 5 PM Mon Wed
Fri 407 American Trust blg. Res 1115 S 17th st.

EUFAULA

Moulthrop, Mrs Kate CS Front st. Tel 60.

FLORENCE

Lanham, Mrs Florence Prescott CS Tel 262.

MOBILE

Evans, Mrs Mary Dudley 18 New St Francis st.
Bell tel 1430.

Turner, Mrs Mary J. CS 12 M to 3 PM Mon Thurs
Masonic blg. Res Bell tel 2053.

MONTGOMERY

Burson, Miss Greenie CS 504 Wash. av. Tel 2267.
Joseph, Mrs Hattie Swanson CSB 101 Thorn pl,
Cloverdale.

Pepperman, Mrs Mary B. CS 633 S Lawrence st. Tel 466.

Sykes, Stephen J. CS 9 AM to 1 PM 623 1st Nat
bnk blg. Tels 1565 J; res 1840 J.

Williams, Charles F. CS see Hugo, Okla.

SELMA

Hampton, Miss Nettle CS 732 Selma av. Tel 464.

ALASKA

SKAGWAY

Rousseau, Mrs Annie J. CS Tel 116.

ARIZONA

BISBEE

Doherty, Mrs Lovina CS P O box 1278. Tel 212.

GLOBE

Sanborn, Mrs Fannie E. CS Tel Blue 163.

PHOENIX

Cate, Mrs Myrtle E. CS Pinchot and 2d sts. Tel
1981 P O box 1322.

Hatchel, Mrs Emma V. CS 2222 W Wash. st. Tel 2033.

Rumney, Mrs Catherine CS 16th and Grand avs.
Tel 1356. P O box 908.

Streit, Mrs Sarah Laub CS 609 N 2d av. Tel 3225.

PRESCOTT

Spaulding, Mrs N. Jenette CS 204 Gurley st.

Wells, Mrs Rosalind G. CS 303 S Cortes st.

TUCSON

Hoff, Mrs Alice A. CS 9 AM to 12 M, 1 to 2 PM
127 Franklin st. Tel Black 836 W.

Horstmann, Mrs Edna CS 134 N Stone av. Tel 706 R.

WARREN

Brostrom, Mrs Mabel CS Cole st. Tel Bisbee 622.

ARKANSAS

BERRYVILLE

McIntyre, Mrs Jennie P. CS.

CONWAY

Stevens, Mrs Ida A. R. CS.

EUREKA SPRINGS

Calohan, Mrs Caroline P. CS The Thach.

Evans, Mrs Laura E. CS 9 AM to 4 PM 5 Wash. st.
Tel 164-2. Res 5 Patos st. Tel 164-3.

FAYETTEVILLE

Miller, Mrs Harriet L. CS 527 Leverett st. Tel 638.

FORT SMITH

Beck, Herbert M. CSB (teacher) 720 N 5th st. Tel 242.

Dyke, Mrs Lita Humber CS 515 N 16th st. Tel 566.

Dyke, Nathaniel CS 10 AM to 4 PM 402 Merchants
Nat bnk blg. Tel 2727.

HOT SPRINGS

Westcott, Mrs Emma B. CS Sigler apts. Tel 1768.

LITTLE ROCK

Hunter, Mrs Kate M. Smith CS 10 AM to 5 PM
922 State bnk blg. Tels 5267; res 5019.
Peay, Mrs Lessie H. CS 112 W 19th st.
Reames, Miss Pearl E. CS 302 E 9th st. Tel 5077.
Robinson, Mrs Anna CSB (teacher) 10 AM to 5
PM Masonic temple.

MONTICELLO

McQuiston, Mrs Kate CS.

PINE BLUFF

McGaughy, Mrs Neal CS 702 W 3d av. Tel 789.
Ware, Mrs Frances C. CS 821 W 4th av. Tel 952.

CALIFORNIA

ALAMEDA

Hargrave, Mrs C. Helen CS 2037 Pacific av. Tel 2186.
Lewis, Mrs Minna F. CS postal address 1360 Broadway.
Sherrard, Mrs Isabella R. CSB (teacher) 9 AM to
12 M except Thurs 2000 Clinton av. Tel 372.
Wilson, Mrs Lathia CS 9 AM to 12 M except Sat
2514 Chester st. Tel 1140.

ALHAMBRA

Galt, Mrs Minnie A. CS 342 N Garfield av.
Lumpkin, Mrs Anna CS 705 N Marguerita av.

ANAHEIM

Brisco, Mrs Mattie CS Bell tel 231 W.
Schwentker, Miss Carrie CS 301 E Broadway. Both tels.

ARCATA

Burchard, Mrs Elizabeth Cook CSB (teacher) G st.

BAKERSFIELD

Parsons, Mrs Anna N. CS 2408 19th st. Tel 1169.
Thronsen, Miss Mathilda CS 928 Chester av. Tel 357.

BELVEDERE

Dimond, Mrs Emma W. CS Beach rd. Tel Main 631.

BERKELEY

Billings, Mrs Grace Fisk CS Shattuck hotel.

Elder, Mrs Mary A. CS 2618 Hillgass av.
Emig, Mrs Mary E. CS 2039 Shattuck av.

Gere, Miss Lucia Beatrice CS 2445 Prince st.
Gibson, Mrs Dora L. CS 2223 Chapel st. Tel 590.
Goodwin, Mrs Ella M. CS 1915 Harmon st.

Hale, Mrs Anna B. CS 2325 Channing way.
Haskell, Mrs Kate R. CS 2947 Elmwood ct. Tel 3228.
Hickox, Mrs Gertrude E. CS 1 to 5 PM Mon Wed
Fri 3154 Lewiston av. Tel Pied. 6373.
Hull, Thomas CS 2815 Regent st. Tel 4595.
Hutchinson, Mrs Irma G. CS 2611 Russell st.

Jennings, Mrs Eulora M. CS 2733 Dwight way.

King, Mrs Renata Hermes CS 2436 Derby st.
Kleinecke, Mrs Ella CS 12 M to 4 PM 1032 Curtis
st. Tel Berkeley 8319.

Markham, Mrs Lyda CS 10 to 12 M 205 1st Nat bnk blg.
Markham, Reginald CS 1 to 5 PM 205 1st Nat bnk
blg. Tel 7742.

McCaslin, Mrs Gertrude CS 2 to 5 PM except Tues
Sat 2529 Etna st. Tel 2350.

McKissick, Miss Nettie Eleanor CS 1 to 4 PM ex-
cept Sat 2707 Virginia st. Tel 7896.

Miles, Mrs Carrie L. CS 2443 Woolsey st. Tel 86.
Morrison, Mrs Georgia L. CS 2162 Center st.

Perkins, Dan CS 314 1st Nat bnk blg. Tel 6076.
Pierson, Mrs Sarah K. CS postal address 2231
Shattuck av. Tel 8383.

Richardson, Mrs Minnie C. CS 2539 Durant av.
Rose, Edward CS 1432 North Side av. Tel 5473.
Rowe, Mrs Bessie D. CS mornings 3008 Dana st.
Office 521 1st Nat bnk blg, Oakland, 12 to 4 PM.

Sherwood, Mrs Fern W. CS 10 AM to 12.30 PM
314 1st Nat bnk blg. Tel 6076.

Stites, Miss Adelaide CS 10 AM to 1 PM Channing
apts. Tel 1833.

Weymouth, Mrs Laura N. CS 2733 Ashby av.
White, Mrs Ellen Stevens CS 9 AM to 12 M 2712
Derby st. Tel 8772.

Wood, Miss Jessie Elizabeth CS 9 AM to 12.30 PM
Hotel Bancroft. Tel 4610.

BRAWLEY

Loveland, Mrs Eva M. CS.

BURBANK

Swaim, Mrs Barbara Ella CS 9 AM to 12 M 2d st.

BURLINGAME

Wolfe, Elmer A. CS 3 to 7 PM 852 Fairfield rd.
Tel 462. Office 45 Kearny st, San Francisco 10
AM to 1 PM except Fri. Tel Kear. 2632.

CASA VERDUGO

Sherwood, Mrs Harriet P. CS 1320 N Md. av. Tel 916.

CATALINA ISLAND (Avalon)

Bort, Mrs Mary Parker CS.

CHICO

Bullard, Mrs Katherine D. CS 93 3d st.
Simmons, Louis J. CS 322 Waterland blg.

CLOVERDALE

Belford, Mrs Lucy A. CS Tel 3 F 14.

COALINGA

Rebord, Mrs Emma C. CS 252 Tyler st.

COMPTON

Simpson, Mrs Mattie F. CS R R 2.

CORNING

Grossman, Mrs Eva Regina CS Tel Sub. 5X.

CORONA

Brooks, Mrs Angeline E. Tel 353.

CORONADO

Mulhall, Sydney M. CS 444 F av. Bell tel 137.
Shelhamer, Mrs S. Ella CS 1016 Park pl. Tel 123 W.

CULVER CITY

Tucker, Mrs Susie May CS 7151 Main st.

DUNSMUIR

Hearne, Mrs Etta Grieve CS Sacramento av.

EAGLE ROCK

Bradbury, Mrs Chestina M. CS 150 N Highland av.

EL CENTRO

Brown, Mrs Hester H. CS 663 Olive st.
Chase, Mrs Amelia M. CS postal address.
Spencer, Bennett W. CS 684 Broadway. Tel 279.

EUREKA

Elsemore, Mrs Ada Folsom CS 1033 Carson st.
Speegle, Mrs Cora A. Thompson CS 1503 G st.

EXETER

Sophy, Mrs Frances B. CS Pine st. Tel Main 701.

FILLMORE

Anderson, Mrs Hettie L. CS 2 to 5 PM.
Kimball, Mrs Addie L. CS 10 AM to 1 PM.

FORTUNA

Jarvis, Mrs Florence E. CS Main st.

FRESNO

Beall, Miss Isadore F. CS 2 to 4 PM 1248 M st.
Beall, Joseph L. CS 2 to 5 PM 812 Griffith-McKen-
zie blg. Tel 3923.
Gundelfinger, Mrs Palmyre R. CS 1020 T st. Tel 3013.
Hagan, Miss Elizabeth CS 1457 J st. Tel 2262.
Rowland, Mrs Eleanor M. CS 2045 Belmont av. Tel 400.

FULLERTON

Cotter, Mrs Dorothy V. CS Tel 250 J. Office Van
Nuys hotel, Los Angeles Mon.
Shallish, Mrs Eliza J. CS Sunset tel 361.

GARDENA

Homrighousen, Mrs Lucretia CS Bell tel 95.
Paull, Mrs Georgia Dudley CS 9 AM to 12 M. Tel 347.

GLENDALE

Ball, Mrs Frances E. CS 10 AM to 2 PM except Sat
423 Everett st. Bell tel 279.
Simon, Mrs Louise B. CS 414 Orange st. Both tels.
Smalley, Mrs Emma C. CS RR 1, box 645. Bell tel 865 W.
Whaley, Mrs Ethel Fay. Bell tel 585 J.

HANFORD

McQuiddy, Mrs Rebecca McMillan CS 114 E 8th st.

HOLLISTER

Barrett, Mrs Virginia Thomas CS Tel 222 R.

HOLLYWOOD

Bainbridge, Mrs Katharine CS 10 AM to 3 PM 214 C E Toberman Co blg, 6778 Hollywood blv. Tels.
Brada, Mrs Frances W. CS mornings 7234 Hillside av. Office Story blg. Los Angeles, afternoons.
Campbell, Mrs Chloe E. CS 7234 Hillside av.
Chandler, Mrs Ella M. CS 1725 Cherokee av.
Chandler, William H. CS 1725 Cherokee av.
Kennedy, Mrs Ethel T. CS Formosa apts. Both tels.
Knight, Mrs Mary G. CS 1628 Gower st. Tels.
Kridler, Mrs Jean CS 5330 Loma Linda av. Both tels.
Lutz, Mrs Sophie CS 10 AM to 4 PM 1623 Sierra Bonita. Tels Holly. 354; Home 579325.
Magee, Thomas E. CS 12 to 5 PM 212 C E Toberman blg. 6778 Hollywood blv. Home tel.
Magenheimer, Mrs Maria CS 1924 Bronson av.
Mayo, Mrs Evaline Roy CS 2217 Willetta av.
Murray, Mrs Margaret CS 501 Laurel av.
Murray, William D. CS 501 Laurel av.
Peek, Mrs Minnie Sherman CS 1738 Berendo pl. Tels.
Pelton, Mrs Martha Wells CS 1746 Cherokee av.
Riley, Mrs Florence Emily CS 2 to 4 PM 1825 N Bronson av.
Seely, Mrs Laura F. CS 1765½ Ivar st.
Smith, Mrs Arissa CS 1607 N Kingsley drive.
Strong, Mrs Pearl Strickland CS 1230 Detroit av.

HOLLYWOOD (EAST)

Phillips, Miss Ada A. CS 4401 Clayton av. Home tel.

HUNTINGTON BEACH

Shorting, Mrs Agnes Sopha CS 19th st. Home tel 514.

HUNTINGTON PARK

Griffin, Burwell O. CS Cottage and Clarendon avs. Tels South 5910; Home 29953.

LA JOLLA

Easton, Mrs Jane Franelis CS Torrey rd.

LINDSAY

Dunning, Mrs Aurora A. CS Mirage and Frasier sts.

LODI

Bales, Mrs Maria N. CS 2 to 5 PM 105 N Hutehins st.
Haydon, Mrs Ursula E. CS 124 W Elm st. Tel 139.

LONG BEACH

Bond, Mrs Dora Lillian CS Alexander hotel.
Cheney, Albert M. CS 9 AM to 1 PM 524 1st Nat bnk blg. Home tel 101.
Deuchler, Mrs Gertrude A. CS 833 E Ocean av.
De Witt, Mrs Kate L. CS 1537 E 8d st. Home tel 12343.
De Witt, Ralph R. CS 9 AM to 4 PM 520 1st Nat bnk blg. Tels Home 9541; Pacific 720 J.
Dillon, Mrs Clara CS 746 Magnolia av.
Fitch, Mrs Cora CS 302 Marine bnk blg.
Gooding, Mrs Ida Cole CS 302 Marine bnk blg.
Gray, Mrs Louise CS postal address Mehesy apts.
Green, Miss Nell L. CS 417 L. B. bnk blg.
Keeler, Mrs Rose Maud CS 515 1st Nat bnk blg.
Lathrop, Mrs Emma M. CS The Kennebee.
Maynard, Mrs Florence M. CS 512 L. B. bnk blg.
McClelland, Mrs Bessie D. CS 502 Elm av. Both tels.
McClelland, William A. CS 502 Elm av. Both tels.
McManigal, Mrs Elizabeth CS 626 1st Nat bnk blg.
Means, Mrs Allee F. CS 1455 E Ocean av.
Meneke, Mrs Bessie S. CS 9 AM to 1 PM 516 1st Nat bnk blg. Home tel 5803.
Severns, Miss Clara L. CS 527 1st Nat bnk blg.
Singleton, Mrs Gertrude M. CS 503 1st Nat bnk blg.
Snyder, Albert Ross CS 412 L. B. bnk blg.
Wakelee, Mrs Anna CS 515 L. B. bnk blg. Both tels.

LOS ALTOS

Ingraham, Miss Ruth CS 1 to 4 PM except Sat Orange av. Tel 76.

LOS ANGELES

Abbott, S. Manson CS 617 Haas blg. Tel Home F 8127.
Alderman, Mrs Lizzie B. CS 1 to 5 PM except Sat 2406 Manitou av. Bell tel East 2429.
Alexander, Mrs Cora B. CS 10 AM to 1 PM 698 Wilshire pl. Home tel 556107.
Alexander, Mrs Mary Lizzie CS 9 AM to 12 M Hershey Arms hotel, Wilshire blv.
Allen, Mrs Harriet B. CS 817 Mallard st. Home tel 52555.
Allen, Miss Mary L. CS 501 H W Hellman blg.

Alton, Mrs Kathryn McKey CSB Rampart apts. Both tels.

Anderson, Mrs Melissa A. CS 1012 W 25th st. Tels Bell West 5411; Home 22465.

Andrews, Mrs Laura G. CS 1550 4th av. Both tels.

Ashenfelter, Mrs Florence C. CS 9 AM to 12 M 836 S Grand av. Tels Bell Bdwy. 237; Home 60297.

Backus, Hollis J. CS 504 H W Hellman blg.

Backus, Mrs Mary E. CS 9 AM to 5 PM 532 H W Hellman blg. Res 1141 W 21st st. Both tels.

Bailey, Mrs Julia R. CS 604 H W Hellman blg.

Baker, Mrs Elizabeth L. CS 621 Loomis st. Home tel 52991.

Baldwin, Mrs Mary E. CS 1410 E 46th st. Sun. tel S. 374 W.

Ball, Miss Eleanor V. CS 2512 W 8th st. Home tel 52209.

Bass, Mrs Mary E. CS 1 to 5 PM 1344 Toberman st.

Bastian, Mrs Victoria C. 1237 S Alvarado st. Tel 25425.

Bauer, Mrs Edna A. CS 420 H W Hellman blg.

Beek, Mrs Emma M. CS 583 N Boylston st. Home tel.

Behrens, Mrs Johanna CS 9 AM to 2 PM except Sat 742 Westlake av.

Bell, Miss Emily W. CS Bixel apts. Both tels.

Bell, Mrs Zue A. CS 1026 Merchants Nat bnk blg. Tels Home F 1399; res Bell West 2511; Home 25427.

Benedict, Charles CS 335 W 28th st.

Bennett, Stokes Anthony CS 1 to 4 PM Hotel Clark.

Black, Mrs Sarah D. CS 1 to 5 PM 1147 W 30th st. Home tel 20041.

Bland, Mrs Emma F. CS 527 H W Hellman blg. Tels Home A 5611; res Bell West 4087; Home 25043.

Bloomingtondale, Mrs Harriet E. CS Hotel Lankershim.

Brady, Mrs Fanny Carstarphen CS 2401 W 9th st. Tels Bell Wils. 3041; Home 556043.

Brown, Mrs Katherine C. CS 728 Hartford av.

Brown, Mrs Mary E. Young CSB 9 to 1 PM except Sat 745 Whittier st. Tels Bell Wils. 44; Home 51926.

Brown, William E. CSB 1107 Haas blg. Tel A 1290.

Bruner, Mrs Katherine CS 945 S Flower st.

Burger, Mrs Ada Lenhart CS Valencia apts, 734 Valencia st. Both tels.

Campbell, George B. CS 527 Story blg. Tel Bdwy. 7453.

Carlstrom, Mrs Carrie CS 1337 E 43d st. Sun. tel.

Carter, Mrs Mary E. CS 502 H W Hellman blg.

Case, Mrs Addie E. CS The Westrada. Both tels.

Case, Mrs Nora M. CS postal address 1201 W 9th st.

Chaffee, Miss Eva L. CS Acaecia Arms apts. Both tels.

Christin, Mrs Leonia D. CS 724 W 32d st. Both tels.

Clark, Mrs Alice Haggard CSB (teacher) 2005 S Union av. Home tel 23932.

Clarke, Clarence J. CS Auditorium hotel.

Cobb, Mrs Jessie P. CS H W Hellman blg. Tel 58092.

Cobb, Silas CS 1135 Magnolia av. Tel 53092.

Cole, James R. CS 623 H W Hellman blg.

Cooke, Mrs Caroline A. CS 335 W 33d st.

Corby, Mrs Blanche K. CSB (teacher) 10 AM to 3 PM Mon Wed Fri; 10 AM to 12 M Tues Thurs H W Hellman blg.

Cox, Miss Mary E. CS 1323 W 41st pl.

Cunningham, Mrs Fanny B. Reese CS 10 AM to 4 PM H W Hellman blg. Res 3914 Ingraham st. Both tels.

Davis, Amaziah Donald CS 617 Haas blg, 219 W 7th st. Tels Bell Main 750; Home F 3127; res both tels.

Davis, Mrs Elizabeth A. CS 618 Haas blg. Home tel F 5774.

Davis, Mrs Ella M. CS 928 Merchants Nat bnk blg.

Davis, Mrs Hannah S. CS 12 to 5.30 PM I N Van Nuys blg. Tels F 6153, Bdwy. 120; res 75290; West 5520.

Davis, Mrs Louise Norton CS 924 Union Oil blg.

Davis, Mrs Rachel A. CS 1017 N Alvarado st. Bell tel.

Deyo, Mrs Rachel Goss CS 830 S Coronado st.

Deyo, William S. CS 515 Story blg. Home tel A 1044.

Diekey, Edward W. CSB Story blg. Home tel F 2632.

Dieterich, John F. CS 9 AM to 5 PM 928 W 28th st. Tels Bell West 63; Home 22496.

Dodds, Mrs Gertrude Ramsay CS 1349 S Westlake av.

Dorsey, Mrs Ida S. CS 439 Van Nuys blg. Tel Main 73.

Douglass, Mrs Emma S. CS 9 AM to 1 PM Hershey Arms hotel.

Downs, Mrs Ada Veda CS 3987 Normandie av.

Dressendorfer, Mrs Josephine CS The Illington.

Eckerly, Miss Anna CS 9 AM to 12 M 309 N Boylston st. Home tel 53020.

Edwards, Mrs Kate A. CS 848 S Vt. av.

LOS ANGELES

Edwards, Mrs Mary W. CS 944 Grattan st. Tel Wil. 1682.
 Ellington, Mrs Allie D. CS Dresden apts. Tels.
 Estes, Mrs Lillian C. CS 619 Carondelet st.

Farlow, Alfred CSD (teacher) 202 Van Ness av.
 Farlow, William S. CSD (teacher) 9.30 AM to 1.30 PM 606 S Hill st. Both tels.
 Fife, Mrs Hilda A. CS 228½ N Grand av.
 Fletcher, Mrs Carrie Hastings CS Hotel Stillwell.
 Foster, Mrs Mary E. CS 1036½ W 42d st. Tel 269208.
 Frackelton, Mrs Alice E. CSB (teacher) 10 AM to 4 PM except Wed Sat 1015 Haas blg.
 Frick, Mrs Elizabeth W. CS R R 14, box 453.
 Fuller, Mrs Alice W CS 503 H W Hellman blg.

Gabbert, Mrs Daisy B. CS 3825 S Grand av.
 Gee, Mrs Sarah Townsend CS 936 Citizens bnk blg.
 Germain, Miss Clare CS 9.30 to 1 PM except Sat 435 H W Hellman blg. Home tel A 1612; res both tels.
 Giffen, George Monroe CS 9 AM to 5 PM 535 H W Hellman blg. Home tel A 3639.
 Gilman, Mrs Orange M. CS Cypress apts, 22d st.
 Gleason, Mrs Rose M. CS 509 Story blg. Both tels.
 Goodin, Mrs Leola A. CS 1019 Lincoln st. Tel 52630.
 Goodman, Mrs Mabel Hiskey CS Hotel Loomis.
 Goodsell, Mrs Virginia CS Montclare apts.
 Gowdy, Mrs Dorothy A. CS 1215 W 41st st. Home tel.
 Graham, Mrs Hattie M. CS 1317½ Arapahoe st.
 Greppin, Mrs Kate S. CS 10 AM to 3 PM Mon Wed Fri 823 Story blg. Both tels at res.
 Griffith, Mrs Mattie CS 1508 W 17th st.
 Gruber, Mrs Minnie CS 343 W 56th st.

Haggerty, Mrs Georgie CS 2386½ W 20th st. Home tel 74191.
 Hall, Miss Lulu B. CS 526 Story blg. Home tels.
 Hall, Mrs Mary E. CS 1718 W 53d st. Both tels.
 Hamilton, Mrs Kate C. CS 2863 San Marino st.
 Hammond, Mrs Margretta Wells CS Lynwood.
 Harris, Mrs Mary Madora CS 9 AM to 1 PM 5712 Hooper av. Home tel 29599.
 Harrison, Mrs Helena W. CS 620 Catalina st.
 Hathaway, Mrs Kate W. CS 210 N Kingsley dr. Tel 560361.
 Hawley, Mrs Helen J. CS 685 Witmer st. Tel 51935.
 Heath, Mrs Ursula Wilkinson CS 2323 W 11th st.
 Hebbard, Mrs Josephine A. CS 509 Story blg.
 Hedenberg, Mrs Annie Q. CS 815 Mallard st.
 Hedenbergh, Miss Agnes E. CS 1343 W 40th pl. Tels.
 Henderson, Mrs Anna Eliza CS 3022 Maple av.
 Hessler, Mrs Annie R. CS 1771 W 21st st. Tel 71266.
 Hitchcock, Mrs Frances CS 1042 Beacon st. Tel 54661.
 Hitchcock, Harry Pease CS 515 W P Story blg. Home tels F 7861; res 56467.
 Holcomb, Mrs Hattie A. CS 675 S Ardmore av. Bell tels Wils. 2485.
 Hole, Mrs Marcia E. CS Rampart apts.
 Holt, John F. CS 917 Haas blg. Tels A 2778; res 72774.
 Holt, Mrs Mary B. CS H W Hellman blg. Both tels.
 Husser, Joseph J. CS 10 AM to 3 PM 802 Baker-Detweiler blg. Res Pasadena.

Inskeep, Mrs Emma L. CS The Bard, 463 Hartford av.

Jackson, Mrs Louise A. CS 10 AM to 2 PM except Sat 1671 S Kingsley drive. Tel 72586.
 Jamison, Mrs Mabel Hayward CS 503 H W Hellman blg.
 Jenkins, Mrs Carrie G. CS 250 Wilton pl. Home tel.
 Jennings, Miss Alice CSB (teacher) Hotel Stillwell.
 Johnston, Mrs Fanny K. CS mornings except Sat 1082 W 30th st. Home tel 25224.
 Jones, Mrs Anna K. CS 307 Wilton pl. Home tel 56705.
 Jones, Mrs Elma Pratt CSB 1638 W 24th st.
 Justus, Mrs Flora A. CS 9 AM to 5 PM 526 H W Hellman blg. Tels Bell Main 4715; Home 72742.

Kain, Salt Lorenzo CS 3709 S Grand av. Both tels.
 Kierulff, Mrs Mellie Rogers CS 10 AM to 3 PM 1936 Magnolia av. Both tels.
 Kimball, Mrs Salena CS 511 Story blg. Tel Bdwy. 1759.
 King, Miss Myra CS 3418 N Broadway. Home tel 31022.
 Kiser, Mrs Lydia A. CS 809 Harvard blv. Tel Wils. 910.
 Kissiek, Mrs Sydney V. CS 143 E 51st st. Tel S 5509 M.
 Klein, Mrs Julia CS 945 E 23d st. Bell tel.
 Kleinberger, Mrs Gladdys CS 10 AM to 4 PM 511 H W Hellman blg. Tel A 2411.
 Knox, Mrs Lotta E. CS R R 14, box 325. Tel Boyle 8266.

Kraner, Mrs A. Frances CSB (teacher) 10 AM to 3 PM except Sat 915 Haas blg.
 Krienitz, Miss Annie CS 1224½ E 21st st. Tel 22410.
 Kunkel, Miss Cordelia CS 1496 W 45th st. Both tels.
 Kunkel, Miss Mary A. CS 1496 W 45th st. Both tels.

Lec, Mrs M. Eleanor CS 1208 Haas blg.
 Lewis, Mrs Mary J. CSD (teacher) 513 H W Hellman blg.
 Lockhart, Mrs Ione I. CS 528 H W Hellman blg.

Magee, Thomas E. CS see Hollywood.
 Magenheimer, Miss Barbara M. CS 516 Story blg.
 Manning, Mrs Cora A. CS 527 H W Hellman blg.
 McCann, Mrs Lyle Shipp CS Wilshire Vista apts.
 McClure, Mrs Fanny B. CS 9 AM to 12 M 120 S Boyle av. Tels Bell Boyle 1954; Home 41037.
 McCrea, Mrs Ann M. CS 4805 Pasadena av.
 McFarland, Mrs Cora B. CS 1030 Manhattan pl.
 MeJennett, Mrs Carol Kimberley CS 1312 W 11th st. Home tel 556052.
 Meadows, Mrs S. Carrie CS postal address 470 E 48th st.
 Meckstroth, Mrs Mary CS 529 H W Hellman blg.
 Merry, Mrs Minnie M. CS 509 H W Hellman blg.
 Morgan, Mrs Adelia G. CS 2718 W Avenue 31.
 Morgan, Franklyn J. CS 9 AM to 4 PM 1026 Merchants Nat bnk blg, 6th and Spring sts.
 Morice, Mrs Caroline CS 1 to 4 PM 4705 S Van Ness av. Tels Bell Ver. 2082; Home 79777.
 Morris, Mrs B Myers CS 438 H W Hellman blg. Tels.
 Morrison, Mrs Ada CS 1304 W 51st pl. Bell tel.
 Muller, Mrs Sadie E. CS 401 W Jefferson st. Both tels.
 Mullin, Mrs Helen M. CS 435 H W Hellman blg.

Nelson, Mrs Ellen CS 523 S Flower st. Tels Sun. Bdwy. 7797; Home F 4659.
 Nones, Mrs Mary C. CS 1 to 5 PM 841 Mallard st. Tels Bell Bdwy. 2581; Home 52442.
 Nye, Miss Alberta Eaton CS 1647 W 11th st. Both tels.
 Nye, Mrs Sarah E. CS 1517 W 48th st. Bell tel.

Packard, Ira W. CSD postal address 207 S Broadway.
 Partridge, Mrs Ida M. CS 5110 Pasadena av. Tel Garvauza 265.
 Peckham, Mrs Evangeline CS 1345 W 5th st.
 Perkins, Mrs Lucia L. CS 901 Haas blg.
 Phillips, Mrs Jennie B. CS 446 East av 28.
 Phipps, Mrs Emma F. CS 556 N Serrano av.
 Pickett, Mrs Anna M. CS Abbotsford inn. Tels.
 Pink, Mrs Lola M. CS Tues Thurs Sat 4517 Mesa st. Home tel 72460.
 Platt, Mrs Mary E. CS 9 to 1 PM La Princessa apts.
 Plummer, Mrs Anna L. 525 Story blg. Both tels.
 Preston, Mrs Lizzie Lovelady CS Lewiston apts, 3405 S San Pedro st. Tels.

Reed, Miss June L. CS 1623 W 25th st. Tel 73864.
 Rice, Mrs Lillian D. CS 232 Thorne st.
 Richards, Mrs Anna Mae CS 1310½ S Bonnie Brae st.

Sanborn, Mrs Violet B. CS 415 E Adams st.
 Schaeffer, Mrs Mary Isabelle CS 4238 Western av.
 Schrader, Paul H. CS 632 H W Hellman blg. Home tels F 5256; res 73319.
 Seiple, Mrs Emma M. CS 9 AM to 1 PM 502 H W Hellman blg. Home tels A 5156; res 52905.
 Seely, Horace CS 525 H W Hellman blg.
 Showers, Mrs Clara Caroline CS 321 Mason blg. Home tels 62218; res 52983.
 Smith, Miss Emma H. CS 819 Beacon st.
 Smith, Mrs Sarah M. CS 528 H W Hellman blg.
 Smith, Mrs Zaidee V. CS 2 to 5 PM Mon Wed Fri 524 H W Hellman blg. Home tel 52415.
 Snodgrass, Mrs Flora CS 122 Ardmore av.
 Solomon, Mrs Millie CS 676 Coronado st. Tels Bell Wils. 4569; Home 53138.
 Stoneman, Miss Jane Dudley CS 2636 Orchard av.
 Storm, Mrs Maude Adams CS Stillwell hotel.
 Strock, Mrs Mary J. CS 4526 Van Ness av. Tel Vt. 2938.
 Strother, Reuben M. CS 9 AM to 4 PM Story blg. Home tel F 5650. Res 503 S Hobart blv. Tel 560274.
 Stumpff, Mrs Florence H. CS 10 AM to 3 PM 1330 Portia st. Tel Bdwy. 6615.
 Sutherland, Enos Eli CS 9 AM to 4 PM 523 Story blg. Tels Bell Main 1814; Home F 3149. Res Hotel Stillwell.

LOS ANGELES

Sutton, Mrs Evelyn G. CS 524 H W Hellman blg.
 Sutton, Mrs Helen Harris CS 10 AM to 2 PM except Sat 2127 Thompson st. Home tel 22793.
 Swallow, Mrs Alwilda C. CS 535 W 1st st. Tel A 2978.
 Taylor, Miss Clara B. CS 9 AM to 12 M 1515 Ingraham st.
 Taylor, James J. CS 555 S Grand av. Home tel F 4173.
 Tracy, Mrs Almeda Norcross CS 453 E 31st st.
 Trahn, Miss Atalanta CS 509 H W Hellman blg.
 Trahn, Mrs Ladora D. CSD (teacher) 509 H W Hellman blg.
 Truslow, Mrs Julia B. CS Young apts. Both tels.
 Van Derslice, Samuel I. 422 Story blg. Tel F 2526.
 Waitt, Mrs Frances E. CS 421 H W Hellman blg. Tels.
 Walcott, Mrs Inez M. CS 511 Story blg.
 Waterhouse, Arthur L. CS 845 S Broadway. Tel F 1054.
 Webb, Mrs Marietta Thomas CS 1342 W 35th pl.
 Wern, Mrs Leila K. CS 924 Union Oil blg.
 Wheelwright, Mrs Susan Carter CS 6226 Hays av.
 Wiegman, Mrs Mary E. CS 10 AM to 3 PM 1838 S Flower st. Home tel 24426.
 Wildermuth, Mrs Jennie B. CS 916 Kensington rd.
 Wiley, Mrs Harriet Loreita CS 510 H W Hellman blg.
 Wing, Mrs Jennie F. CS 9 AM to 4 PM 225 Union Oil blg. Home tel A 3373.
 Winter, Mrs Matilda B. CS 10 AM to 2 PM 814 S Figueroa st.
 Wolcott, Mrs Carrie B. CS mornings 909 Haas blg. Tel F 1140. Res 1305 Winfield st. Both tels.
 Woods, Mrs Bessie CS 1618 1/2 Cherry st.
 Woolley, Mrs Anna CS 304 Loreto st. Both tels.
 Works, Mrs Harriett W. CS 823 Story blg. Res tels Bell Wils. 1714; Home 560236.
 Yates, Miss Ethel CS 9 AM to 1 PM 1197 W 29th st.
 Young, Mrs Emma CS 1 to 5 PM 504 H W Hellman blg. 4th and Spring sts. Home tels A 4795; res 55495.
 Young, Mrs Lila A. CS 10 AM to 3 PM H W Hellman blg.
 Ziegler, Mrs Emma C. CS 1252 Ingraham st.

LOS GATOS

Erickson, Mrs Amalia M. J. CS 111 San Jose av.
 Staus, Mrs Emma A. CS 10 to 12 M Rankin blg. Tel.

MERCED

Rowland, William A. CS 25 Shaffer blg. Tel 102.

MILL VALLEY

Janes, Mrs Charlotte D. CS postal address.
 Strom, Mrs La Verne T. CS 2 to 4 PM Gardner villa.

MODESTO

Lawrence, Miss Ada CS mornings Modesto hotel.

MONROVIA

Shults, Mrs Christine J. M. CS 201 Monroe pl. Tel.

MOUNTAIN VIEW

Levy, Mrs Elida Becker CS Tel Sub. 235.

NAPA

McDougall, Mrs Mary A. CS 9 AM to 1 PM 120 Polk st.

NATIONAL CITY

Fraul, Mrs Eliza A. CS 2841 Highland av.

NEEDLES

Elliott, Mrs Virginia L. CS 506 Navajo st.

OAKLAND

Applegarth, Miss May S. CS 702 1st Sav bnk blg.

Baker, Miss Septina CS 562 15th st.
 Barnett, Mrs Lucile A. CS 1 to 5 PM except Sat 859 Aileen st. Tel Pied. 3525 J.
 Barton, Mrs Louise S. CS 412 Bellevue av.
 Blodgett, Mrs Frances S. CS Hotel St Mark.
 Bray, Mrs Eva J. CS Hotel St Mark. Tel Oak. 6000.
 Browne, Mrs Morgenia CS 2927 E 19th st, Fruitvale.

Critcher, Mrs Leona Jane CS 1990 Webster st.

Deadrich, John A. CS 513 1st Sav bnk blg. Tel Oak. 156.
 DiVoll, Mrs Lydia A. CS 931 Poplar st.
 Dunn, Mrs Priscilla M. CS 1 to 5 PM Franklin ct. 1901 Franklin st. Tel Oak. 7581.

Fairchild, Mrs Hester A. CS 579 24th st.
 Fluno, Mrs Ella V. CSB 1732 Franklin st.
 Fluno, Francis J. CSD 1732 Franklin st.
 Fogg, Mrs Lydia G. CS 759 Santa Ray av. Tel Oak. 5490.
 Fowle, Mrs Harriett E. CS 1605 Clay st. Tel Lake. 4073.
 Foyle, Mrs Mabel J. CS 2469 Rawson st. Tel Elm. 441.

Glass, Mrs Emma CS 712 89th st.
 Grant, Mrs Sophia A. CS 1231 Adeline st.

Hale, Mrs Jean H. CS 2 to 5 PM except Sat 255 Bacon blg. Tels Oak. 5077; res Berkeley 7045.
 Hall, Mrs Minnie C. CS 807 Santa Ray av.
 Haly, Mrs E. Madellene Standish CS 666 Walsworth av.
 Ingerson, Mrs Henriette CS 288 Lester av, E.
 Isaacson, Mrs Alice L. CS 2003 Mitchell st.
 Jackson, Mrs Minnie Harmon CS 1735 Webster st.
 Jackson, Orrin W. CS 1735 Webster st.
 Jones, Mrs Mary A. CS Roslyn apts, 19th st and Telegraph av. Tel Oak. 237.
 Jones, Mrs Callie S. CS 857 Mead av. Tel Lake. 1717.
 Junkin, Miss Jessie Margaret CS 402 Newton av.

Kerrick, Mrs Cleopatra A. CS 521 1st Nat bnk blg.
 Kerrick, Fred B. CS 521 1st Nat bnk blg.
 Kimball, Miss Elizabeth CS 903 1st Sav bnk blg, 1540 San Pablo av. Tels Lake 571; res Pied. 2872.
 Kimball, Franklin P. CS 1 to 5 PM 406 20th st. Tel Oak. 7003.

Lutz, Mrs Ruby S. CS 4113 Emerald st. Tel.

Madsen, Mrs Mathilde CS Peralta apts. Tel Oak. 9184.
 Marshall, Mrs Anna CS 421 1st Nat bnk blg.
 McBurney, Elmer CS 2003 Franklin st.
 McBurney, Mrs Lizzie H. CS 2003 Franklin st.
 McDonald, Mrs Mary A. CS Roslyn apts, 19th st and Telegraph av. Tel Oak. 5451.
 Michener, Charles A. CS 52 Bacon blg. Tel Oak. 2385.

Norris, Mrs Augusta Cole CS 4115 Howe st.
 Norris, Frank B. CS 4115 Howe st.
 Nutting, Mrs Cora E. CS 398 Lakeshore blv.
 Nyman, Mrs Hulda CS 1 to 5 PM except Sat 873 Aileen st. Tel Pied. 5004.

Perkins, Herbert B. CS 52 Bacon blg. Tel Oak. 2385.
 Perkins, Mrs Josephine H. CS 1442 8th av.
 Peters, Mrs Cinderella CS 2127 Telegraph av.
 Pryor, Mrs Mary E. CS 3324 E 14th st, Fruitvale.

Reynolds, Mrs Elizabeth M. CS 1 to 5 PM Mon Wed Fri 714 10th st. Tel Oak. 1147.

Runner, Mrs Sophia A. CS 2940 E 22d st, Fruitvale.

Seemann, Claus J. CS 433 Moss av. Tel Pied. 7584.
 Sewell, Mrs Mahala A. CS 540 18th st.
 Shannon, William W. CS 807 1st Sav bnk blg, San Pablo av and 16th st.
 Shields, Mrs Marion H. CS 665 16th st. Tel Oak. 2579.
 Springsteen, Mrs Fannie CS 969 30th st.

Watson, Mrs Venie E. CS 1760 Webster st. Tel Oak. 802.
 Weaver, Mrs Ella Beilby CS 4117 Howe st.
 Wilson, Mrs Nellie CS 1445 89th av.
 Winter, Mrs Lillian G. CS 702 1st Sav bnk blg.

OCEANPARK

Cool, Mrs Mabel A. CS 107 Ashland av. Home tel 4492.
 Cowell, Mrs Katharine CS 1.30 to 4 PM except Sat 163 Marine st. Home tels 4436; res 1227.
 Ferree, Mrs Jessie Ewart CS 10 AM to 1 PM 143 Fraser av. Tels Home 4115; Sunset Main 352.
 Hall, Thomas H. CS 10 AM to 1 PM 163 Marine st. Tel.

ONTARIO

Twight, Mrs Elda M. CS 315 West G st. Tel 577.
 Waltz, Lewis CS 546 East D st. Tel 438 L.
 Waltz, Mrs Rebecca CS 546 East D st.

OROVILLE

Tucker, Miss Kate M. CS 1215 Bird st.

OXNARD

Chapman, Mrs Hannah M. CS 534 D st.

PACIFIC GROVE

Raymond, Miss Elisebeth H. CS 112 17th st. Tel 492 W.

PALO ALTO

Greub, Miss Sophie Marie CS 9.30 to 11.30 AM except Sat 172 University av. Res tel 80.
 Howe, Miss Mollie A. CS 2 to 5 PM except Sat 172 University av. Res tel 80.

PASADENA

Badger, Mrs Agnes Dudley CS Citizens Sav bnk blg.
 Baker, Mrs Florence H. CS 9 AM to 12 M 95 S Los Robles av. Tel F. O. 535.
 Ballou, Miss Orville CS 474 Galena av.
 Blackler, Mrs Elizabeth CS 342 N Mentor av.
 Butterworth, Mrs Mary H. CS 2 to 5 PM except Sat 100 S El Molino av. Tel F. O. 2104.

PASADENA

Campbell, Miss Maurine CSB (teacher) 106 El Molino av. S. Chamberlain, Mrs Mary Scobey CS 33 N Hudson av. Church, Miss Cornelia C. CSB (teacher) 520 W Colo. st. Tel Colo. 5520.
Cohen, Mrs Alice Hale CS 10 AM to 1 PM except Sat 8 Los Robles Ct. Tel F. O. 1987.

Denton, Mrs Harriet CS 250 Galena av. Tel Colo. 4061.

Fern, Miss Dora CS 1 to 4 PM except Sat 448 Chmb of Commerce blg. Tel.

Gatch, Mrs Emma Gray CSB (teacher) 10 AM to 1 PM except Sat 709 Central blg.

Gilmour, Mrs Martha E. CS 337 N Catalina av.

Girdlestone, Miss Marion CS 524 Eldorado st.

Gray, Mrs Ethel Price CS 164 S Mentor av.

Hanna, Mrs Camilla CSD 803 Oakland av.

Hanna, Septimus J. CSD (teacher) 803 Oakland av.

Heath, Miss Jennie E. CS 334 Chmb of Commerce blg.

Helfrich, Mrs Nancy CS mornings 296 S Mentor av. Tel Colo. 2226.

Hodges, Mrs Belle Goodyear CSB 555 S Catalina av.

Horstmann, Mrs Alvina CS 1601 Santa Barbara st. Tel.

Hunter, Miss Julia E. CS 448 Chmb of Commerce blg.

Husser, Joseph J. CS see Los Angeles.

Keller, Mrs Sadie Litchfield CS 9 AM to 12 M 309 Citizens bnk blg.

Macneil, Mrs Elizabeth M. CSB (teacher) 133 N Orange Grove av. Tel Colo. 513.

Marsh, Mrs Harriet Dorr CSB 101 Ford pl.

McClelland, Mrs Sara L. CS 156 Carlton av.

Miller, Charles Hunter CSB (teacher) 480 Kensington pl. Tel F. O. 2166.

Mothershead, John Leland Jr CS 9 to 12 M except Sat 414 Citizens Sav bnk blg.

Norcott, Miss Martha CS 865 N Mich. av.

Oliver, Mrs Ermina G. CS 465 E Orange Grove av.

Putnam, Miss Ethel CS mornings 264 S Lake av.

Putnam, Mrs Helen E. CS mornings 264 S Lake av.

Reed, Mrs Cora C. CS 324 S Euclid av.

Ripley, Mrs Martha CS 594 N Mich. av. Tel F. O. 2061.

Spangler, Mrs Hester H. CS postal address 237 N Madison st.

Van Arsdale, Henry CS by appointment Citizens bnk blg.

Voak, Mrs Cora CS 300 Cit. bnk blg. Tel F. O. 2051.

Weir, Mrs Jane CS 1140 S Pasadena av. Tel Colo. 1202.

Welles, Miss Ruth A. CS postal address 494 E Colo. st.

Williams, Mrs Mary E. CS 111 N Hudson av.

Woodward, Miss Alice H. CS 1 to 4 PM except Sat 416 Citizens bnk blg. Tel Colo. 5524.

Wright, Mrs Roselpha G. CS 811 S Oakland av.

PASADENA (SOUTH) see South Pasadena.

PETALUMA

Todd, Mrs Daisy CS 8 McNear blg. Tel 722.

Van Alen, Miss Christine CS 10 6th st. Tel 720.

PLACERVILLE

Woodward, Mrs Alice M. CS.

POMONA

Baker, Vincent W. CS 1 to 3 PM 428 San Francisco av. Home tel 3027.

Hathaway, Mrs Marie E. M. CS 411 E 2d st. Tel 1472.

Kuntz, Mrs Jane C. CS 1 to 5 PM 668 W Holt av. Home tel 5837.

Ruedinger, Miss Bertha R. CS 331 Investment blg. Home tel 7171.

Weller, Mrs Mary C. CS 148 W Holt av. Home tel 2446.

PORTERVILLE

Thorn, Joseph C. CS 117 N Hackett st. Tel 116 X.

Thorn, Mrs Mary H. CS 117 N Hackett st. Tel.

PUENTE

Puerner, Mrs Harriet Hutchinson CS North Whittier Heights.

REDLANDS

Carmichael, Mrs Margaret A. CS 144 Parkwood st.

Fowler, Charles D. CS 450 Cajon st. Tel 146.

Pohl, Mrs Kate D. Grant CSB 9 AM to 12 M Tues Fri 30 Grant st. Tel Main 1267.

Whitney, Mrs Martha CS 403 Brookside av.

REDONDO BEACH

Lindsley, Mrs Olga CS 407 N Broadway. Both tels.

REDWOOD CITY

Felton, Mrs Mary M. CS 1 to 3 PM 130 Redwood av.

RICHMOND

Harris, Mrs Rebecca E. CS 2 to 4 PM 219 16th st.

Lee, Mrs Lorraine A. Cornish CS Tel Rich. 294.

Wade, Mrs Dorothee W. CS 16 Pillow blg.

RIVERSIDE

Cutting, Miss Elizabeth CS 9 to 12 M 859 Main st.

Davis, Mrs Emma S. CSB (teacher) P O box 456.

Filkins, Miss Edna M. CS 883 Main st. Pac. tel 1484.

Greene, Alexander M. CS 9 AM to 12 M 320 Loring blk.

Hall, Mrs Agnes O. CSB (teacher) 1 to 4 PM except Sat 320 Loring blk, Main st.

Herdeg, Mrs Anna L. CS 872 W 10th st. Both tels.

Kimball, Mrs Anna CS 10 AM to 3 PM 859 Main st. Pac. tel.

Lawton, Miss Ida CS 1 to 4 PM except Wed Central blk, 859 Main st. Sunset tel.

McDowell, Mrs Lizzie A. CS 1483 Mulberry st.

Newman, Mrs Emma Easton CSD 1070 Lemon st. Tels.

Parsons, Mrs Sarah E. CS 378 W 6th st.

Raby, Henry G. CS 215 W 3d st. Sunset tel.

Spaulding, Mrs Alpha D. CS 119 Brockton av.

Suits, Mrs Mary B. CS 378 Bandini av. Both tels.

SACRAMENTO

Bradner, Mrs Clara Harwood CS 9 to 11 AM Peoples Sav bnk blg. Res 1423 O st. Tels.

Bradner, Ernest Howard CS 12 to 2.30 PM Peoples Sav bnk blg. Res 1423 O st. Tel Main 2174 J.

Cooper, Mrs Isabelle C. CS 1910 L st. Tel 3665 R.

Cooper, Mrs Sophie C. CS 9 to 1.30 PM 1037 Forum blg.

Harms, Maynard Heim CS Ochsner blg. Both tels.

Hayford, Mrs Emma W. CS 3 to 5.30 PM Peoples Sav bnk blg. Tel 4049 J. Res 1613 K st. Tel 2707 R.

Reilley, Mrs Leone A. CS 203 Peoples bnk blg.

SAN ANSELMO

Magoon, Mrs Mary Ella CS Ross apt. Tel S. A. 278.

SAN BERNARDINO

Kendall, Mrs Martha M. CS 802 5th st.

Lec, Mrs Ada M. CS 260 5th st. Tels Home 232; Bell 617.

Lord, Mrs Lucina CS 1073 Mt Vernon av. Home tel 490.

Nuckolls, Mrs N. Bessie CS 866 D st. Tels Bell 446; Home 1526. P O box 462.

Pierce, Mrs Anna Gyger CS 2 to 5 PM 790 5th st. Tels.

Reed, Mrs Rosa CS 1 to 5 PM 455 2d st. Both tels.

Whceler, Mrs Julia F. CS 640 6th st.

SAN DIEGO

Birkhauser, Mrs Marcia G. CS 702 American Nat bnk blg. Bell tel.

Bowler, Mrs Esther K. CS 1 to 4 PM 631 12th st. Tels Home 3224; Pacific 3935.

Burr, Mrs Eleanor H. CS 10 AM to 3 PM except Wed 206 Scripps blg. Tels Main 5507; Home 4147. Res 3906 Falcon st. Tels Hillc. 1276; Home 8611.

Burrell, Mrs Adelaide CS 3760 3d st.

Bush, Mrs Ollie Kerr CS Amer. Nat bnk blg. Bell tel.

Cheatham, Mrs Mary E. CS 410 Union blg.

Chewning, Mrs Mary L. CS 2 to 4 PM 3527 Grimm st.

Churchill, Mrs Elizabeth F. CS 3870 Richmond st.

Conant, Mrs Laura C. CS mornings Spreckels blg.

Conklin, Mrs Myra I. CS 3329 1st st. Tel Hillc. 337.

Gale, Mrs Carrie May CS 4720 Adams av. Bell tel.

Gilmore, Mrs Ernestine CS 670 20th st.

Graves, Miss Mary E. CSD 3039 Palm st.

Gray, Mrs Kate Joy CS 914 American Nat bnk blg.

Hammond, Edwin F. CS 1568 6th st. Both tels.

Hammond, Mrs Gussie L. CS 1568 6th st. Both tels.

Hust, Mrs Esma L. CS 809 American Nat bnk blg.

James, Mrs Sara Jewell CS 948 19th st. Both tels.

Jessen, Miss Annie CS 1001 Am. Nat bnk blg. Bell tel.

Jordan, Mrs Lucy Ethel CS 513 Central Mortgage blg.

Levis, Miss Harriet CS 4080 Cherokee av.

L'hote, Mrs Mary Francena CS 240 Laurel st.

Loomis, Cassius M. CS 9 AM to 5 PM 407 Spreckels blg. Tels Bell Main 539; Home 1821. Res 1208 W Wash. st. Tels Bell Hillc. 1734 W; Home 8603.

McCutcheon, Mrs Alma T. CS 826 Timken blg. Both tels; res Bell tel Hillc. 2152.

McKoon, Mrs Fannie M. CS 2204 Albatross st.

SAN DIEGO

Melles, Mrs Dorothy CS 2272 4th st.
Morrow, Mrs Isa A. CS 3705 28th st. Tel Hille. 2260.
Munger, Mrs Julia M. CS Hotel Florence.

Parrotte, Mrs Mary H. CSB 2357 4th st. Both tels.
Paton, Mrs Aliton CSB (teacher) 506 Spreckels blg.
Pearson, Charles A. CS 201 Scripps blg. Bell tel.
Pierce, Charles Edwin CS 10 AM to 12 M. 3 to 5 PM 508 Union blg. Res 3696 1st st. Both tels.

Randall, Mrs Helen Powers CS 10 AM to 4 PM 401 Scripps blg. Bell tel Main 1053.

Rutherford, Mrs Jennie E. CS 950 19th st. Tel.

Scribner, Mrs Eleeta E. CS 9 AM to 1 PM 914 Amerlean Nat bnk blg. Tel Main 5018.

Stickney, Mrs Love A. CS 809 American Nat bnk blg.
Stuart, Mrs M. Pauline CS 508 Spreckels blg. Tels.

Timpson, Mrs Mercedes CS New San Diego hotel.
Toms, Mrs Ellen CS 36th st at Adams av. Tel Hille. 1114.

Trumbauer, Mrs Mary B. CS 1919 Titus st.
Tyler, Mrs Caddle Bell CS 1640 State st. Tel M. 6090.

SAN FRANCISCO

Allen, Theophilus CS 10 AM to 1 PM except Sat 166 Geary st. Tels Sut. 5159; res Palo Alto 822.

Amann, Mrs Lillian E. CS 10 AM to 2 P M 166 Geary st. Tels Sut. 286; res Sut. 2880.

Bacon, Miss Luey A. CS 10 AM to 1.30 PM except Wed 180 Sutter st. Tel Doug. 1349; res Frank. 5201.

Baille, Mrs Anna G. CS 9 AM to 1 PM except Sat 835 Hyde st. Tel Frank. 3988.

Bartlett, Mrs Josephine W. CS mornings 166 Geary st. Tel Kearney 134.

Bauer, Mrs Edna R. CS 10 AM to 3 PM Mon Wed Fri 809, 45 Kearny st. Tel Fill. 1551.

Baum, Mrs Emma L. CS 10 AM to 1 PM Mon Tues Thurs Fri 965 Geary st. Tel Frank. 7281.

Beauchamp, Mrs Susan A. CS 12 M to 4, 7 to 9 PM Duboce apt, 400 Duboce av. Tel Mark. 3075.

Bennett, Mrs Maude H. CS 1 to 5 PM St Charles apt, 1474 Sacramento st. Tel Frank. 2166.

Berry, Mrs Harriett S. CS 1 to 4 PM except Fri 106 Hugo st at 2d av. Tel Sunset 3084.

Best, Mrs Ada C. CS Mon Wed Fri 45 Kearny st. Tel Sut. 1299. Res 873 Arlington av, Berkeley.

Birdsall, Mrs Margaret CS 11 AM to 4 PM except Sat 45 Kearny st. Tel Sut. 1516.

Boukofsky, Mrs Sellina CS 1955 Geary st. Tel.

Braddy, Mrs Ellen CS 506 16th av. Tel Pac. 3772.

Bradshaw, Miss Sue Ella CSD (teacher) 10 AM to 1 PM Mon Wed Fri 180 Sutter st. Tel Doug. 1349.

Braidwood, Mrs Katherine CS 1 to 4 PM 133 Geary st. Tels Gar. 423; res Frank. 3220.

Breyman, Mrs Mame C. CS 1 to 5 PM except Sat 133 Geary st. Tels Doug. 3331; res Pac. 719.

Bromfield, Mrs Mary CS 2 to 5 PM Mon Wed Fri 166 Geary st. Tels Sut. 5159; res San Mateo 696.

Brotherton, Miss Blanche M. CS 1.30 to 4.30 PM except Sat Whitney blg. Tel Sut. 1984.

Burque, Mrs Mary J. CS 81 Shore View av, Lincoln manor. Tel Pac. 5689.

Campbell, Robert O. CS 1 to 4 PM 210 Foxcroft blg, 68 Post st. Tels Sut. 264; res Sut. 6774.

Cantrell, Mrs Minnie Ayers CS 2506 Polk st.

Chapin, Miss Joy CS 2 to 5 PM Mon Wed Fri 180 Sutter st. Tels Doug. 1249; res Fill. 2985.

Chase, Charles D. CS 10 AM to 5 PM 45 Kearny st. Tels Sut. 44; res Pros. 5090.

Davie, Mrs Abbie A. CS 1546 10th av.

Davie, Charles A. CS 45 Kearny st. Tel Doug. 5498.

Dickinson, Mrs Frances E. CS 1 to 4 PM except Sat 3652 Sacramento st. Tel Fill. 4278.

Dodge, Mrs Kate L. CS 3786 20th st. Tel.

Drachman, Mrs Jennie CS 9 AM to 1 PM 57 Post st. Tels Sut. 4489; res Pros. 2317.

Dupuy, Mrs Cesarine CS 10 AM to 1 PM except Sat 57 Post st. Tels Sut. 4528; res Pac. 818.

Ely, Mrs Jessie Brachmann CS 1300 Sacramento st. Tel Pros. 5056.

Emery, George Hyde CS mornings 616 Whitney blg. 133 Geary st. Tel Doug. 3331.

Espe, Mrs Minnie E. CS The Iroquois, 835 O'Farrell st.

Farwell, Albert B. postal address 839 Devisadero st.

Fosbery, Arthur F. CS postal address 144 Whittell blg, 166 Geary st. Tel Sut. 3473.

Fosbery, Mrs Eugenia M. CSB (teacher) postal address 166 Geary st. Tel Sut. 3473.

Foster, Mrs Alice S. CS Hotel Herald.

Gale, Frank Walter CSD (teacher) 1 to 4 PM except Fri 166 Geary st. Tels Kear. 134; res West 7906.

Goodman, Mrs Emma CS 2248 Market st. Tel.

Gorfinckel, Miss Hattie CS 1 to 4 PM Mon Wed Fri 2661 Cal. st. Tel Fill. 709.

Grimes, Mrs Lillian M. CS 226 Edgewood av. Tel.

Hain, Charles CS 10 AM to 2 PM except Sat 1732 Washington st. Tel Frank. 714.

Hansen, Henry CS 10 AM to 3 PM 45 Kearny st.

Haskell, Olcott CSB (teacher) 11 AM to 3 PM except Sat 166 Geary st. Tels Sut. 864; res San R. 755.

Howe, Mrs Sarah D. CSD 11 AM to 4 PM 628 Phelan blg. Tel Doug. 4147.

Hoy, Mrs Johanne A. CS 509 8d av. Tel Pac. 1543.

Humphreys, Mrs Olive F. CS 1624 Octavia st.

Jacobs, Mrs Annie E. CS 1105 Bush st. Tel Pros. 2324.

Kelsey, Mrs Laura F. B. CS 1 to 4 PM Mon Wed Fri Colonial Annex hotel, 417 Stockton st.

Kreutzer, Miss Emma Allee CS 11 AM to 3 PM 166 Geary st. Tels Gar. 8628; res Berk. 4976.

Lank, Mrs Martha R. CS 339 Walnut st. Tel West 3953.

Le Blond, Mrs Eleanor V. CSB (teacher) 9 AM to 1 PM except Wed Sat 516 Whitney blg. Tel Sut. 735.

Le Blond, Frank C. CS 9 AM to 2 PM except Sat 516 Whitney blg. Tel Sut. 735.

Lefkovitz, Miss Bessie CS 1845 Larkin st. Tel.

Lomax, Mrs Lilla M. CS 2121 Cal. st. Tel West 1127.

Long, Mrs Louise B. CS 11 AM to 3 PM 166 Geary st. Tels Sut. 6517; res Gar. 1361.

Lord, Mrs Fanny A. CS 1 to 4 PM Tues Thurs Sat 245 10th av. Tel Pac. 269.

Marsh, Mrs Jean L. CS 133 Geary st. Res tel Mark. 612.

Marvin, Mrs Matilda CS 1678 Sacramento st.

Miles, Mrs Lillian H. CS 1.30 to 5 PM 616, 133 Geary st. Tels Doug. 3331; res Frank. 3215.

Miller, Miss Agnes L. CS 2186 Cal. st. Tel West 2892.

Mocker, Mrs Mary T. CS 635 Sutter st. Tel Frank. 8800.

Morek, Mrs Annie CS 1137 Bush st. Tel Frank. 8141.

Morgan, Miss Allie CS 2560 Mission st. Tel.

Nichols, Mrs Helen Marr CS 1915 Van Ness av. Tel.

Noggle, Mrs Anna M. CS 2186 Cal. st. Tel West 2892.

Paddison, Mrs Mary B. CS 1717 Bush st. Tel.

Parsons, Mrs Clara CS 2695 Sacramento st.

Partington, Miss Blanche CS 2 to 5 PM except Sat 133 Geary st. Tels Doug. 3243; res Fill. 2451.

Pierce, Mrs Mildred CS 133 Geary st. Tel Kear. 3084.

Potter, Alden F. CS 10 AM to 5 PM except Sat 166 Geary st. Tel Sut. 5159. Res 1635 Clay st.

Potter, Mrs Elmina A. CS 2 to 5 PM except Sat 166 Geary st. Tel Pros. 944. Res 1635 Clay st.

Pringle, Mrs Alice CS 2 to 5 PM 506 8th av.

Prior, Mrs Nellie M. CS 9.30 to 1 PM except Mon 616, 133 Geary st. Tels Doug. 3331; res Miss. 3503.

Putnam, George Lincoln CS 11 AM to 4 PM except Sat 632 Whitney blg, 133 Geary st. Tel Sut. 1983.

Putnam, Mrs Rosalie Belle CS 1225 Hyde st.

Rosengarden, Mrs Henrietta CS 10 AM to 3 PM Tues Thurs Sat 809, 45 Kearny st. Tel Fill. 1551.

Ross, Mrs Elizabeth A. CS 11 AM to 4 PM 133 Geary st. Tel Sut. 2027.

Russell, Mrs Ida S. CS 1 to 4 PM 612 Phelan blg.

Russell, John W. CS 10 AM to 4 PM 612 Phelan blg. Tel Doug. 1410. Res 310 6th av. Tel Pac. 1644.

Sanor, Mrs Phoebe CS 10 AM to 1 PM except Sat 166 Geary st. Tel Sut. 5159.

Scott, Miss Dora Linn CS The Chateau Bohlig. Tel.

Shank, Floyd C. CS 1 to 4 PM except Wed 508, 57 Post st. Tel Sut. 4528.

Slocum, Mrs Gertrude S. CS 166 Geary st. Tel Gar. 570.

Smith, Mrs Caroline L. CS 12 M to 4 PM 916 Page st. Tel Park 2504.

Smith, Miss Elizabeth E. CS 2 to 5.30 PM Mon Wed Fri 2536 Folsom st. Tel Miss. 3699.

Stanton, David J. CS 9 AM to 12 M except Fri 17 Palm av.

Stanton, Mrs Dora J. CSB (teacher) 9 AM to 12 M Mon Wed 17 Palm av. Tel Pac. 3738.

Stewart, Mrs Lelia CS 11 AM to 3 PM except Sat 602 Ashbury st. Tel Park 2080.

SAN FRANCISCO

Stewart, Mrs Tessie CS 38 Palm av. Tel Pac. 1261.
 Swenson, Mrs Margaret A. CS 1 to 4 PM except
 Tues Sat 607 Frederick st. Tel Park 1147.
 Van Horn, Mrs Mae T. CS 11 AM to 2 PM except
 Sat 1231 5th av. Tel Sunset 1995.
 Vierhus, Mrs Marian Morlock CS 1 to 5 PM except
 Fri 1264 12th av. Tel Sun. 935.
 Vincent, Mrs Laura A. CS 133 Geary st. Tel Sut. 5261.
 Vinzent, Miss Gertrude A. CS The Hillcrest, 1200
 Cal. st. Tel Frank. 3240.
 Wightman, Miss Helen F. CS 11 AM to 4 PM Tues
 Thurs Sat 45 Kearny st. Res tel Berkeley 6913.
 Willet, Charles E. CS 133 Geary st. Tel Gar. 170.
 Woodward, Davis A. CS except Thurs 45 Kearny st.
 Woodward, Mrs Lizzie L. CS 10 AM to 3 PM except
 Mon 45 Kearny st. Tel Doug. 2218.

Yates, Mrs Violet CS 133 Geary st. Tel Sut. 4834.
 Yerlington, Mrs Annie L. CS mornings 133 Geary st.

SAN GABRIEL

Kellow, Mrs Jamima Jane CS Fairview av. Tel.

SAN JOSE

Allyn, Mrs Ida CS 2 to 4 PM 808 Delmas av. Tel 4163.
 Bain, Mrs Catherine M. CS 1 to 3 PM except Sat
 363 Delmas av. Tel 4442.
 Bramkamp, Mrs Carrie H. CS 2 to 4 PM Bnk of
 San Jose blg. Tel 1417.
 Chlpman, Mrs Emma CS 2 to 4 PM except Sat 410
 E San Salvador st. Tel 2449.
 Fleming, Miss Louise Kate CS 10 AM to 1 PM ex-
 cept Mon Bnk of San Jose blg. Tel 5592.
 Hyde, Mrs Jettora W. CS 2 to 5 PM except Thurs
 Bnk of San Jose blg. Tel 859.
 La Motte, Miss Gertrude D. CS 10 AM to 1 PM ex-
 cept Fri Bnk of San Jose blg. Res tel 1025.
 Loomis, Harry A. CS 2 to 5 PM Bnk of San Jose blg.
 McCulloch, Mrs Mary F. CSB (teacher) apt B, 48
 S Second st. Tel 762.
 Sheppard, R. Cyril CS 2 to 5 PM Bnk of San Jose blg.
 Webster, Miss Hannah E. CS 9 AM to 12 M 417
 Bnk of San Jose blg. Res tel 4889.
 Whiteside, Mrs Nellie M. CS 71 S 19th st.

SAN LEANDRO

Willis, Mrs Mattie H. CS Tel S. L. 283.

SAN MATEO

Briggs, Mrs Helen E. CS except Sat. Tel 946.

SAN PEDRO

Koontz, Mrs Florence P. CS 363 15th st. Tel 198 W.
 Rowley, Mrs Jeannette E. CS 453 7th st. Sun. tel 340 W.

SAN RAFAEL

Haskell, Mrs Emmeline A. CS 3 to 4.30 PM ex-
 cept Wed 1, 830 4th st. Res tel 755.
 Reynolds, Mrs Annie CS 5 Reservoir rd. Tel 763.

SANTA ANA

Boothe, Mrs Cora M. CS 627 N Sycamore st. Both tels.
 Coutts, Mrs Eugenia Ada CS 406 W 6th st. Both tels.
 Coutts, George Young CS 406 W 6th st. Both tels.
 Fitton, Mrs Grace E. CS 1602 N Bush st. Both tels.
 Gregg, Mrs Elizabeth M. CS 720 Spurgeon st. Bell
 tel Black 981.
 Ober, Mrs Alice E. CS 430 W 5th st. Both tels.
 Von Essen, Miss Margaret C. CS 419 French st. Tel.

SANTA BARBARA

Bliss, Mrs Carrie L. CS 1730 Laguna st. Tel 1260.
 Bliss, Frank S. CS 1730 Laguna st. Tel 1260.
 Brotherton, Mrs Minerva A. CS San Marcos blg.
 Res tels 696.
 Langley, Mrs Marian E. CS 214 W Sola st.
 McDaniel, Mrs Laura B. CS 10 AM to 1 PM except
 Wed Sat 120 E Sola st. Both tels 830.
 McGee, Mrs Eudora CS 505 5th av.
 Rogers, Mrs Mary M. CS postal address Box 482.
 Vockeroth, Mrs Anna CS 11 AM to 2 PM 1311 Gar-
 den st. Tels Home 2025; Pacific 1425.

SANTA CRUZ

Cole, Miss Augusta M. CS 11 AM to 4 PM Trust
 blg. Tel Main 226.
 Robinson, Mrs Laura J. CS 11 AM to 4 PM Peoples
 bnk blg. Tel 339.
 Stoddard, Mrs Laura Victoria CS 9 AM to 2 PM
 76 Elm st. Tel 671.

SANTA MONICA

Carpenter, Mrs Violet J. CS 9 AM to 4 PM 1423
 8th st. Tels Bell 421; Home 1204.

McNeill, Mrs Elizabeth CS 225 Montana st. Tels.
 Wynkoop, Mrs Mary C. CS 1139 5th st.

SANTA ROSA

Cummings, Mrs Mary Maxwell CS Carithers blg.

SATICOY

Steele, Mrs Evelyn CS Home tel 7942.

SAWTELLE

Smith, Miss Amanda CS Bell tel 158 J 11.

SIERRA MADRE

Schaser, Henry CS 638 W Alegra st.
 Sherman, Mrs E. Myrtle Aubury CS Tel Red 126.

SOUTH PASADENA

Carlson, Mrs Millie Jean CS 1706 Mission st. Tel.
 Moore, Mrs Mary S. CS 1839 Fremont av at Hunt-
 ington drive.

STANFORD UNIVERSITY

Wight, Mrs Louisiana L. CS 31 Salvatierra st.

STOCKTON

Plummer, Mrs Belle Cady CS 1135 N Center st.
 Stinchfield, Paul CS Yosemite theater blg.
 Wilson, Mrs Lena Morse CS 1048 N Edison st.

TROPICO

Cate, Mrs Ella H. CS 316 Blanche av.
 Howe, Mrs Frances Palmer CS 204 E Park av.
 Lillie, Mrs Anna M. CS 521 Gardena av. Home tel 3041.
 Thompson, Mrs Ella C. CS 122 Gardena av.

TULARE

Boyd, Mrs Rozene M. CS P O box 742.

TURLOCK

Vordermark, Henry P. CS 514 W Main st.

UKIAH

Sutherland, Hugh A. CS Eversole blg. Tel 1722.

VALLEJO

Swenson, Mrs Anna CS 715 Sacramento st. Tel 208.
 Symington, Mrs Merena CS 9 AM to 2 PM 714
 Georgia st. Tel 239.

VENICE

Hegeman, Mrs Mary L. CS mornings 17 Thornton
 av. Tels Sunset 1386; Home 4868.
 Jennings, Miss Adelaide CS 43 Dorothy av. Tels
 Home 4119; Pacific 1384.
 Jennings, Mrs Caroline W. CS afternoons 43 Doro-
 thy av. Tels Home 4119; Pacific 1384.

VENTURA

Sutherland, Mrs Alice H. CS 1536 Santa Clara st.

VISALIA

Gilliam, Miss Alice L. CS 521 N Church st.

WATSONVILLE

McConaughy, Mrs Martha W. CS Hotel Appleton.
 McEwen, Mrs Alice CS 17 Alexander st.

WHITTIER

Moore, Mrs Mary L. CS 9 AM to 12 M 129 N
 Painter av.

WILLOW

Vicks, Mrs Lizzie L. CS Tel Glenn 168 X.

YREKA

Theller, Mrs Florence R. CS 2 to 5 PM Tel 941.

COLORADO

ASPEN

Deane, Mrs Lottie B. CS 221 W Hopkins av.

BOULDER

Dawson, Mrs Bert B. CS 9 AM to 12 M 1620 14th st.
 Niles, Mrs Cora S. CS 7, 2031 12th st.
 Rand, Mrs Ida J. CS 2 to 5 PM 1815 17th st.

CANON CITY

Avery, Mrs Minnie Shaeffer CS 507 River st. Tel.
 Bowlby, Mrs Phoebe CS 515 Harrison av.

COLLBRAN

Hickok, Mrs Alevia CS Tel 14-F-5.

COLORADO SPRINGS

Anderson, Miss Ida C. CS 120 E Boulder st. Tel
 Main 3290.
 Bailey, Mrs Hester P. CS 601 N Wahsatch av.
 Benjamin, Mrs Effie Louisa CS 214 Hagerman blg.
 Chamberlin, Mrs Amanda B. CS 527 N Tejon st.
 Downer, Mrs Sadie E. P. CS apt 18, 227 N Nevada
 av. Tel Main 739.
 Hiltbrand, Miss Rosa CS 10 AM to 4 PM 214
 Hagerman blg. Tels Main 1117; res 1440.

COLORADO SPRINGS

Johnson, Mrs Mary E. McIntosh CS Gladstone apts.
 Johnson, Oscar K. CS 301 Hagerman blg.
 Lord, Mrs Nancy M. CS 10 E 2d st. Ivywild.
 Palsgrove, Mrs Nettie E. CS 512 E Cache la Poudre st.
 Ralston, Mrs Mattie J. CS 1321 Colo. av.
 Ralston, Miss Myra CS 1321 Colo. av. Tel Main 3837 W.
 Reynolds, Mrs Elizabeth CS 14 S 14th st.

CRIPPLE CREEK

Welty, Mrs Marion CS 69 Welty blk.
 Wilson, Mrs Florence A. CS 415 E Bennett av.

DEERTRAIL

Garrison, Mrs Sarah J. CS P O box 93.

DELTA

Alcombrack, Mrs Maria C. M. CS 523 Grand av.

DENVER

Albee, Miss Helen CS 915 17th av. Tel York 5686.
 Andrews, Mrs Loretta M. CS 1361 Ogden st. Tel York 413.
 Arnold, Mrs Mary James CS 1041 Cook st.

Babbitt, Mrs Lottie T. CS 1153 Madison st.
 Babbitt, Watson V. CS 409 Mercantile blg.
 Baker, Mrs Fanny Macon CS 617 Symes blg.
 Barnard, Mrs J. Anna CS 639 E 11th av.
 Bauer, Mrs Louise CS 719 Logan st.
 Beech, Mrs Mary H. CS 774 S Penn. av.
 Benford, Mrs Eleonora CSD 1425 Wash. st.
 Benford, Mrs Sarah E. CSD (teacher) 1425 Wash. st.
 Benford, William H. H. CSD 1425 Wash. st.
 Bishop, Mrs Agnes M. CS 1105 Clarkson st.
 Blodgett, Mrs Alma P. CS Central Sav bnk blg.
 Booth, W. Stuart CS 805 Symes blg.
 Brautigan, Mrs Minnie CS 2004 Boulevard F. Tel.
 Burdett, Mrs Minnie V. CS 1767 Wash. st.

Cameron, Charles McV. CS 812 Central Sav bnk blg.
 Cameron, Mrs Emily Locke CS 1565 Marion st.
 Clayton, Mrs Josephine G. CS 204 S Pearl st.
 Cochran, Will M. CS Central Sav bnk blg. Tel.
 Cockayne, Mrs Lena A. CS 830 Downing st.
 Collins, Mrs Mary H. CSD 2927 Champa st. Tel M. 7337.
 Copeland, Mrs Anna J. CS 1341 Corona st. Tel.
 Copeland, J. Calvin CS 1341 Corona st. Tel York 5823.

Emerson, Mrs Melinda Viola N. 1415 Franklin st.
 Eppich, Mrs Jeannette A. CS 1416 Madison st.
 Eubank, Mrs Alice S. CS 2176 S Broadway.

Fayram, Oswald CS 1372 Emerson st.
 Figg, Miss Anna CS 1422 Grant st.
 Flannigan, Mrs M. Elizabeth CS 1221 Sherman st.
 Franklin, George Cory CS 418 Denham blg.
 Franklin, Mrs Nina Copeland CS 418 Denham blg.

Guesnier, Mrs Addie M. CS 617 Symes blg.

Hall, Mrs Jeannette E. CS 660 Lafayette st.
 Hardman, Mrs Rena Bell CS 1272 Penn. st.
 Harvey, Mrs Ella S. CS 2771 W 38th av.
 Harvey, Mrs Mary Rose CS 308 S Ogden st. Tel S. 4463.
 Henderson, Mrs Nora H. CS 1642 Clermont st.
 Hinds, Mrs Isabella E. CS 1064 Clarkson st.
 Hinton, Mrs Annie M. CS 438 E 14th av.
 Hochuly, Miss Mamie L. CS 250 S Emerson st.
 Howell, Mrs Jennie Griffith CSB 1140 Emerson st.
 Howie, Mrs Belle R. CS 1218 E Colfax av. Tel.

Ives, Mrs Laura Louise CS mornings 1272 Penn. st.

Jackson, Mrs Byrd W. CS 18 Sherman st.
 Johnson, Mrs Minnie E. CS 540 E 18th av. Tel.

Kelsey, Mrs Ella H. CS 4321 Bryant st.
 Killie, Mrs Martha E. CS 1461 Logan st. Tel.
 Klasing, Mrs Helen Harris CS 3141 Tejon st. Tel.
 League, Mrs Lilla Sweet CS 1206 Josephine st.

Mahin, Mrs Gertrude CS 539 Marion st.
 Mann, Mrs Frances Mack CSB (teacher) 1120 Pearl st. Tel York 711.

Marrs, Mrs Eusebia M. CS 1632 York st.
 McFarlane, Mrs Mary CS 1773 Williams st.
 Mentzer, Mrs Adda H. CS Broadmoor, 6 Broadway.
 Miller, Mrs Martha Grove CS 319 Empire blg. 430 16th st. Tels Main 7105; res Main 2389.
 Montgomery, Gray CS Central Sav bnk blg.
 Moore, Mrs Josephine T. CSB (teacher) 1116 E 13th av. Tel York 673.
 Morris, Mrs Ada F. CS 3839 Lowell blv. Tel.

Murphy, Mrs Minnie B. Hall CSD (teacher) 7 to 10 AM, 5 to 7.30 PM 895 Gaylord st. Tel York 4074.

Nichols, Mrs Mary P. CSD (teacher) 1566 Kearney st.

Palmer, Mrs Artie K. CS 10 AM to 12 M 516 Central Sav bnk blg. Tel office and res.

Palmer, Ezra W. CSB (teacher) 2 to 4.30 PM 516, Central Sav bnk blg. Tel Main 8368.

Phillips, Charles Henry CS 10 AM to 1 PM; 3 to 5 PM 612 Central Sav bnk blg. Tel Champa 1343.

Phinney, Mrs Clara T. CS 1220 E 6th av. Tel York 1523.

Potter, Miss Luella May 959 S Emerson st.

Putcamp, Fred C. CS 404 Symes blg. Tel.

Putcamp, Mrs Lida M. CS 3311 Quitman st. Tel.

Rathvon, Mrs Ella S. CSB by appointment apt 4, 1756 Grant st. Letters P O box 25.

Rathvon, William R. CSB (teacher) postal address P O box 25. Cable Vonrath, Denver.

Reemsnyder, Mrs Minnie L. CS 1943 Champa st.

Rickard, Mrs Constance M. 1546 Williams st.

Rinehart, Mrs Sarah C. CS 208 E Ellsworth av.

Rishel, Mrs Henrietta L. CS 2827 Bellaire st.

Roberts, Mrs Jessie Hughes CSD 1020 Emerson st.

Ruhl, Mrs Dora R. CS 1627 Wash. st. Tel York 5321.

Schram, Mrs Maud B. CS 717 Central Sav bnk blg.

Seofield, Mrs Nellie R. CS 3033 W 44th av.

Scott, Mrs Edith Fullerton CS 1221 Sherman st.

Slack, Mrs Emily P. CS 9 to 12 M 129 W Irvington pl.

Smith, Mrs Ellen F. CS postal address 1440 Ash st.

Stainbrook, Mrs Mary H. 49 W Alameda av.

Study, Mrs Pearl H. CS 906 E 10th av.

Sweet, Miss Clara Lee CS 1144 Emerson st.

Sweet, Mrs Ella Peck CSD (teacher) 1144 Emerson st.

Townsend, Mrs Emma M. CS 1013 E 17th av.

Tuttle, Edgar J. CS 821 Symes blg.

Welker, Mrs Carrie Bartley CS 602 Symes blg.

Welker, L. Will CS 602 Symes blg. Tel Champa 3234.

Wills, Charles A. CS 1130 Wash. st. Tel York 4945.

Witte, Miss Clara A. CS Auditorium hotel.

Wyatt, Mrs Indiana CS 220 S Downing st. Tel.

Young, Mrs Susan Harris CS 809 Steele st.

Zint, Mrs Joy E. R. CS 912 Central Sav bnk blg.

DURANGO

Ball, Mrs Jennie M. CS 1361 Boulevard. Tel 142.

EDGEWATER

Robinson, Mrs Blanche C. CS.

ELDORA

Kemp, Mrs Jane C. CS 9 AM to 12 M.

FORT COLLINS

Jackson, Hiram K. CS 201 Remington st. Tel Sher. 424.

Robinson, Mrs Emma Alice CS 122 N Wash. av.

Umstot, Mrs Sarah Ann CS 223 S Howes st.

GLENWOOD SPRINGS

Meadows, Mrs Susie A. CS Tel Glenwood 1821.

GOLDEN

Pike, Mrs Fannie Lavina CS 19th and Cheyenne sts.

GRAND JUNCTION

Scheu, Mrs Henrietta CS 1003 Main st. Tel.

GREELEY

Graham, Mrs Nellie Ballard CS 1011 9th st.

Lyman, Miss Carrie F. CS 1011 9th st.

GREEN MOUNTAIN FALLS

Chapin, Mrs Delia J. Sheup CS.

HOTCHKISS

Marshall, Mrs Ada V. CS Rogers Mesa. Tel 42 O.

IDAHO SPRINGS

Ruth, Mrs Luellen Wilbur CS 2 to 4 PM Mount Pleasant Lodge. Tel Idaho 50.

LEADVILLE

Thomas, Mrs Bruce Waugh CS 139 E 5th st. Tel 182.

LIMON

Mosher, Mrs Lucy CS Tel 3-1.

LONGMONT

Halverhout, Fred CS Long Peak av.

Jantzen, Miss Hermann CSB 531 Gay st.

LOVELAND

Glaze, Mrs Carolyn CS 1347 Jefferson av.

MANITOU

Epperson, Mrs Josephine CS Red Mountain camp.

MONTE VISTA

Egan, Mrs Jennie Wilson CS Tel.

MONTROSE

Thompson, Mrs Mattie E. CS Tel Montrose 369 J.

PUEBLO

Baldwin, Mrs Mary F. CS 714 W 16th st.
Dodge, Mrs Gertrude CS 1510 E 7th st.
Dye, Mrs Lena Leota CS 813 Greenwood st.
McLean, Mrs Bertha E. CS 115 Quincy st. Tel 2504 W.
Reeve, Mrs Aita Lowd CS 420 W 11th st.
Strong, Mrs Mildred H. CS 1014 Elizabeth st.
Wyman, Mrs Mattie A. CS 615 W 15th st.

ROCKY FORD

Clark, Mrs Anna Louise Norris CS 600 S 10th st.

SALIDA

Hodding, Mrs Ann Duncan CS 1.30 to 3.30 PM
except Tues 220 F st. Res tel 141 J.
Lowe, Miss Dorothea CS 233 1/2 F st. Tel 404.

TELLURIDE

Brown, Mrs Printha L. CS Tel 190 J.

TRINIDAD

Hardman, Mrs Ida May CS 511 Pine st. Tel Baca 681.
Wood, Mrs Florence CS 208 Spruce st. Tel Trin. 635.

VICTOR

Walden, Mrs Emily K. CS 9 to 11.30 AM 210 S
3d st. Tel 265.

WELLINGTON

Moeller, Mrs Frieda Schmidt CS.

WESTON

Gale, Mrs Mattie A. CS.

CONNECTICUT

ANSONIA

Lapham, Mrs Alice Marsh CS 75 Garden st. Tel 243.

BRIDGEPORT

Conrad, Mrs M. Leah CS 1340 Noble av. Tel 4234.
Hotchkiss, Mrs Gladys L. CS 355 Prospect st. Tel.
Smith, Mrs Emma Brown CS 43 Worth st. Tel.

CHESTER

Hornbeck, Miss Edith M. CS Tels 82-4.

DANBURY

Bristol, Mrs Lillian E. CS Golden hill. Tel 1454.
McGraw, Mrs Florence CS 408 Main st. Tel 947.

GREENWICH

Barber, Mrs Mary Chidester CS 20 Maher av. Tel.
Lapham, Miss Ada L. CS Tel Darien 155.

HARTFORD

Bartlett, John O. CS 9 AM to 12 M 110 Edgewood st.
Coburn, Mrs Luella A. CS 402 Farmington av. Tel
Elizabeth 1250.
Eckstein, Mrs Nina CS 23 Deerfield av. Tel.
Griffiths, Mrs Edith Lovenia CS 9 AM to 12 M ex-
cept Sat 65 Oxford st. Tel Elizabeth 400.
Harvey, Mrs Jennie W. CS 11 AM to 3 PM Tues Thurs
Sat 904 Main st. Tels Char. 5944; res Char. 672.
Helmond, Mrs Minnie E. CS 161 S Beacon st. Tel E. 437.
Marsh, Mrs Carrie B. CS 31 Lincoln st. Tel.
Mather, Mrs Lizzie W. D. CS 1040 Windsor av.
Tel Charter 6304.
Ropkins, Mrs Kate C. CSB 10 AM to 1 PM Tues
Fri 856 Prospect av.
Snow, Mrs Jennie S. CS 114 Brook st. Tel Charter 6190.
Steiner, Mrs Sophie CS 399 Franklin av. Tel.
Tapley, Mrs Jennie M. CS 11 AM to 3 PM Mon Wed
Fri 904 Main st. Tels Char. 5944; res Char. 2721.

MERIDEN

Barber, Mrs Melissa H. CS 32 Orient st. Tel 576-3.
Dickinson, Mrs Effie S. CS 32 Orient st. Tel 1127-3.
Wright, Mrs Mabel Rogers CS 230 Main st. Tel 836.

MYSTIC

Latham, Mrs Eva CS 8 Latham st. Tel 142-4.

NEW BRITAIN

Brownridge, Mrs A. Louise CS 81 Columbia st.
Johnson, Mrs Mae B. CS 41 Liberty st.
Mann, Joseph G. CS 56 Maple st.
Newman, Mrs Alice Temple CS 56 Maple st.

NEW HAVEN

Bydeburgh, Mrs Frances J. CS 116 Howe st. Tel.
Capell, Mrs Charlotte CS Chamber of Commerce bldg.
Capell, William CS Chamber of Commerce bldg. Tels.
Crawford, Mrs Cora M. CS 68 Westwood rd. Tel 7770.
De Prans, Mrs Emeline CS 473 Elm st. Tel 6402.
Griffin, Mrs Helen A. CS 224 Park st. Tel 3715.
Linsley, Mrs Estelle B. CS 35 W Park av.
Simonsen, Mrs Mary E. CSB 379 Whalley av.

NEW LONDON

Auderson, Mrs Rosemary O. CS Mohican hotel. Tel 515.
Moxley, Miss Celia 52 Huntington st. Tel 1287.
Seyfried, William H. CS 263 Montauk av. Tel 271.

NORWALK

Morrison, Mrs Elizabeth CS mornings Rowayton. Tel.

NORWICH

Browning, Miss Sarah Perry CS 10 AM to 12 M Tues
Thurs Sat 28 Shetucket st. Res The Osgood. Tels.

PLAINVILLE

Knight, Mrs Agnes Vinton CS 85 E Main st. Tel 58.

STAMFORD

Barker, Mrs Jennie CS 1 to 4 PM except Sat Stam-
ford Nat bnk bldg. Tel 790.
Cook, Mrs Jessie Bladworth CS 10 AM to 1 PM ex-
cept Sat 1 Bank st. Tels 549; res 1594-2.
Stagg, Mrs Bettie Keenon CS Tues Thurs mornings.
Stamford Nat bnk bldg. Tels 931; res 2057.

WATERBURY

Manville, Mrs Minnie T. CS 72 Revere st. Tel.
Platt, Mrs Ada White see Weston, Mass.
Schoonmaker, Mrs Ida Hanna CS 612 Watertown av.
Thompson, Miss Mary F. CS Baxter sta. Tel 1746.

WEST HAVEN

Lindley, Mrs Carrie L. 95 Church st. Tel.

WILLIMANTIC

Brewster, Mrs Ruth Welles CS postal address.

DELAWARE

WILMINGTON

John, Mrs May Burns CSB mornings 606 Equitable bldg.
John, Norman E. CSB (teacher) postal address 606
Equitable bldg.
Lusk, Mrs Elizabeth Stewart CS 2.30 to 5 PM 603
Equitable bldg. Bell tel 1375. Res 1502 Van Buren st.

DISTRICT OF COLUMBIA

WASHINGTON

Adams, Mrs Ernestine M. CS The Portner. Tel.
Boda, Mrs Sallie P. CS The Berkshire. Tel.
Breckons, Mrs Josephine W. CS 1814 G st, NW.
Buckingham, Mrs Venona CS 1340 W st, NW. Tel.
Cameron, Mrs Estella M. CS apt 701, The Woodley.
Campbell, Mrs Mary B. CS The Burlington.
Campbell, William S. CS Metropolitan bnk bldg.
Carson, Mrs Nellie A. CS 10 AM to 2 PM 632 A
st, NE. Tel Linc. 1597.
Collins, Mrs Adelia C. CS 3227 13th st. Tel Col. 651.
Dawson, Mrs Ella D. CS 2572 University pl.
Doolittle, Mrs Louisa J. CS 203, Falkstone courts,
14th and Fairmont sts.
Duvall, Mrs Julia R. CS 1336 R st, NW.
Eddingfield, Mrs Bien T. CS 1440 Harvard st.
Evans, Mrs Emma F. CS 1224 Fairmount st, NW. Tel.
Foote, Mrs Kate N. CS 1712 22d st.
Gering, Mrs Josephine D. CS apt 52, 1800 I st, NW.
Hart, Mrs Emma S. CS 2 to 5 PM 1410 Euclid st, NW.
Hayes, Mrs Georgia E. CS The Wyoming. Tel North 2941.
Hayes, Hiram Wallace CS The Wyoming.
Helm, Mrs Bertha CS The Rochambeau. Tel Main 3514.
Hinsdale, Mrs Julia M. CS Brunswick. Tel Main 8739.
Hitchcock, Mrs Harriet CS 1 to 6 PM Woodward
bldg. Tel Main 5258.
Kepner, Mrs Ina B. CS 1342 Harvard st.
Keyes, Mrs Isabella B. CS 3819 Livingston st. Tel.

WASHINGTON

Keyes, John W. CS rm 512, 1406 G st. Tel Main 8329.
Krauthoff, Mrs Daisy Lovering CS postal address
713 Riggs blg.

Lamm, Mrs Dollie M. CS The Cairo. Tel North 2106.
Lewis, Mrs Jean Daniel CS Woodward blg. Tel M. 7494.
Locker, Miss Jane L. CS 125 U st, NW. Tel N. 323 J.

McDuffie, Mrs Sallie Bradley CS 1722 Lanier pl,
NW. Tel Col. 4991.

Naugle, Mrs Clara L. CS The Berlin. Tel North 5219.
Naugle, James Parker CS 9 AM to 12 M, 3 to 5 PM
901 Westory blg, 14th and F sts. Tel Main 1909.

Norwood, Edward Everett CSB (teacher) 9 AM to
12 M, 3 to 5 PM Westory blg. Tel. Res 1419
Gallatin st, NW. Tel. Cable Edwood.

Post, William Leander CSB (teacher) 1 to 5.30 PM
except Sat Home Life blg. Res tel Rosslyn 312 W.

Rhodes, Mrs Sarah A. CS The Portner apt. Tel.

Sabine, Mrs Elizabeth F. CS 1 to 5 PM The Royal-
ton, 918 M st, NW. Tel North .229.

Schmidt, Mrs Anna CS 2 Girard st, NE.

Smith, Miss Sadie P. CS 23 Iowa circle. Tel N. 6061.
Swasey, Miss Helen Louisa CSB (teacher) 10 AM
to 12 M The Ontario.

Syme, Miss Jane Grey CS 2301 Calvert st.

Talcott, Mrs Eunice Maud CS The Columbia.

Thorn, Miss Mary Alice CS 132 O st, NE. Tel L 3698 J.

Van Trump, Miss Ellie M. CS The Ontario.

Whitney, Miss Ynez CS Evans blg. Tel M 3911 J.
Wickersham, Mrs Elizabeth C. CSB (teacher) 2 to
5 PM 2301 Calvert st. Tel N. 1852.

FLORIDA

BOYNTON

Carter, Mrs Ada R. CS.

BRADENTOWN

Saxe, Mrs Julia CS 2 to 4 PM. Tel Black 293.

COCOANUT GROVE

Kilbourne, Mrs Mary P. CS mornings The Park.

Moore, Mrs Jessie S. CS The Moorings.

DAYTONA

Barnes, Mrs Margaret CS 248 N Ridgewood av.

Shouse, Mrs Maie Van Buren CS 217 S Ridgewood
av. Tel Red 109.

DE LAND

Hall, Mrs Margaret C. CS 317 W Miun. av. Tel 338.

FLORAHOME

Smith, Mrs Maude Corbett CS.

FORT LAUDERDALE

Marshall, Mrs Louise L. CS Tel.

FRUITLAND PARK

Rooks, Mrs Josephine M. CS.

JACKSONVILLE

Baker, Mrs Kate G. CSB (teacher) mornings 905 Florida
Life Ins blg. Res 27 Lomax st, Riverside. Tel 1270.
Billings, Mrs Margaret W. CS mornings 31 W 5th
st. Tel 1483.

Bonney, Mrs Amy Allen CS 1719 Walnut st. Tel 4545.

Burt, Mrs Edith T. CS Aragon hotel.

Hannan, Mrs Rosa L. CS 702 Heard bnk blg. Tel 1631.

Higgins, Mrs Sarah A. CS 8 AM to 5 PM 311 E
1st st. Tel 1720 J.

Paine, Mrs Cora D. CS 9 AM to 12 M except Sat
1219 May st. Tel 2385.

Wildenhain, Mrs Elizabeth CS 1718 Ionia st. Tel 4135.

Williams, Johu H. CSB 9.30 to 1 PM Heard blg. Tel 1735.

LAKE LAND

Smith, Mrs Mabel L. CS 504 E Orange st. Tel 429.

MIAMI

Eyles, Mrs S. Gertrude CS mornings 217 20th st.
Tel 606 R.

Krell, Mrs Jeanette CS Kathryn av.

Miller, Miss Nealie I. CS 9 AM to 1 PM 1004
Boulevard. Tel 528 R 2.

St. Clair, Mrs Lettie M. CS 1021 12th st. Tel 682 R.

PENSACOLA

Binkley, Mrs Harriet Moore CS 1520 N 11th av. Tel 1876.
Johnson, Mrs Daisy L. CS 509 Guillemard st. Tel 861.

PERRINE

Castle, Mrs Olive Thornburgh CS.

PORT ORANGE

Child, Mrs Emily G. CS Box 228.

ST AUGUSTINE

Lee, Mrs Eugenia CS 107 La Quinta st. Tel 375 L.
Wilson, Mrs Augusta CS 60 Central av. Tel 165.

ST CLOUD

Griffin, Mrs Lydia F. CS S Ohio and 16th sts.

ST PETERSBURG

Cook, Mrs Magdalena W. CS 816 2d st, N.

Goodwine, John CS 526 2d av, S.

Goodwine, Mrs Mary J. CS 526 2d av, S.

Lemieu, Mrs Iva Marie CS 209 Home Security blg.
Tel 399 J.

SARASOTA

Foote, Mrs Nettie A. CS.

TALLAHASSEE

Argyle, Miss S. Elizabeth CS Tel 150.

Greene, Mrs Angenora S. CS Meridian rd.

Lewis, Mrs Mary E. CSB 511 Park av.

TAMPA

Green, Mrs Maude P. CS 2.30 to 5 PM 310 Ameri-
can Nat bnk blg. Res 1708 Florida av. Tels 1696.

Green, William Truman CS 9 AM to 12 M 310

Amer. Nat buk blg. Res 1708 Florida av. Tels 3768.

Gulford, Mrs Edith M. CS mornings 221 American
Nat bnk blg. Tel.

Irsch, Mrs Hermine CS 215 Beach pl. Tel 3548.

Leslie, Mrs Ollie Nace CS 608 Cleveland st. Tel 1578.

Rhodes, Miss Carolyn CS Bay View hotel.

Swalley, Mrs Amelia T. CS Tampa Bay hotel.

WEST PALM BEACH

Everett, Mrs Rosa Lewis CS 10 AM to 1 PM except
Tues Pinewood ter. Tel 46.

WINTERHAVEN

Turner, Mrs Harriet Kendall CS Lake Lulu. Tel.

GEORGIA

ATLANTA

Alston, Mrs Sarah F. CS 488 Peachtree st.

Carmau, Edward H. CSB (teacher) 10 AM to 12.30
PM Candler annex.

Coon, Mrs Alice Spencer CS 12 M to 3 PM 26
Kimball st. Bell tel Ivy 101.

Downs, Mrs Annett CS 20 W 10th st.

McLeod, Mrs Minnie CS 32 Greenwood av.

Nelson, Mrs Katherine Essig CS 46 W Baker st.

Nold, Miss Allie CS Imperial hotel.

Scott, Mrs Mary Trammell CSB (teacher) 97 Merritts av.

Shelton, Miss Mathilde CS 508 Grand Opera house.
Tel Ivy 6607.

Simcox, Mrs Olive P. CS 580 Spring st.

Smith, Mrs E. Blanche CS 218 E 5th st. Bell tel.

Stone, Miss Dora E. CS 97 E Merritts av.

Trammell, Miss Mary E. CS 247 W Peachtree st.

Wilson, Mrs Julia Lee CS 2 Dickson pl.

AUGUSTA

Wright, Mrs Roberta S. CS 917 Greene st. Tel 2067 J.

COLUMBUS

Sarling, Mrs Leonora M. CS 1415 Broad st.

COVINGTON

Godfrey, Mrs Caroline Hardee CS 9 to 11 AM. Tel 9050.

LEARY

Colley, Mrs Cora CS.

MACON

Butts, Miss Jessie C. CS mornings except Thurs 402
Grand blg. Tel 3718. Res 7 N Arlington pl. Tel 1437 J.

ROME

Sledge, Mrs Minnie Moreno CS 212 E 3d st. Tel 856 L.

Thomas, Mrs Mary Fort CS 1 6th av. Tel 523 L.

SAVANNAH

Blackburn, Mrs Clealand CS 9.30 AM to 1, 3 to 4
PM 125 W Liberty st. Tels 1725.

Brigham, Mrs Mary Alice CS 20 Henry st, E. Tel 4472.

Forman, Miss Harriet CS 108 E Taylor st. Tel 3726.

Humphrey, Mrs Dora F. CS 10 AM to 2 PM 909
Nat bnk blg. Tel 2840. Res 10 W Hull st. Tel 2771.

SHELLMAN

Saxon, Mrs Tyree A. CS Calhoun st. Tel 167.

THOMSON

West, Mrs Laura F. CS.

WASHINGTON

Armstrong, Mrs Lula CS.

Du Bose, Mrs Julia CS.

HAWAII

HILO

Radzinski, Miss Louise De Lisle CSB (teacher).

HONOLULU

Gifford, Mrs Alice J. CS 10 AM to 3 PM Boston blg. Tels 4606; res 3132. Cable Algif.

Lillie, Mrs Catherine D. CS 12.30 to 3 PM except Sat Boston blg. Tels 1422; res 1477.

Scott, Mrs Edna K. CS Manoa rd and Hastings st. Tel 2898.

IDAHO

BOISE

Dawson, Mrs Martha J. CS 309 Pinney blg.

Olmstead, Mrs Julia N. CS 1206 Hays st.

Oppenheim, Mrs Amelia CS 406 Pinney theater blg. Bell tel 1281.

Reed, Charles D. CS 521 N 13th st. Tel 1697.

Stearns, Mrs Alma CS 1101½ W Jefferson st. Tel 1325.

Trumbull, Mrs Elizabeth Henrietta CS 902 Hays st. Tel 1005 J.

Wood, Mrs Carrie C. CS R R 2.

CAMBRIDGE

Eckles, Mrs Grace Jewell CS.

COEUR d'ALENE

FuSon, Miss Josephine C. CS 303 Wallace av. Tels.

Jaquith, Mrs Minnie T. CS 303 Wallace av.

GRANGEVILLE

Everett, Mrs Eliza CS Tel 96.

JEROME

Annett, Mrs Irene CS Main st.

LEWISTON

Remer, Mrs Maggie G. 1303 9th av.

MACE

Shine, Mrs Lillian M. CS 1 to 5 PM. Tel 16 B.

MOSCOW

Vennigerholz, Mrs Margaret 160 Asbury st.

NAMPA

Jenness, Mrs Clare Sawin CS Tel.

Snell, Miss Julia CS 421 13th av, S. Tel 423 J.

PAYETTE

Higley, Mrs Ida Nelson CSB.

POCATELLO

Garretson, Mrs Maude C. CS 620 N Arthur av. Tel 89.

Nilsson, Carl CS 10 AM to 5 PM Sonnenkalb blg. Tel 692. Res 538 W Center st. Tel 1023.

ST ANTHONY

Loomis, Mrs Eva Ann CS Tel 236 W.

Rule, Mrs Winnifred E. CS Ind. tel 203.

TWIN FALLS

Schwinn, Mrs Clara O. CS 460 6th av, E. Tel 548.

White, Mrs Evangeline Macy CS 329 5th av, N. Tel 59.

WARDNER

Smith, Mrs Kate Frances CS Tel N. I. 864.

ILLINOIS

ALTON

Bulls, Edwin C. CS 412 Commercial blg. Both tels.

Jack, Mrs Marion R. H. CS 433 Bluff st. Both tels.

ATKINSON

Macauley, Mrs May B. CS mornings. Tel 403.

AURORA

Clark, Mrs Florence C. CS 155 Downer pl. Tel Chi. 1766.

BATAVIA

Burrows, Mrs Jane E. CS 10 AM to 12 M 184 Houston st.

Parry, Miss Martha CS 139 Elm st.

BELLEVILLE

Hauser, Miss Elise CS 2 to 4 PM 314 Wabash av. Bell tel 941.

BIGGSVILLE

Wiegand, Mrs Minnie J. CS Church st.

BLOOMINGTON

Baker, Mrs Sarah C. CS 1 to 4 PM 703 E Wash. st.

Boundy, John Edward CS 427 Griesheim blg.

Felder, Mrs Vinnie K. CS 427 Griesheim blg.

Gooch, Mrs Ethel M. CS 205 E Jefferson st.

Haise, Mrs Eleanor CS 610 Douglas st.

Hayden, Mrs Ida H. CS 301 E Jefferson st.

Moore, Miss M. Delta CS 3 to 5 PM 705 N Evans st.

Morgan, Frank G. CS 108 N Gridley st. Tel 611 J.

Murphy, Mrs Emma Shaw CS 1206 N Prairie st.

Rigby, Mrs Della H. CSB (teacher) 207 E Jefferson st.

Taggart, Mrs Ella CS 304 E Douglas st.

CAIRO

Pink, Mrs Laura R. CS 9 AM to 12 M 315 6th st.

CANTON

Day, Mrs Belle CS 66 E Birch st. Home tel 504 R.

CARBONDALE

Douglas, Mrs Lizzie L. CS R R 1. Bell tel 243 Y.

CENTRALIA

Derleth, Mrs Clara CS 128 N Cherry st. Tel 641-R.

Leavitt, Mrs Helen M. CS Hotel Pittenger, N Locust st.

Tucker, Mrs Mora CS 220 S Maple st.

CHAMPAIGN

Calhoun, Mrs Meleena J. CS 702 W Green st. Tels Bell 1465; Home 1179.

Ferguson, Mrs Ella A. CS 214 Maple st. Home tel 1767.

Isbell, Mrs Mary L. CS postal address 408 W Healy st.

Stoltey, B. Frank CS 1 to 4 PM 1st Nat bnk blg. Res 107 S Elm st. Tels.

Wendland, Miss Elisabeth T. CSD (teacher) 9 AM to 12 M 1st Nat bnk blg. Tels Bell 896; Home 1046. Res 310 W Church st. Both tels.

CHARLESTON

McCormick, Mrs Etta CS 9 AM to 5 PM except Thurs Fri 1105 6th st. Tel 602.

CHENOA

Orendorff, Mrs Eliza B. CS.

CHICAGO

Ackermann, Mrs Elsie M. CS mornings except Wed Sat 3726 N Kildare av. Tel Irv. 5856.

Ackley, Chester Marion CS 9 AM to 4 PM 220 S State st. Tel Wab. 6759. Res 1001 Grove st, Evanston.

Ackley, Mrs Elizabeth E. CS 1 to 5 PM 810 Consumers blg, 220 S State st. Tels Wab. 6506; res Evans. 3910.

Ackley, Frank CS 9 AM to 1 PM 318 W 63d st. Tel Engle. 2200. Res 6952 Princeton av. Tel Went. 3518.

Ackley, Mrs Mary Bahret CS 1 to 5 PM except Fri 318 W 63d st. Tels Engle. 2200; res Went. 3518.

Adams, Mrs Alicia W. CS 550 Surf st. Tel L. V. 3419.

Alcock, Mrs Minnie Beyea CSB 917 E 44th st.

Alexander, Mrs Elizabeth CS postal address 113 E 44th st.

Allen, Mrs Bessie Turner CS 830 Oakwood blv. Tel Oak. 4226.

Ament, Mrs Sarah E. CS 1812 Morse av. Tel R. P. 3811.

Amory, Mrs Rosalie G. CSB (teacher) 4913 Dorchester av.

Andersen, Mrs Nellie S. CS 9 AM to 1 PM 4638 Lake Park av. Tel Drex. 4490.

Apitz, Mrs Augusta CS 933 Mozart st. Tel Humb. 7701.

Archibald, Miss Susan W. CS 31 E Madison st.

Armstrong, Henry J. CS 116 S Mich. av. Tel Cent. 996.

Armstrong, Mrs Mabelle B. CS 4820 Dorchester av.

Armstrong, Mrs Hulda A. CS 6214 Dorchester av. Tel.

Austin, Mrs Eleanor L. CS 4453 Oakenwald av. Tel Drex. 3692.

Ayers, Miss Rita L. CS except Wed 1609 Estes av. Tel Rogers Park 508.

Babeock, Mrs Mary E. CS 1123 E 47th st.

Baker, Mrs Grace CS 5906 S Park av. Tel Norm. 739.

Baker, Mrs Minnie CS 1441 E 60th st. Tel Mid. 1325.

Bangs, Mrs Emma Ruth CS 5838 Wash. blv. Tel Austin 1406.

Barker, Mrs Anna M. 7530 Stewart av. Tel Stew. 7492.

Barrett, Mrs Helen B. CSB (teacher) 4811 Kenwood av.

Barrett, William F. CSB 220 S Mich. blv.

Barrow, Mrs Mary W. CS 221 E 44th st.

Bartels, Miss Florence L. CS 2128 Warren av.

Bartels, Miss Lillian M. CS 2128 Warren av.

Becker, Miss Charlotte W. CS 157 Mentor blg, State and Monroe sts. Tels Rand. 3741; res Line. 3902.

Belfry, Mrs Susan F. Adams CS 118 E 44th st. Tel Ken. 4153.

Bell, Mrs M. Bettie CSD (teacher) 4037 Drexel blv. Tel Oak. 3753.

Bell, Mrs Nannie C. CS 4458 Drexel blv. Tel Oak. 5068.

Bennett, Leroy William CS 701, 81 E Madison st. Tels Cent. 1831; res Grace. 6316.

Benson, Mrs Anna E. CS 81 E Madison st. Tel Rand. 2216.

Berend, George F. CS 4820 Dorchester av. Tel Oak. 4223.

Berger, Mrs Minna A. CS 2432 Eastwood av.

CHICAGO

Berry, Mrs Jeanie W. CS apt 703, Plaza hotel. Tel Superior 6985.
 Bevier, Mrs Desdemona J. CS 4468 Lake Park av.
 Blitting, Mrs Alice CS 120 E 45th st. Tel Drex. 6173.
 Blackbahn, Mrs Flora G. CS 912 Leland av. Tel.
 Blye, Mrs Emilen S. CS 1344 E 63d st. Tel Mid. 2763.
 Boardman, Mrs Mary A. CSB (teacher) 6949 Sheridan rd. Tel R. P. 1006.
 Borum, Miss M. Alice CS 10 AM to 6 PM 108 S La Salle st. Tels Frank. 5257; res Mid. 6419.
 Bowles, Mrs Carrie B. CS 1 to 5 PM 339 S Springfield av. Tel Gar. 1597.
 Brackebush, Mrs Grace Greenlee CS 839 Kenesaw ter.
 Brackett, Anson Russell CS 10 AM to 5 PM 5 N Wabash av. Tel Cent. 5179. Res 934 Leland av. Tel Edge. 289.
 Bradford, Mrs Jewel CS 330 E 57th st.
 Brady, Miss M. Belle CS 1 to 3 PM 609, 81 E Madison st. Tel Rand. 3181.
 Brauer, Mrs Emma E. CS 2519 N Central Park av. Tel.
 Bressler, Mrs Florence V. Rea CS 9 AM to 1 PM 549 Belmont av. Tel Well. 8984.
 Bretsnyder, Mrs Minnie L. CS 9706 Longwood drive. Tel Beverly 1831.
 Bronaugh, Mrs Kate Logan CS 4453 Oakenwald av.
 Brown, Mrs Clara Talhaug CS 4640 Kenmore av.
 Brown, Mrs Mary L. CS 318 N Normal parkway. Tel Norm. 5912.
 Brunn, Mrs Estelle CS 4609 Ind. av. Tel Drex. 1761.
 Bruschke, Mrs Netta F. CS 81 E Madison st.
 Buck, Mrs Lucinda CS 3651 N 41st st, Irving Park.
 Bullock, Mrs Mary Ellen CS 7616 South Shore dr. Tel.
 Burch, Miss Edith Lamar CS 8 S Dearborn st.
 Burdlek, Mrs Elizabeth C. CS 4237 Champlain av.
 Burgess, Mrs Martha J. CS 6421 Normal blv.
 Burtch, Almon CS 81 E Madison st.
 Bush, Miss Lillian CS 4826 Dorchester av.
 Bush, Miss Lola CS 4826 Dorchester av. Tel Drex. 83.
 Buttolph, Mrs Meriam L. CS 5429 Cornell av. Tel.
 Cabana, Mrs Emma CS 4023 Kenmore av.
 Cameron, Mrs Anna F. CS 1012 Sunnyside av.
 Campbell, Miss Alice CS 3609 Ellis av. Tel Doug. 899.
 Campbell, Miss Cora E. CS 111 E 44th st.
 Campbell, Hugh Stuart CS 800 Kesner blg, 5 N Wabash av. Tels Cent. 2059; res Wilmette 304.
 Carr, Miss Clara A. CS 4868 Kenmore av. Tel.
 Carr, Mrs Emma L. CS 5356 Kenmore av. Tel.
 Carroll, Miss Gertrude M. CS 5467 Harper av. Tel H. P. 4732.
 Carter, Mrs Florence M. CS 6510 Kenwood av.
 Carter, Mrs Virginia CS 10 AM to 4 PM except Wed 81 E Madison st. Tel Cent. 6566. Res 29 S Oakley blv. Tel Seel. 3896.
 Casey, Miss Kate L. CS 4468 Lake Park av. Tel Drex. 192.
 Castello, Robert CS 10 AM to 4.30 PM 707, 81 E Madison st. Tel Rand. 3362. Res 5057 Kenmore av. Tel Edge. 7071.
 Catherwood, Miss Mande H. CS mornings 5649 Blackstone av. Tel Mid. 2489.
 Chambers, Mrs Luvisa M. CS 353 S Normal parkway.
 Charnley, Mrs Jean M. CS 10 AM to 4 PM 39 S State st.
 Chase, Mrs Estelle L. CS 4851 Kenwood av.
 Chase, Gordon Baldwin CS 1405 Kesner blg, 5 N Wabash av. Tels Rand. 7335; res Wilmette 250.
 Chester, Miss Lucy CS 853 Lafayette st.
 Childs, Mrs Cordelia L. CSB 2723 Warren av.
 Clippinger, Mrs Geneva Mary CS 5032 Blackstone av.
 Closter, Mrs Norene CS 4523 Magnolia av. Tel Edge. 8020.
 Cochran, Miss E. Gertrude CS 1 to 5 PM Mon Wed Fri 1231 Norwood st. Tel Edge. 4834.
 Coddington, Miss Eleanor CS 1 to 4 PM 715, 8 S Dearborn st. Tel Cent. 4510.
 Colley, Mrs Catherine CS 7415 Coles av. Tel S. C. 8284.
 Colt, Miss Annie F. CS 1415 Greenleaf av. Tel R. P. 2193.
 Cook, George Shaw CSB (teacher) postal address 525 Orchestra blg. Cable Nybun. Chicago.
 Cook, Mrs Gertrude Manchester CSB mornings except Sat 5225 Blackstone av.
 Cook, Mrs Stella Shaw CS 5046 Blackstone av. Tel Drex. 910.
 Cooley, Mrs Sarah J. CS 6045 Woodlawn av. Tel Mid. 535.
 Cowing, Mrs Mary J. CS 503 W 65th pl.
 Cowles, Mrs Corda R. CS 443 E 45th st. Tel Oak. 3835.
 Crawford, Mrs Emma Erwin CS afternoons 610, 81 E Madison st. Tel Cent. 6489. Res 1346 Madison pk.
 Crisp, Mrs Belle G. CS 5612 Kenmore av. Tel Edge. 4163.
 Davidson, Mrs Grace Tolman CS 2128 Calumet av.

Davidson, Mrs Harriet L. CS 11 AM to 4 PM 1400, 5 N Wabash av. Tels Rand. 4833; res Evans. 1194.
 Davis, Mrs Alberta CS 4621 Sheridan rd. Tel Rav. 3701.
 Davis, Mrs Juliet M. CS 4862 Kenmore av. Tel Edge. 629.
 Day, Mrs Emma Pierce CS Tues Thurs Sat afternoons 81 E Madison st. Res tel Oak. 4664.
 Demeree, Mrs Aimée E. CS mornings 6027 Winthrop av. Tel Edge. 6600.
 Denig, Miss Eleanor H. CS 5231 Kenmore av.
 Dickson, Mrs Clara B. CS 12 M to 4 PM Mentor blg.
 Dlener, Mrs Bunnie CS 9 AM to 1 PM except Sat 6724 Lowe av. Tel Norm. 3072.
 Dietrich, Mrs Edna R. CS 9 AM to 12 M except Thurs Sat 3117 Fullerton av. Tel Belmont 8991.
 Dodgshun, Mrs Annie V. C. CS 5443 Woodlawn av.
 Dowdell, Miss Maude CS 530 Orchestra blg.
 Downs, Miss Jennie CS 5549 Lakewood av. Tel Edge. 7164.
 Draper, Mrs Lura CS 4920 Blackstone av.
 Driehaus, Herman CS 3814 Rokeby st. Tel Well. 6427.
 Druitt, Mrs Elizabeth W. CS mornings 36 S State st.
 Duvall, Mrs Adele CS 4825 Grand blv. Tel Drex. 8263.
 Duvall, Leslie H. CS 4825 Grand blv. Tel Drex. 8263.
 Easterly, Mrs Charlotte Ella CS 10 AM to 12 M 6647 Wentworth av. Tel Norm. 1409.
 Edwards, Mrs Luella CS 139 N Homan blv. Tel Ked. 3176.
 Eldridge, Mrs Cora J. CS 9 AM to 1 PM 4724 Langley av. Tel Oak. 1306.
 Elliott, Mrs Alice Y. CS Windermere hotel.
 Elliott, Mrs Margaret E. CS 6029 Ellis av.
 Engle, Mrs Nellie L. CS afternoons 81 E Madison st. Tel Cent. 4644. Res 3833 Jackson blv. Tel Gar. 1504.
 Englisch, Mrs L. Alice CS Windermere hotel.
 Erler, Mrs Christine CS 5400 University av.
 Esmay, Mrs Emma CS 905 Crescent pl. Tel Grace. 5093.
 Euson, Sidney Joseph CS 9 AM to 4 PM Mentor blg, 39 S State st. Res 2056 Warren av. Tel Seel. 5416.
 Everhart, Miss Heloise CS 10 AM to 1 PM 447 Deming pl. Tel Linc. 3438.
 Ewald, Miss Ann CS 4123 Drexel blv.
 Ewing, Miss Mary G. CSB (teacher) 511, 81 E Madison st.
 Ewing, Mrs Ruth B. CSB (teacher) 10 AM to 4 PM Tues Fri 511, 81 E Madison st. Res 541 St Johns av, SE, Highland Park.
 Feilchenfeld, Miss Sara CS 5222 Kenwood av.
 Fellers, John E. CS 4933 Mich. av. Tel Drex. 2258.
 Ferris, Mrs Clara C. CS 2608 N Clark st. Tel Lin. 2596.
 Fetrow, Mrs Alta K. CS 921 Lafayette parkway. Tel Raven. 2421.
 Flint, Charles M. CS 9 AM to 3 PM 808, 5 N Wabash av. Tel Rand. 2755.
 Flood, Miss Elinor Douglas CS 5414 East View pk.
 Follett, Mrs Agnes I. CS 3125 W 19th st. Tel Lawn. 717.
 Fonda, Jesse L. CS Hartford blg. Tel Cent. 5052.
 Foreman, Mrs Olga C. CS 4598 Oakenwald av.
 Fowler, Mrs Mary CS 9 to 11 AM 3124 Washington blv. Tel Kedzie 4763.
 Fox, Mrs Estelle Barnes CS 81 E Madison st.
 Frahn, Adnah K. CS 8 AM to 1 PM 6320 Woodlawn av. Tel H. P. 180.
 Framhein, Mrs Sophie M. CS 6130 Ellis av.
 Freeling, Mrs Pauline M. CS 10 AM to 12 M 408 Webster av. Tel Linc. 1816.
 Fritz, Mrs Caroline CS 900 Lakeside pl. Tel Edge. 4783.
 Fuller, Miss Cynthia E. CS 550 Surf st. Tel.
 Garst, Thomas B. CS 11 AM to 4 PM 304 S Wabash av. Tel Wab. 8407. Res 4740 Dorchester av. Tel Drex. 4057.
 Gates, Mrs Verdi G. CS 5482 Harper av. Tel H. P. 2760.
 Gersch, Mrs Elizabeth CS 902 N Winchester av.
 Gillanders, Kenneth CS 10 AM to 4 PM 39 S State st. Tel Cent. 5694. Res 1225 Norwood st. Tel Rav. 6913.
 Giliies, Mrs Blanche E. CS 6931 Euclid av. Bryn Mawr.
 Glodrey, Mrs Edith CS 1 to 4 PM 715, 8 S Dearborn st. Tel Cent. 4510. Res 3818 Sheffield av.
 Gohlmann, Miss Eda CSB 4920 Blackstone av.
 Goodman, Mrs Helen Hastings CS 1361 E 47th pl. Tel Oak. 2774.
 Goodman, Mrs Jeannette R. CSB 1354 E 47th pl.
 Gregory, Erastus H. CS 81 E Madison st.
 Gregory, Mrs Lizzie K. CS 5835 Winthrop av. Tel Edge. 6750.
 Groesbeck, Mrs Grace Dietrich CS 1352 Madison pk.
 Gruschow, Mrs Pauline M. CS 10 AM to 12 M 4149 N Ashland av. Tel L. V. 3396.
 Gundlach, Mrs Agnes T. A. CS. 9 to 12 M 7034 N Clark st. Tel R. P. 3194.

CHICAGO

- Hagerty, Mrs May CS 705 Orchestra blg, 220 S Mich. av. Tel Harr. 4367.
 Hagie, Mrs Ella G. CSB 81 E Madison st.
 Hales, Mrs Emma A. CS 439 W 62d st. Tel Norm. 1335.
 Hamlin, Mrs Mina F. CS 9 AM to 1 PM 609, 81 E Madison st. Tels Cent. 3376; res H. P. 4744.
 Hammond, Mrs Ada H. CS 428 W 72d st. Tel Stew. 8084.
 Hanna, Mrs Lucy B. CS 4033 Drexel blv.
 Hanson, Mrs Anna E. CS 5934 Ohio st. Tel Aus. 861.
 Hanson, Mrs Eva H. CS 4908 Blackstone av. Tel.
 Harbeck, Mrs Emma Grey CS 1635 E 51st blv.
 Hard, Mrs Hallie Norvell CS Tues Thurs Sat 610, 81 E Madison st. Tels Cent. 6489; res Oak. 4040.
 Harmer, Mrs Anna L. CS Mon Wed Fri 610, 81 E Madison st. Tel Cent. 6489. Res 3914 Ellis av. Tel Oak. 3338.
 Harms, Mrs Johanna CS 6231 Ellis av. Tel H. P. 7011.
 Harris, Mrs Elizabeth CS 1355 E 47th pl.
 Harris, Mrs Mary E. CS 3203 Park av. Tel Ked. 349.
 Harris, Mrs May E. CS apt 6, 2743 Hampden ct. Tel.
 Hass, Mrs Mary CS 4122 Kenmore av. Tel Grace. 324.
 Hazzard, Mrs Mary Avery CS 1319 E Marquette rd.
 Hecht, Mrs Mary E. CS 1, 3755 Grand blv.
 Hellgren, Miss Hilda P. CS 9 AM to 3 PM except Thurs 6740 Sheridan rd. Tel R. P. 300.
 Hemingway, Mrs Helen M. CS 429 Diversey parkway.
 Hess, Mrs Rilla Meeker CS 6950 Normal blv.
 Hewen, Mrs Eva L. CS 938 Ainslie st.
 Heyd, Ernst Ferdinand CS 547, 332 S Mich. av.
 Heyd, Mrs Mary E. CS 547 McCormick blg, 332 S Mich. av. Tels Harr. 2081; res Oak. 5228.
 Hicks, John G. CS 1400 Kesner blg, 5 N Wabash av. Tels Rand. 1132; res Edge. 6867.
 Higgins, Miss Louise E. CS 6815 Chappel av, Bryn Mawr.
 Hill, Mrs Addie P. CS 4800 Lake av. Tel Drex. 6980.
 Hill, Mrs Cora P. 4741 Sheridan rd. Tel Edge. 3903.
 Hind, Mrs Mary M. CS 7010 N Ashland av. Tel R. P. 159.
 Hiskey, Miss Winona H. CS 2921 N Halsted st.
 Hjerman, Mrs Bertha Gruschow CS 9 AM to 12 M except Sat 4230 Greenvew av. Tel Grace. 4162.
 Hogle, Mrs Emma W. CS afternoons 4706 Drake av, Ravenswood.
 Hostetter, Samuel E. CS 6233 Kenwood av. Tel Mid. 2826.
 Houle, Mrs Leone B. CS 5523 Union av. Tel Engle. 2290.
 Howard, Mrs Alberta CS 4454 Vincennes av. Tel.
 Howe, Mrs Lu Rutherford CS 5105 Kimbark av.
 Howliston, Miss Mary H. CS 1109 E 61st st. Tel H. P. 8134.
 Hoxie, Mrs Mary Hamilton CS 4448 Mich. av. Tel Oak. 416.
 Hughes, Mrs Leila C. CS 3914 Ellis av. Tel Drex. 3482.
 Hulverson, Mrs Minnie N. CS 240 W 59th pl.
 Hunt, Mrs Fannie Bogardus CS 3906 Lake Park av.
 Huntington, Mrs Adda A. A. CS 927 E 40th st. Tel Drex. 4123.
 Hyde, Miss Edith CS mornings except Tues 1405 Kesner blg, 5 N Wabash av. Tel Rand. 2317.
 Iles, Mrs Althea I. CS 5440 Cornell av.
 Indermille, Mrs Louise B. CS 5464 Everett av. Tel Mid. 5048.
 Ingersoll, Mrs Florence K. CS 4415 N Paulina st. Ravenswood. Tel Edge. 5393.
 Irwin, Mrs Abba Woodruff CS 509 Oakdale av.
 Irwin, Edward CS 9 AM to 1 PM 1400 N American blg, 36 S State st. Tels Cent. 6994; res Grace. 3872.
 Jamieson, Charles B. CSB (teacher) 510 Orchestra blg, 220 S Mich. av. Tel Wab. 4266.
 Jenkins, Mrs Anna C. CS Orchestra blg, 220 S Mich. blv.
 Jennings, Miss M. Helen CS 4656 Lake Park av.
 Joy, Mrs Emma CS 3855 Lake Park av. Tel Oak. 4762.
 Kahn, Isai T. CS 10 AM to 4 PM 39 S State st. Tel Rand. 3383. Res 4532 Drexel blv. Tel Drex. 1710.
 Kaufman, Mrs Nellie A. CS 5217 Kenmore av. Tel.
 Kayne, Mrs Mary Clay CS 81 E Madison st. Tels Cent. 4315; res Edge. 1547.
 Kayne, Thomas Young CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 4315. Res 4536 Sheridan rd. Tel Edge. 1547.
 Keith, Mrs Susan A. CS 59 E Elm st. Tel Super. 3732.
 Kemble, Mrs Nannie E. CS 1213 E 65th st. Tel Mid. 3422.
 Keyes, Miss Eva May CS 9 AM to 1 PM 709, 81 E Madison st. Tels Cent. 5546; res La Grange 409.
 Kiechle, Miss Barbara CS 5521 Sangamon st.
 Kimball, Mrs Kate Davidson CS 10 AM to 12.30 PM Mon Wed Thurs 3914 Ellis av.
 King, Mrs Grace G. CS postal address 6030 Kenwood av.
 King, Miss Kathrine CS 520 Oakdale av.
 Kinter, Mrs Elizabeth L. CSB 4415 Oakenwald av.
 Kinter, George H. CSB (teacher) 4415 Oakenwald av.
 Knautz, Mrs Grace L. CS 4308 N Hamlin av. Tel Irv. 6077.
 Knautz, Harry W. CS 9 AM to 1 PM 1400 N American blg, 36 S State st. Tels Cent. 3629; res Irv. 6077.
 Koch, Mrs Pauline C. CS 1325 Eddy st.
 Kohl, Mrs Ida S. CS 3244 W 61st pl. Tel Pros. 9040.
 Kohlhamer, Mrs Lillian CS mornings 927 Galt av. Tel Edge. 719.
 Krell, Mrs Jeanette CS see Miami, Fla.
 Kuhl, Mrs Mary E. CS 2 to 5 PM 3307 Elston av.
 Lachat, Mrs Lucy CS 2044 Larrabee st.
 Lander, Mrs Lulu Payton CS 167 Mentor blg, 39 S State st. Tels Rand. 774; res Raven. 3701.
 Langworthy, Miss Caroline V. CS 800 Orchestra blg.
 Ledward, Thomas Bruce CS 1800 N American blg, 36 S State st. Tels Rand. 6016; res Evanston 1866.
 Leonard, Frank H. CSB (teacher) 608, 81 E Madison st.
 Lessig, Mrs Clara Bell CS 820 E 45th st. Tel Oak. 6881.
 Levison, Miss Nettie A. CS 1404 E 57th st.
 Lincicome, Milberry H. CS 10 AM to 3 PM Consumers blg, 220 S State st.
 Lonsdale, Mrs Annie F. CS 260 W Marquette rd. Tel.
 Loring, Miss Caroline A. CS 4740 Dorchester av.
 Louderback, Mrs Artie White CS 440 N Normal parkway. Tel Went. 2531.
 Lowe, Mrs Eula L. CS 630 Sheridan rd. Tel.
 Lowes, Mrs Elizabeth CS 235 N Sacramento blv.
 Lynch, Mrs Amelia M. CS 5444 Winthrop av. Tel.
 MacBoyle, Mrs Harriet B. CS 2610 Hampden ct.
 MacGregor, Miss Eloise Cameron CS 4434 Ellis av.
 MacKay, Mrs Hannah A. CS 523 E Belmont av. Tel Grace. 5969.
 Madsen, Mrs Catherine CS 10 AM to 1 PM except Sat 2869 McLean av. Tel Humb. 8369.
 Manchester, Mrs Mabel CS 1361 E 64th st.
 Mandeville, Samuel CS 8 AM to 1.30 PM 666 Wrightwood av. Tel Linc. 349. Office, 157 Mentor blg, State and Monroe sts. Tel Rand. 3741.
 Marble, Mrs Mary P. CS 132 N Central av. Tel.
 Marshall, Mrs Abby G. CS 2 to 6 PM 4622 Sheridan rd. Tel Edge. 6867.
 Martin, Mrs Belle CS 3853 West End av. Tel Ked. 999.
 Mason, Mrs Mary CS 5329 Woodlawn av. Tel Mid. 486.
 Mathews, Miss Emma L. CS 81 E Madison st.
 Mathews, Mrs Rosa A. CS 2817 Cambridge av.
 Matthews, John M. CS 116 S Mich. av. Tel Cent. 996.
 Maynard, Mrs Henrietta F. CS 9713 Prospect av.
 McConnell, Miss Helen G. CS 822 Oakwood blv.
 McCormick, Mrs Maud W. CS 5749 Kimbark av.
 McCracken, Miss Willetta CSB (teacher) except Sat 700 Orchestra blg, 220 S Mich. av. Tels Harr. 8063; res Oak Park 1147.
 McLachlan, Mrs Cora B. CS 6917 Perry av.
 McLaughlin, Mrs Maude L. CS 1623 Hyde Park blv. Summer months, Nashotah, Wis.
 Mehrling, Miss Bertha CS 4728 Kenwood av.
 Merkle, Mrs Adah C. CS 129 N Central av.
 Merriman, Lorenzo L. CS 3215 Broadway. Tel L. V. 6438.
 Merriman, Mrs Sallie E. CS 3215 Broadway. Tel.
 Meyers, Mrs Amelia CS 10 AM to 4 PM 409, 81 E Madison st. Tel Cent. 4833. Res The Elms hotel, 53d st and Cornell av. Tel H. P. 2020.
 Miller, Mrs Nellie May CS 6514 Ross av.
 Mitchell, Mrs Fannie CS 4469 Oakenwald av.
 Mitchell, Mrs Letitia M. CS 530 Orchestra blg.
 Monroe, Mrs Jennie K. CS afternoons 7034 N Clark st. Tels R. P. 3194; res R. P. 3925.
 Morey, Mrs Kate Buell CS 9 AM to 12 M except Fri 6627 Woodlawn av. Tel Mid. 2459.
 Myers, Miss Jean Brower CS 4624 Lake Park av.
 Myers, Mrs Olive C. CS 618 Oakdale av.
 Nelson, Mrs Helen CS 6033 Woodlawn av.
 Nelson, Mrs Julla L. CS 422, 59 E Van Buren st.
 Newton, Mrs Margrete E. CS 603 N Central av.
 Noyes, Mrs Mary Russell CS 830 Oakwood blv.
 Ogden, Mrs Nerella Roosa CS 4553 Oakenwald av.
 Oliver, Mrs Annie M. CS 466 Deming pl. Tel Linc. 2065.
 Overlock, Mrs Mary L. CS 4838 St Lawrence av.
 Overshiner, Mrs Belle L. CS 688 Irving Park blv.
 Packer, Mrs Susan A. CS 7112 Lafayette av.
 Parker, Mrs Eleanor M. CS 9 to 1 PM 81 E Madison st.
 Patterson, Mrs Sara E. CS postal address 4933 Kenmore av.

CHICAGO

Percira, Mrs Rae Metz CS 1220, 58 E Wash. st.
 Peterson, Mrs Anna B. CS 1710 School st.
 Phillips, Mrs Elizabeth CS 367 E 59th st.
 Phillips, Louis K. CS 9.30 AM to 12.30 PM 715, 8 S Dearborn st. Tel Cent. 4510. Res 6447 Ellis av.
 Picard, Mrs Rachel K. CS 3 to 5 PM except Sat 4532 Drexel blv. Tel Drex. 1710.
 Pinkney, Mrs Frances K. CS 10.30 AM to 4.30 PM 5 N Wabash av. Tels Rand. 4360; res Edge. 4481.
 Platt, Mrs Lucy K. CSB Plaza hotel. Tel Super. 4736.
 Pollard, Miss Myra CS 4031 Drexel blv. Tel Oak. 6814.
 Post, Gordon W. CS 10 AM to 4 PM 1506 N La Salle st.
 Post, Mrs Lottie R. CS 2 to 4 PM except Sat 1506 N La Salle st. Tel Linc. 4626.
 Powell, Mrs May Corbin CS 1355 E 47th pl. Tel.
 Prentiss, Charles J. CS 4559 Greenwood av. Tel Oak. 664.
 Prentiss, Miss Sappho E. CS 4559 Greenwood av.
 Purnell, Mrs Nellie Dodd CS 4631 Malden st. Tel.
 Purple, William B. CS 4027 Lake Park av.
 Quinlan, Mrs Bertha CS 748 Buena av. Tel Well. 3171.
 Rahlfs, Mrs Sophia CS 4422 N Francisco av.
 Ransch, Miss Emilie C. CS 811, 8 S Dearborn st.
 Ream, Mrs Emma H. CS 3767 Grand blv. Tel Doug. 6518.
 Reardon, Mrs Mary Jean CS 4944 Kenmore av. Tel.
 Reed, Mrs Clara B. CS 6215 Greenwood av.
 Reed, Mrs Katie CS 510, 81 E Madison st. Tels Rand. 4392; res Mid. 3428.
 Reed, Sigel C. CSB (teacher) 710, 81 E Madison st. Tel Cent. 3096.
 Reid, Mrs Marion B. CS 850 E Wilson av.
 Remmer, Mrs Virginia H. CS 5011 Dorchester av.
 Rentsch, Mrs Sarah Anna CS mornings except Sat 4852 Berenice av, Irving Park. Tel Irv. 7671.
 Rex, Mrs Sadie Sandmeyer CS 4400 Ellis av.
 Reynolds, Miss Bonniel CS 811, 8 S Dearborn st.
 Richardson, Mrs Annie I. CS 10 AM to 12 M 914 Montrose blv. Tel Raven. 1530.
 Ridgway, Mrs Judith M. CS 669 Irving Park blv.
 Riggs, Mrs Minnetta CS 528 Wrightwood av.
 Risdon, Mrs Lola Maud CS 3307 Forest av.
 Roberts, Mrs H. Elizabeth CSD (teacher) 6565 Yale av. Tel Went. 2281.
 Robertson, Miss Agnes CS 4736 Lake Park av. Tel Oak. 4867.
 Robertson, Mrs Harriet Elliott CS 4244 Drexel blv. Tel Oak. 3978.
 Robinson, Mrs Kate CS 4012 W Jackson blv.
 Robinson, Mrs Lydia A. CS 6955 Normal blv.
 Rohe, Mrs Alice A. CS 9.30 AM to 1 PM 2239 Adams st. Tel West 3064.
 Rohrig, Miss Minnie CS 703, 81 E Madison st. Tels Rand. 3011; res Winnetka 1085.
 Rollins, Mrs Adelaide F. CS 1211 E 54th st. Tel Black. 1640.
 Root, Mrs Fanny S. CS 1623 Hyde Park blv.
 Ross, Miss Winifred S. CS 5012 Dorchester av.
 Rowlands, Mrs Josephine Goodyear CS 33 Bellevue pl.
 Rowley, Mrs Stella M. CS 5649 Blackstone av.
 Roy, Mrs Matilda M. CS 4615 Woodlawn av.
 Rudd, Mrs Kathryn CS 4828 St Lawrence av. Tel Drex. 5775.
 Ruff, Mrs Martha CS 1347 Hood av. Tel Edge. 1500.
 Rumsey, Mrs Emma L. CS 10019 Beverly av. Tel.
 Sams, Mrs Susie E. CS 5474 Everett av.
 Sanders, Mrs Lina M. CS 647 Roscoe st. Tel L. V. 3892.
 Sawyer, Robert L. CS 111 E 44th st. Tel Ken. 4477.
 Schechter, Mrs Mary CS 9 AM to 12 M 3450 W Ohio st. Tel Ked. 8714.
 Schindler, Miss Ella D. CS Tues Thurs Sat mornings 610, 81 E Madison st. Res 4361 Greenwood av. Tel Oak. 2062.
 Schmidt, Mrs Anna CS 9 AM to 2 PM 4120 Clarendon av. Tel L. V. 3979.
 Scott, Mrs Bessie CS 18 W Chestnut st. Tel.
 Seiberling, Miss Ellen S. CS 5839 Kenmore av.
 Selander, Mrs Julia A. CS 2833 Burling st.
 Shaffer, Mrs Jennie M. CS 3914 Ellis av.
 Sherman, Bradford CSD (teacher) 1 to 4 PM except Tues 440, 17 N La Salle st. Tel Main 1784. Res 550 Melrose av.
 Sherman, Roger CSD 9 AM to 12 M 440, 17 N La Salle st. Tel Main 1784.
 Sherwood, Miss Marion R. CS 1404 Hyde Park blv.
 Shield, Jacob S. CSB (teacher) 58 E Wash. st.
 Siebert, Miss Minnie CSB (teacher) mornings 81 E Madison st. Tel Rand. 1905.

Simmons, Mrs Clarinda A. CS 7612 Bond av.
 Sinclair, Mrs Mabel L. CS 4563 Woodlawn av.
 Singleton, Mrs Jessie L. CS 2146 Vilas place, Ravenswood.
 Skinner, Mrs Frank B. CS 8 AM to 1 PM 6320 Woodlawn av. Tel H. P. 1522.
 Slauson, Charles Lewis CS 332 S Mich. av. Tel Harr. 6657. Cable Ark, Chicago.
 Slayton, Mrs Sarah T. CS 8 AM to 12 M 5627 Mich. av.
 Smith, Mrs Ada F. CS 4134 Sheridan rd.
 Smith, Mrs Edna E. CS 5305 Cornell av. Tel Black. 1827.
 Smith, Mrs Mary Russell CS 5309 Cornell av. Tel Black. 1686.
 Smith, Mrs Mathilda CS 9 AM to 12 M except Thurs 711 Barry av. Tel L. V. 1606.
 Speer, Mrs Adelaide CS 706, 81 E Madison st. Tel.
 Spink, Mrs Maude Powell 5215 Woodlawn av.
 Spoehr, Mrs Frida CS 5630 Kenmore av.
 Springer, Miss Georgiana 1133 E 44th st. Tel Drex. 776.
 Stafford, Mrs Mary D. CS 2416 Jackson blv.
 Stein, Mrs Isabella F. CS 10 AM to 3 PM 808, 5 N Wabash av. Tel Rand. 3525.
 Steinborn, Herman F. CS 1400, 36 S State st.
 Stephens, Mrs Frankie C. CS 10 AM to 12.30 PM 112 S Homan av.
 Stephens, Mrs Ida M. CS 4431 N Paulina st.
 Stephens, Miss Letitia CS 4431 N Paulina st. Tel.
 Stevenson, Miss Maria Louise CS 9 AM to 4 PM 800, 5 N Wabash av. Tels Rand. 2507; res Edge. 2493.
 Stewart, Miss Mary CSB (teacher) 5011 Dorchester av. Tel Oak. 1871.
 Stokes, Mrs Laura H. CS 6042 Ingleside av.
 Stoy, Mrs Lillian G. CS 1341 E 49th st. Tel Drex. 4417.
 Straith-Miller, Miss Harriet CS 938 Wilson av. Tel Edge. 1244.
 Strawn, Mrs Margaret Stewart CS 4824 Woodlawn av.
 Stroup, Mrs Josie CS 36 S State st.
 Sturgeon, Mrs Agnes CS Lake View blg. 116 S Mich. av. Tels Rand. 3646; res Drex. 5062.
 Sturtevant, Mrs Mary C. Weeks CS 3914 Ellis av. Tel Oak. 5422.
 Subert, Miss Bertha CS Spitz's hotel, 5020 Mich. av.
 Swafford, Mrs Myrtle Josephine CS 5219 Calumet av.
 Swander, Mrs Sidney K. CS 1608 Belle Plaine av.
 Swift, George P. CS 39 S State st.
 Swift, Mrs Mary Etta CS 7611 Bosworth av.
 Taylor, Longley CS 1438 E 57th st. Tel Mid. 2644.
 Thompson, Miss Agnes CS 120 E 45th st. Tel Drex. 6173.
 Thompson, Mrs Margarette E. CS 4878 Sheridan rd. Tel Edge. 2443.
 Thuringer, Miss Nellie CS 5133 Kenmore av.
 Tilly, Mrs Leola S. CS 6454 Kimbark av. Tel Mid. 2946.
 Timms, Mrs Mable A. CS 505 W 65th st. Tel Went. 3597.
 Tinnin, Miss Lucille CS 5929 Vincennes av. Tel.
 Towle, Mrs Charlotte M. CS 1 to 5 PM 604, 81 E Madison st. Tel Cent. 5725. Res 5308 Blackstone av. Tel Mid. 2385.
 Towne, Mrs Grace H. CS 6126 Kimbark av.
 True, Mrs Ellen B. CS 511, 81 E Madison st.
 Turner, Mrs Lillian H. CS 439 W 62d st. Tel Norm. 1835.
 Van Hoesen, Mrs Annie M. CS 2 to 5 PM 6334 Greenwood av. Tel H. P. 5889.
 Van Leuven, Mrs Lora B. CS 5806 Kenmore av. Tel Edge. 4010.
 Van Zwoll, Walter Howard CS 904 Hartford blg, 8 S Dearborn st. Tels Cent. 238; res Edge. 1278.
 Veazey, Mrs Addie Wentz CS 9 AM to 12 M except Sat 7214 Princeton av. Tel Stew. 255.
 Venni, Mrs Henriette Kahn CS 2 to 5 PM except Sat 4434 Drexel blv. Tel Ken. 2815.
 Vordermark, Mrs Lucinda CS 9 AM to 12 M 820 W 72d st. Tel Stew. 3306.
 Wait, Mrs Edna Kimball CSB 3914 Ellis av.
 Walker, Robert P. CS 710 Orchestra blg, 220 S Mich. av. Tels Harr. 8111; res Glencoe 192.
 Walker, Mrs Sarah M. CS 6153 Kimbark av.
 Walrath, Mrs Kate E. CS 9 AM to 12 M except Fri Sat 4329 N Kildare av.
 Walters, Miss Annie L. CS 906 Oakwood blv.
 Waterman, Mrs Nina E. CS 5 N Wabash av. Tel Rand. 2278.
 Watson, Mrs Frances M. CS 81 E Madison st. Tels Rand. 4765; res Edge. 2258.
 Watts, Miss Edith A. CS 1410 E 57th st. Tel Mid. 5760.
 Wazau, Miss Marguerite CS 5240 Ind. av.

CHICAGO

Weaver, Mrs Cornelia M. CS 1 to 4 PM 3824 N Springfield av. Tel Irv. 3946.
 Weeks, Mrs Augusta M. CS mornings except Sat 1060 Balmoral av.
 Wehner, Miss Anna M. CS 3870 Lake Park av. Tel.
 Weil, Mrs Agnes CS except Sat 4811 Dorchester av.
 Welch, Mrs Nancy S. CS 5910 S Park av.
 Wells, Mrs Mary E. CS 852 George st. Tel L. V. 2926.
 Wenderoth, Mrs Anna CS 116 S Mich. av. Tel Rand. 4395.
 Wessman, Mrs Hannah CS 5613 Winthrop av. Tel Edge. 1986.
 Whitaker, Mrs Clara L. CS afternoons 1405 Kesner blg, 5 N Wabash av. Tels Rand. 2317; res Sunnyside 4732.
 White, Mrs Gertrude Oliver CS 466 Deming pl.
 White, Mrs Harriet Reed CSB (teacher) 921 Galt av.
 White, Mrs Minnie Acenith CSB 4151 Drexel blv.
 Whitehead, Mrs Finette L. CS 6037 Woodlawn av.
 Wilcox, Mrs Ella De Groff CS postal address 1112 E 62d st.
 Wile, Mrs Harriet A. CS 81 E Madison st.
 Willett, Mrs Mary CS 9 AM to 1 PM 3974 Ellis av. Tel Oak. 4928.
 Williams, Miss Elma E. CS 4954 Blackstone av.
 Williams, Mrs Emily C. CS 5465 Harper av. Tel Mid. 9055.
 Williams, Mrs Minnie C. CS 81 E Madison st.
 Williams, Mrs Minnie White CS 4533 Greenwood av.
 Willis, George E. CS 9 AM to 5 PM 905, 8 S Dearborn st. Tel Rand. 2892. Res 557 Barry av. Tel Well. 2139.
 Willis, Mrs Hannah A. CS 557 Barry av. Tel.
 Wilson, Mrs Ella C. CS 3630 Pine Grove av.
 Wilson, Mrs Gussie Howard CS 2 to 5 PM 6234 Dorchester av. Tel Mid. 2107.
 Wines, Mrs Theresa Woodworth CS 9 AM to 12 M 2630 Lake View av. Tel Diver. 8998.
 Wingert, Mrs Minnie H. CS 4534 Greenview av.
 Wittenberg, Mrs Lizzie CS 2734 Ballou st. Tel.
 Wolcott, Mrs Mary F. CSB (teacher) 5441 Kimbark av.
 Wolsey, Mrs Mary E. CS 1112 E 62d st. Tel H. P. 2934.
 Wood, Mrs Edna S. CS 4632 Lakepark av. Tel Drex. 9254.
 Wood, Mrs Emily Judson CS 5438 Ferdinand st.
 Wood, Mrs Mary A. CS 1947 Sunnyside av. Tel Raven. 1770.

Young, Bicknell CSB Virginia hotel. Cable Nelbick, Chicago.
 Young, Mrs Wilhelmina F. CS 2 to 5 PM 6100 Stony Island av. Tel H. P. 3872.

Zimmer, Mrs Lulu M. CS 10 AM to 4 PM 808 Consumers blg. Tels Wab. 386; res Drex. 9210.
 Zugenbuhler, Mrs Ella CS 10 AM to 12 M except Sat 3342 N Harding av. Tel Monti. 140.

CLINTON

Young, Mrs Maude E. CS 621 N Grant av. Tel 595.

CONGRESS PARK

McKee, Mrs Alice M. CS Tel Brookfield 1537.

DANVILLE

Daniels, Mrs Blanche H. CS 10 AM to 3 PM Baum blg.
 Kellogg, Mrs Adelaide Eaton CS 932 Hazel st.
 Klem, Mrs Inez Mary CS 922 Hazel st.
 Prutsman, Mrs Lutie W. CS 425 N Vermillion st.

DECATUR

Cooper, Charles F. CS 8 to 11 AM, 1 to 4 PM 540 Powers blg. Bell tel.
 Stout, Mrs Ida B. CS 1166 Lincoln av. Bell tel 3626.

DE KALB

Moorhead, Miss Edith May CS Haish Opera blk.

DES PLAINES

Dickinson, Mrs Melvina CS Tel 765.

DIXON

Bartholomew, Mrs Emma Kaylor CS Tel 205.

DOWNERS GROVE

White, Mrs Gertrude Estelle CS Tel 193 J.

EAST ST LOUIS

Hauser, Mrs Eugenie Scott CS 442a Columbia pl. Tel.
 Power, Mrs Maud Paulding CS 559 N 14th st. Tel E. 2858.
 Stephens, Mrs Alethea Coffin CS 3142 Bond av.

EDISON PARK

Willis, Mrs Jennie S. CS 9 to 11 AM. Tel 614.

ELGIN

Bacon, Mrs Sara E. CS Norris apts, 266 Chicago st.
 Becker, Miss Florence CS mornings 123 Hinsdell pl.
 Thorn, Miss Mary CS 35 Nolting blk. Tel 1520.

EVANSTON

Aiken, Miss Rose T. CS 1615 Oak av. Tel 3597 W.
 Bates, Mrs Susan I. CS 936 Hinman av. Tel 2080.
 Edwards, Mrs Clara Caton CSB 2719 Sheridan rd.
 Edwards, Frank H. CS 2719 Sheridan rd. Tel 1244.
 Evans, Mrs Florence M. CS 230 Main st. Tel 2863.
 Hills, Mrs Julia Avery CS 9.30 AM to 12 M Tues Thurs Fri 839 Mich. av.
 Howard, Mrs Grace A. CS 205 Main st. Tel 2252.
 Lasher, Mrs Leta R. CS 418 Hamilton st. Tel 2039.
 Millard, Miss Estelle CS Hotel Collegian. Tel 4545.
 Stuart, Miss Persis E. CS 402 Century blg. Tel 4330.
 Willsie, Miss Lucinda CSB (teacher) 425 Greenwood blv.
 Wilson, Mrs Julia Guy CS 825 Mich. av. Tel 3050.

FAIRBURY

Spence, Mrs Hannah M. CS 1.30 to 4 PM except Wed.

FREEPORT

Baker, Mrs Frances E. CS 164 Galena st.

GALESBURG

Bone, Mrs Sarah E. CS 10 AM to 5 PM 43 Kemper blg. Tels Union 1295 Blue; Bell 2077.
 Colley, Mrs Helen G. CS 24 Park apts. Both tels.
 Dodge, Mrs Jennie M. CS 489 Clark st. Union tel.
 Jerauld, Miss Martha E. CS 1.30 to 5 PM 226, 306 E Main st. Union tel 1552 Blue.
 Rice, Mrs Kathryn E. CS 362 Clark st. Union tel.
 Risley, Mrs Cynthia J. CS 10 to 12 M, 1 to 4 PM 514 Bnk of Galesburg blg. Res 66 N West st. Union tels.
 Taylor, Mrs Mate G. CS 2 to 5 PM 214 Bnk of Galesburg blg. Both tels.
 Wolff, Mrs Mary CS 842 W Main st.

GENEVA

Hoyt, Mrs Lillian D. CS Tel 5.
 Sawyer, Mrs Augusta E. CS Tel 98 M.

GLENCOE

Robinson, Mrs Ida T. CS.

GLEN ELLYN

Messick, Mrs Edith CS Tel.

HIGHLAND PARK

Brown, Mrs Marie Menefee CS Ravinia. Tel 669.
 Parratt, Mrs Jane CS except Tues St Johns and Vine avs. Tel 1030.

HINSDALE

Wright, Mrs Florence B. CS 81 N Lincoln st. Tel 91.

HOOPESTON

Sandburg, Mrs Ida O. CS 823 S Market st. Tel 374.

HUBBARD WOODS

Page, Mrs Florence T. CSB.

JACKSONVILLE

Bronson, Miss Anna M. CS 231 Webster av.

JOLIET

Kellogg, Mrs Julia W. CS 2 to 4.30 PM 508 Joliet Nat bnk blg.
 Salter, Mrs Minnie CS 2 to 5 PM 103 N Center st.

KANKAKEE

Barsalou, Mrs Emma CS 694 S Chicago av. Tel 1671.
 Beaumont, Mrs Harriet S. CS 528 Ind. av. Tel 798-2.

KENILWORTH

Corbett, Mrs Jennie McLain CS Tel 347.

KEWANEE

Perkins, Miss Nellie CS 11 AM to 4 PM 235 S Main st. Tel 2234.

LA GRANGE

Goan, Mrs Blanche W. CS 104 8th av. Tel 1558.
 Keyes, Mrs Anna CS 20 N Catherine av. Tel 409.
 Milligan, Mrs Georgene CS 125 7th av. Tel 179.

LA HARPE

Wheaton, Mrs Mary E. CS.

LINCOLN

Lutz, Mrs Annette C. CS 197 9th st.

LITTLETON

Crawford, Miss Adelaide CS Mutual tel.

LOCKPORT

Jones, Mrs Alice Lura CS.

LOUISVILLE

Brooks, Mrs Matilda R. CS.

MARSEILLES

Adams, Mrs Rosamond CS Union st. Tel Blue 224.

MATTOON

Goldman, Mrs Catharine CS Tues Fri Hotel Byers.
Tel 487. Res Tuscola. Tel 196.

McCabe, Mrs Claud CS 1617 Wabash av.

MOLINE

Blanchard, Miss Mae CS 1733 14th av.

Walker, Mrs Alice C. CS 1525 5th av.

MONMOUTH

Disney, Mrs Jennie Hardin CS Brown ter. Tel 785.

MORRIS

Claypool, Mrs Annie M. CS 406 W Maine st.

MOUNT CARROLL (Carroll Co)

Nyman, Mrs Anna CS.

NORWOOD PARK

Dowse, Mrs Madaleine H. CS 6024 Circle av. Tel 771.

OAK PARK

Basye, Mrs Vie H. CS 227 S Kennilworth av. Tel 3630 W.
Carroll, Mrs Eppie CS 459 N Grove av.

Farley, Miss Susie CS 127 N Oak Park av. Tel 1399.

Flanagan, Mrs Amy Spencer CS 9 to 11 AM 819
Wash. blv. Tel 2899.

Howe, Mrs Frances S. CS 325 Home av. Tel 661.

Muir, Mrs Minnie L. CS 234 S Scoville av. Tel 3751 J.

Richardson, Mrs Mattie Seward CS apt M-1, The
Elmwood. Tel 448.

OLNEY

Edwards, Mrs Lucile W. CS.

OTTAWA

Hodkinson, Mrs Ida Ames CSB 1013 Gulon st.

Sanders, Mrs Margarita CS Tel 273 K.

PALMYRA

Padget, Mrs Emma Maxwell CS.

PARIS

Fisher, Thomas E. CS Tel 951.

PARK RIDGE

Mapledoram, Mrs Carrie L. CS 9 AM to 12 M. Tel 904.

PEORIA

Bailey, Mrs Mary E. CS 1 to 4 PM 909 Knoxville av.
Blackmon, Mrs Flora CS 1 to 4 PM Tues Thurs
312 Jefferson blg. Res 1501 Columbia ter.

Bryan, Miss Jennie L. CSD (teacher) 144 Randolph av.

Johnson, Edgar H. CS 1 to 4 PM 24 Arcade blg.

Johnson, Mrs Ida C. CS 10 AM to 12.30 PM except
Sat 312 Jefferson blg.

Lynch, Mrs Addeline CS 1 to 4 PM 327 Cal. av.
Bell tel Bluffs 876.

McCullough, Mrs Frances L. CS 1 to 4 PM except
Sat 311 Jefferson blg. Bell tel Main 2150.

Seabury, Miss Jeannette R. CS 1221 N Jefferson av.

Seiberling, Mrs Clara E. CS 201 N Underhill st.

Straesser, Miss Sarah CS 10.30 AM to 12.30 PM except
Wed 311 Jefferson blg. Res 115 Flora av.

Waterhouse, Mrs Margaret R. CS 1 to 4 PM 212
Perry av. Tels M. 6818; res M. 1486.

PERU

Koons, Mrs Helen M. CS Tel 282 W.

PLAINFIELD

Moss, Mrs Ella B. CS Inter-State tel 674 R.

QUINCY

Lambert, Mrs Martha I. CSD 205 York st.

Rogers, Mrs Ellenora P. CS 1627 Maine st.

Schultheis, Miss Dorothy L. CS 219 S 12th st.

RIVERSIDE

Coonley, Mrs Queene Ferry CS Bloomingbank rd. Tel 44.

Merrick, Mrs Elizabeth V. CS Scottswood rd. Tel 94.

Price, Mrs Ida F. CS Gage rd. Tel 191 J.

Whitman, Mrs Maude Louise OS Scottswood rd. Tel 16.

ROCHELLE

Manson, Mrs Jennie CS The Venetian. Tel 378.

ROCKFORD

Bishop, Mrs Julia A. CSB (teacher) The Nelson.

Carveth, Mrs Elsie B. CS 922 N Church st.

Fallcen, Mrs Anna CS 1728 Kishwaukee st.

Parker, Mrs Lula CS 108 Lawn pl.

Savage, Mrs Clara S. CS 716 Cherry st. Both tels.

Woodward, Mrs Evelyn M. CS 1840 Harlem av.

ROCK ISLAND

Dart, Mrs Elizabeth Whitman CS 1 to 4 PM 853 19th st.

Denkmann, Mrs Rhoda L. CS 625 26th st.

Friestat, Mrs Catherine CS 2503 8th av.

Kohn, Mrs Regina CS 824 23d st.

Mixter, Mrs Lena Davis CS 3 to 6 PM except Sat
754 23d st.

Roth, Mrs M. Eugenia CS 748 23d st.

Roth, Mrs Marie CS 908 4th av.

Sheldon, Mrs Gertrude Bacon CS 1 to 5 PM 841
21st st. Tel 597.

Weiss, Mrs Katie E. Kass CS 726 34th st. Tel 2938.

Weller, Mrs Zuah M. CS 830 43d st.

ST CHARLES

Caldwell, Mrs Ida M. CS 6th st.

SAVANNA

Hoffman, Mrs Effie A. CS 432 Bowen st.

SPRINGFIELD

Ackermann, Miss Etta CS 528½ S S sq. Tels Bell
1359; Inter-State 1552.

Bliss, Mrs Jane W. CS 1360 Holmes av. Bell tel 3537.

Hill, Mrs Hannah M. B. CS 108 E Charles st. Bell tel 1643.

Long, Mrs Emma J. CS 209 W Searritt av. Bell tel 2804.

STERLING

Beucus, Mrs Mary L. CS 8 AM to 12 M.

TAYLORVILLE

Willey, Mrs Cordelia V. CSD (teacher) 114 N Wal-
nut st. Tel.

TUSCOLA

Goldman, Mrs Catharine CS see Mattoon.

URBANA

Parks, Mrs Almeda V. CS 1301 W Clark st. Bell tel 1111.

Salisbury, Mrs Dora B. CS 907 W Oregon st. Both tels.

WAUKEGAN

Guthrie, Mrs Alice E. CS 902 Sheridan rd.

Hines, Mrs Jennie K. CS 863 Grand av. Tel 548.

WEST CHICAGO

Fry, Henry C. CS P O box 188.

WEST PULLMAN

Viall, Mrs Mary A. CS 11820 Union av. Tel 1502.

WHEATON

Smith, Miss Altha M. CS Office 116 S Mich. av,
Chicago 10 AM to 1 PM except Sat.

WILMETTE

Benthusen, Mrs Emma CS 11 AM to 2 PM 726
Laurel av. Tel 1598.

Brehm, Miss Agnes CS 2 to 5 PM 7 Bank blg. Tel 1292.

Field, Mrs Elizabeth Edwards CS 913 Central av.
Tel 604.

Place, Mrs Maude A. CS 515 8th st. Tel 982 L.

WINNETKA

Martin, Mrs Maggie 800 Elm st.

WOODSTOCK

Hilands, Mrs Nancy B. CS 346 Dean st. Tel 148 R.

INDIANA

ANDERSON

Bennett, Mrs Armita O. CS R R 7.

Bennett, Mrs Laura E. CS 515 Meridian av. Tel 2277.

Estep, Mrs Minnie E. CS 112 W 8th st.

Flowers, Mrs Belle Reed CS 348 W 7th st.

Metcalf, Miss Ritta May CS 26 W 4th st.

Metcalf, Stephen CS 26 W 4th st.

Williams, Mrs Clara CS 515 E 8th st.

BLOOMINGTON

Farmer, William McKendree CS Tel 487.

CHESTERTON

Myers, Miss Jean Brower CS see Chicago, Ill.

CLAYPOOL

Loehr, Mrs Jennie K. CS.

COLUMBIA CITY

Rush, Miss Damaris CS 315 N Main st. Tel 217.

COLUMBUS

Marsh, Mrs Lizzie M. CS 1304 Sycamore st.

CONNEERSVILLE

Bucher, Mrs Barbara CS 820 N Eastern av.

CRAWFORDSVILLE

Hughes, Mrs Laura E. CS 705 E Main st.

Ruggles, Mrs Eva E. CS 212 S Wilhoit st.

Wilson, Mrs Elizabeth CS 203 Ben Hur blg. Tel.

ELKHART

Deal, Mrs M. Adella CS 616 W High st. Tel 365.

Hagenbaugh, Mrs Ella Conn CS 731 Lexington av.

Reynolds, Miss Georgia H. CS 432 Lexington av.

Reynolds, Mrs Martha Hill CS 432 Lexington av.

Shreiner, Mrs Maude E. CS 417 W Franklin st.

Snyder, Mrs Carrie P. CS 224 High st. Tel 1439.

ELWOOD

Woods, Mrs Linnie CS 1925 No. D st. Tel 714.

EVANSVILLE

Bridwell, Mrs Bettie CS 1425 2d st. Tel 3652.

Koerber, Mrs Katherine C. CS 1405 1st av. Tel 3494.

Voorheis, Mrs Maud Grace CS 127 Chestnut st. Tel 4969.

FORT WAYNE

Bowser, Miss Henrietta CS 715 Swayne av. Tel 6760.

Ellison, Mrs Hannah Hall CS 601 W Wayne st. Tel 318.

Humphrey, Mrs Anna CS 831 E Wash. blv. Tel 300.

Stonecifer, Mrs Lessie CS 219 E De Wald st. Tel 6863.

FRANKFORT

Van Sickle, Mrs Mattie E. CS Tel 1119.

FRANKLIN

Kerlin, Miss Mabel CS 51 W King st.

GARY

Coles, Mrs Katherine D. CS 525 Adams st. Tel 1260.

GOSHEN

Blake, Mrs Sallie D. CS 110 E Pike st. Tel 710.

Rule, Mrs Sarah Francis CS 711 S Main st.

Sims, Mrs Frances CS 902 S Main st.

Thompson, Mrs Mate C. CS 218 N 3d st.

HAMMOND

Pickens, Miss Sarah Helen CS 2 to 5 PM 106 Carroll st. Tel 423.

Stanton, Mrs Fannie I. CS 248 Truman av. Tel 2436.

INDIANAPOLIS

Allison, Miss Olive CS 2340 College av.

Balfour, Mrs Elizabeth CS 1016 I O O F blg.

Balz, Mrs Effie M. CS 2151 Central av. Both tels.

Brown, Mrs Narcissa CS 3481 Birchwood av. Bell tel North 335.

Cameron, Mrs Katharine Fairbank CS 2321 No N. J. st. Ind. tel 7229.

Cosler, Mrs Lucy Bevan CS 157 W 29th st. Tel N. 4918.

Cox, Mrs Margaret A. CS 1810 No N. J. st.

Crawford, Mrs Rose Ella CS 19 The Ballard. Bell tel.

Cutshaw, Mrs Florence A. CS 16 Rink, Vt. and Ill. sts.

Denny, Mrs Jenny CS 2347 N Penn. st. Both tels.

Dittemore, Mrs Mary E. CS The Colonnade.

Duncan, Mrs Ella S. CS 2111 N Del. st. Ind. tel 6518.

Easterday, R. Stanhope CS 676 E Fall Creek blv. Tels. Ernestinoff, Miss Antoinette CS 1130 No N. J. st.

Fleming, Mrs Mary L. CS 537 N Rural st.

Frost, Mrs Mary O. CS 3954 N Senate av. Tel N. 7095.

Gibson, Mrs Elizabeth M. CS 2062 Broadway. Tels.

Graham, Mrs Bertha S. CS 9 The Colonnade.

Groninger, Mrs Elizabeth Miller CS 3215 No N. J. st.

Hackmann, Miss Ella M. CS 5 to 9 PM 3016 McPherson av.

Harrab, Mrs Lillian R. CS 937 N Rural st.

Holmes, Mrs Mary E. CS Merchants bnk blg. Tel M. 3948.

Iliff, Lewis S. CS 9 AM to 1 PM 2250 N Penn. st.

Kneip, Miss Rossetti CS 512 K of P blg. Tels Bell Main 6650; Ind. 4577 K.

Mallery, Mrs Roberta B. CS 2104 N Penn. st.

Martin, Mrs Carrie L. CSB (teacher) 1910 Talbott av.

Mayer, Mrs Sevilla CS 415 E 19th st.

Miller, Mrs M. Katherine CS 2327 Broadway.

Murphy, Mrs Hattie CS 2440 Park av. Tel North 2941.

Perine, Thomas C. CS 401 I O O F blg.

Quick, Miss Jeannette CSB (teacher) 521 N Meridian st. Tels 3099; Main 3946.

Sage, Mrs Bessie I. CS 5914 University av.

Schooley, Mrs Carolyn M. CS 823 K of P blg.

Schooley, Samuel V. CS 823 K of P blg. Tels.

Shimer, Richard O. CS 1010 I O O F blg.

Smith, Mrs Grace B. CS 4, 1645 N Alabama st.

Smith, Miss Mary Elston CS 5 The Weaver.

Snoke, David Harold CS 1010 I O O F blg.

Snoke, Mrs Mary Edna CS 1815 N Alabama st.

Snyder, Mrs Barbara E. CS 6 Sylvania. Tel 2149.

Titus, Mrs Alice B. CS 1629 N Del. st.

Tramer, Mrs Anna M. CS 219 E 11th st.

Wadman, Miss Anna I. CS 1910 Talbot av.

Wallingford, Mrs Minnie CS The Delano, 17 E Mich. st.

Wayman, Mrs Katherine Straub CS 3145 Ruckle st.

Weakley, Mrs Ella N. CS 1502 Merchants bnk blg.

Welsh, Mrs Nettie CS 22 The Wyandot. Tel Cir. 1454.

JEFFERSONVILLE

Carr, Mrs Evelyn Parker CS 215 W Market st. Tel 767.

KOKOMO

Seiberling, Mrs Anna Tate CS 315 N Wash. st.

Stanley, Mrs Harriet CS 425 S Main st.

LA FAYETTE

Barnes, Miss Gertrude M. CS 1 to 4 PM except Tues 9 Sharp blg. Tels 3752; res 646.

Haywood, Miss Emma Josephine CS 708 South st.

Hughes, Miss Mary A. CSB (teacher) 525 Columbia st.

May, Mrs Marinda CS see Spencer, Ia.

Robison, Clair D. CS except Wed Hotel Lahr. Tel 488.

Shipley, Miss Alice Howe CS postal address 1000 Pontiac av.

LA PORTE

Gwynne, Mrs Martha W. CS 1009 Ind. av. Tel 790.

Harvey, Mrs Margaret C. CS 908 Mich. av.

Lay, Arthur Clifford CS mornings 808 Mich. av. Tel 536.

LOGANSPOUT

Heppe, Miss Amelia D. CS 317½ 4th st. Tel 2000.

Heppe, Miss Ida CS 317½ 4th st. Tels 2000; res 1007 A.

Peckham, Mrs Jennie CS 1218 High st.

Thomson, Miss Amy CS 622 North st. Tel 2493.

MARION

Curran, Mrs Antonie M. CS 1116 W 3d st. Tel 903.

Hall, Mrs Elreena CS Glass blk. Tel 1273.

MICHIGAN CITY

Alcher, Miss Bertha CS 2 to 5 PM 811 Pine st.

MOORESVILLE

Hutton, Mrs Queen Victoria CS.

MUNCIE

Bender, Mrs Frederika A. CS 302 W Main st.

Garrard, Mrs Mary E. CS 2200 S Walnut st.

Mumford, Mrs Gertrude CS 111 N Cherry st.

NEW ALBANY

Cole, Mrs Ella CS 1616 Ekin av.

Fox, Mrs Ruth E. CS Shelby pl.

Korfhage, Mrs Amelia S. CS 1519 E Main st.

NOBLESVILLE

Haines, Mrs Stella W. CS 80 N 9th st. Tel 573.

NORTH MANCHESTER

Oldfather, Mrs Sarah E. CS.

PERU

Nordike, Miss Sadie CS 351 W Main st.

Van Ness, Mrs Jennie C. CS 182 E 5th st. Tel.

RICHMOND

Appleby, Miss Mary E. CS 1521 No A st. Tel 2840.

Cloyd, Miss Edith CS apt B, McGuire blg. Tel 1911.

Phares, Mrs Christine E. CS 102 N 15th st. Tel 2824.

RUSHVILLE

Beale, Mrs Mary E. CS 321 N Perkins st.

SALEM

Motsinger, Mrs Flora Swaim CS Hoos. tel 533.

SHELBYVILLE

Downey, Mrs Elizabeth P. H. CS 221 S Miller st.
Maxwell, Miss Martha CS 348 W Locust st.

SOUTH BEND

Bamberger, Philip L. CS 420 N Mich. st. Both tels.
Buskirk, Miss Ella D. CS 405 N Mich. st.
Cady, Mrs Hattie CS 230 N LaFayette st.
Gish, Mrs Margaret M. CS 309 W Marion st.
Hamilton, Mrs Sue M. CS 418 W Wash. av.
Higgins, Elmer A. CS 129 W Colfax av. Both tels.
Kahn, Mrs Adele K. CS 334 W La Salle av. Tels.
Myers, Mrs Lottie CS 321 Mich. av.
Prell, Miss Martha B. CS 340 W La Salle av.

SPENCER

Hickam, Mrs Sallie M. 50 N Main st.

TERRE HAUTE

Coffroth, Mrs Harriet E. CSB 709 Ohio st. Cit. tel 1686.
Wright, Miss M. Elizabeth CSB 2 to 5 PM 601 Trust bldg.

VALPARAISO

Marks, Mrs Gretchen O. D. Pioneer apts.

VINCENNES

Willis, Mrs Adeline M. CS 1317 Main st. Tel 1593.

WABASH

Latchem, Mrs Mary CS 128 Manchester av.

WHITING

Walker, Mrs Adah Irene CS 338 Sheridan av. Tel 265.

IOWA

ALBIA

Hanks, Miss Laura 316 E Wash. av.

AMES

Dunham, Mrs Addie L. CS 906 Clark st.
Moore, Mrs Susan E. Porteus CS 722 Grand av.

ATLANTIC

Finkbine, Mrs Mabel C. 611 Maple st. Tel.

BANCROFT

O'Neill, Mrs Edith C. CS R R 2. Tel.

BURLINGTON

Brach, Miss Ernestine Wilhelmine CS 406 German-American bldg.
Donahue, Miss Grace Marion 1018 Maple st.
Felker, Mrs Cordelia CS 1000 N 6th st.
Minton, Mrs Emma N. CSB (teacher) 202 Spring st.
Potts, Miss Minnie Louise 400 S 8th st.

CEDAR RAPIDS

Bartholomew, Miss Cora CS 10 AM to 2 PM 1414 1st av. E. Tel 2790.
Crawford, Norval M. CS 10 AM to 4 PM 703 American Trust bldg, 1st av and 2d st. Res 1644 2d av.
Haman, Mrs Phoebe S. CS 10 AM to 4 PM except Wed Sat 1055 3d av. Tel 913.
Lyman, Mrs Clara Dowdell CSB (teacher) 10 AM to 4 PM except Fri 604 C. R. Sav bldg. Res 1608 C av. Tels.
Machacek, Miss Anna O. CS 1807 Grand av. Tel 3237.
Morrison, Mrs Anna CS 1434 3d av. E. Tel Black 1594.
Norman, Mrs Anna CS 802 N st. W. Tel 3054 W.
Smith, Charles Taylor CSB 9 AM to 12 M 1249 2d av.
Smith, Mrs Mary M. CSB (teacher) 1249 2d av. Tel 2121.

CHARLES CITY

Morris, Miss Daisie May CS Tel 172.

CLEAR LAKE

Campbell, Mrs Ida C. CS.

CLINTON

Burnham, Miss Julia M. CSD (teacher) 513 6th av.
Hansen, Mrs Maria C. CS 335 Hickory st.
Rixon, Mrs Margaret D. CS 303 4th av.

COLFAX

Clark, Miss Alice Augusta CS.

COUNCIL BLUFFS

Burgett, Mrs Ella W. CS 218 Logan st.
Hastings, Mrs Carrie A. CS 240 Harrison st.
Tulleys, Mrs Sarah E. CS 151 Park av.
Williams, Mrs Ruth E. CS 216 Logan st.

CRESTON

Doze, Mrs Maria CS 12 M to 6 PM 1105 Adair st.

DAVENPORT

Carlton, Mrs Leora M. CS 14 Walsh apt. Tel 5215.
Dalgarn, Mrs Mary H. CS 828 Le Claire st.

Doeserich, John CS 53 McCullough bldg. Tel 3033.

Earll, Mrs Sadie Livingston CS 2104 Farnam st.

Ellsworth, Mrs Cora C. CS 530 Ripley st.

Godfrey, Mrs Eugenia P. CS 2508 Fulton av.

Lay, Mrs Amanda Emma CS 2 to 4 PM 126 Park lane.

Mandeville, Miss Amy Lee CSB (teacher) Putnam bldg.

McCandless, Mrs Mary S. CS 1020 E 6th st. Tel 150.

McCormick, Mrs Agnes M. CS 719 Iowa st. Tel 5506.

Mosenfelder, Mrs Millie CS 1902 Grand av.

Stolley, Mrs Wilhelmine CS 801 W 15th st. Tel 3742 L.

DES MOINES

Bradshaw, Miss Edna Mae CS 10 to 12 M 1005 8th st.

Brady, Mrs Lucy Tracy CSB 3605 Grand av. Tel D. 5399.

Delmege, Mrs Clara B. CS Victoria hotel.

Dissmore, Mrs Mollie CS 540 42d st. Tel.

Foster, Mrs Birdella G. CS 1524 11th st. Tel Wal. 3610.

McCord, Mrs Victoria Webb CSB 10 AM to 12 M 311 Securities bldg.

McIntyre, Mrs Rhoda CS 669 37th st.

Miller, Bert A. CS 1215 31st st. Tel D. P. 1479.

Miller, Mrs Martha Kyle CS 1215 31st st. Tel.

Moore, Mrs Susan I. CS 4011 Grand av.

Olsen, Mrs Cora Y. CS 1618 Arlington av. Tel Wal. 3951.

Rendall, John L. CSB (teacher) 10 AM to 2 PM 521 Equitable bldg. Res 4219 Ingersoll av.

Rendall, Mrs May S. CSB 4219 Ingersoll av.

Sandahl, Mrs Anna CS 840 8th st.

Smith, Mrs Kate H. CS 1037 9th st. Tel Wal. 6049.

DE WITT

Rayner, Mrs Sophie L. CS.

DUBUQUE

Hendricks, John H. CS 416 Seminary st. Tel 2964.

Neu, John T. CS 306 B and I bldg.

Parker, Mrs Genevieve CS 441 Hill st.

ESTHERVILLE

Lough, Mrs Minnie B. CS.

FAIRFIELD

Louden, Mrs Lizzie C. CS.

FORT DODGE

Kershaw, Mrs Mary Adelia CS 1602 3d av. N. Tel 779.

Scovill, Mrs Martha J. CS 17½ S 8th st. Tel Red 1284.

HAMPTON

Cummings, Mrs Etta L. CS Bell tel 21 J.

HUMBOLDT

McLaughlin, Mrs Nancy E. CS.

INDEPENDENCE

Barnhart, Miss Frenella I. CS.

IOWA CITY

Horton, Mrs Minnie CS 108 N Johnson st.

KEOKUK

Dollery, Mrs Avarillia P. CS 908 Orleans av. Iowa tel 331 R.

Gampert, Miss Katherine Louise CS 823 Franklin st. Iowa tel 769 B.

LAKE MILLS

Hutchinson, Mrs Mary J. CS.

LE MARS

Pew, Mrs Belle CSB (teacher) 1318 Main st.

LIME SPRINGS

Roberts, Mrs Bertha L. CS 9 to 11 AM.

LYONS

Nahnsen, Ingwer CS 217 S 6th st.

MAQUOKETA

Ringlep, Mrs Lucy CS Both tels.

MARENGO

Beem, Mrs Frances M. CS 2 to 4 PM Box 285. Tel 286.

MARSHALLTOWN

Gale, Mrs Frances Fursman CS 1 to 3 PM 9 S 9th st. Tel 1478.

Wickersham, Mrs Eliza J. CS 2 to 5 PM 806 W Linn st. Tel 1350.

MASON CITY

Fulton, Miss Mary A. CS Cecil hotel. Tel 1590.

Markley, Mrs Lily Emsley CSB (teacher) 221 Cedar av.

Sheldon, Miss Nettie CS 312 W 10th st.

MCGREGOR

Farnum, Mrs Jennie A. CS 9 AM to 12 M.

MT PLEASANT

Snyder, Miss Mary I. CS 110 N Adams st.

MUSCATINE

Smalley, Mrs Annis I. CS R R 6, box 3. Tel 328 R.
Will, Mrs Carrie E. CS 410 W 4th st. Tel 1777 R.

OELWEIN

Hill, Mrs Eugenia Parmenter CS 129 N Frederick st.

OSKALOOSA

Barnes, Mrs Abbie CS 224 E High av. Tel 223.
Baughman, Miss Carrie CS 224 E High av. Tel 419.

OTTUMWA

Blederman, Miss Rose L. CS 304 E 5th st. Tel Blk. 714.
Harman, Mrs Maggie CS 2 to 4 PM 214 N Wash. st.
Rohr, Miss Anna Martha CS 304 E 5th st. Tel 1150 L.
Wyman, Mrs Alice Prugh CSB 2 to 4 PM 407 N Court st.

PERRY

Rice, Mrs Emma CS 1223 6th st.

RED OAK

Webb, Mrs Jeannette S. CS 1 to 3 PM 100 Hammond st. Tel 652.

ROCK VALLEY

Grosenbourg, Miss Minnie Emma CS.

ROCKWELL CITY

Meholin, Mrs Edna B. CS Hotel Brower.

SABULA

Day, Mrs Martha CS.

ST ANSGAR

Gilbertson, Miss Nellie M. CS R R 3. Tel 442.

SHELDON

Smith, Mrs Josephine 920 E 9th st. Tel 193.

SIBLEY

Morton, Mrs Mary A. CS.

SIOUX CITY

Atwood, Mrs Stella L. 821 Nebraska st.
Hoskins, Mrs Emilie C. CS 914 9th st. Auto. tel 1081.
Jandt, Miss Adah M. CSB (teacher) 9 AM to 1 PM
flat 11, 1107 Jackson st. Auto. tel 4252.
Kent, Miss Edith A. CS 1222 Jackson st.
Shepard, Miss Clara CSB (teacher) 400 F L & T bldg.
Trumbauer, Mrs Carolyn Case CS mornings except
Sat 1913 George st.

SPENCER

May, Mrs Marinda CS Mill st. Tel 532.
Winn, Mrs Laura C. CS.

SPIRIT LAKE

Lewis, Mrs Jennie L. CS P O box 24.
Smith, Mrs May Hollister CS Tel 128.

STRUBLE

Seaman, Mrs Martha B. CSB 10 AM to 2 PM.

WASHINGTON

McCall, Mrs Leanna E. CS 815 S 2d av.

WATERLOO

Barber, Mrs Florence E. CS Colonial, 607 Wellington
ct. Tel 771.
Davis, Mrs Sara Beem CS 432 Western av.
Elwood, Mrs Mary Cornish CS 316 Vine st.
Thompson, Mrs Hattie A. CS 706 W Park av. Tel.

WEBSTER CITY

Kilborn, William A. CS Hamilton County bnk bldg.
Tel 603.
Spohn, Mrs Lillian Goodrich CS 636½ 2d st. Martin
tel 825.

KANSAS

ABILENE

Mitchner, Miss Nellie S. CS 1215 N Buckeye av.

ARKANSAS CITY

Gregory, Mrs Mary F. CS 34 Kress bldg. Tel 1055.
Wickliffe, Mrs Margaret CS 2 to 6 PM 609 N 4th
st. Tel 235.

ATCHISON

Cochran, Mrs Mary E. CS 612 Parallel st. Tel 796.
Fletcher, Mrs Nannie A. CS 1029 Parallel st. Tel 1609.
Pennell, Mrs Helen S. CSB (teacher) 9 to 11 AM
519 N 5th st. Tel 244.
Rowe, Mrs Frances A. CS 305 Simpson bldg. Tels
895; res 1246.

BELOIT

Hesser, Mrs Laura A. CS.

BURLINGTON

Evans, Mrs Minnie CS Tel Main 296.

CANEY

Nixon, Mrs Ida Ellen CS Tel 531.

CHANUTE

Beard, Mrs Eliza C. CS 320 W 4th st. Tel 826.
Williams, Mrs Anna B. CS 27 Mercantile bldg.

CLAY CENTER

Marshall, James D. CS Tels 165; res Green 210.

ELLSWORTH

Rammelsberg, Mrs Sidonia CS Tel 137.

EMPORIA

Keel, Miss Emma M. CS 801 Rural st. Tel 499.
McNutt, Mrs Carrie B. CS 832 Rural st. Tel Green 820.
Pearson, Mrs C. Elizabeth CS 221 W 4th st.

EUREKA

Dobyns, Mrs Manie Yates CS
Smith, Miss Madella CS.

FORT SCOTT

Champion, Mrs Una C. CS 402 Broadway.
Kilpatrick, Mrs Julia D. CS Republican bldg.

GALENA

Braun, Mrs Oro M. CS 9 to 11 AM 1818 S Galena av.
Mahan, Mrs Mary E. CS 1714 Joplin st.

GARDEN CITY

Oldfield, Mrs Emma CS 811 Main st.

HIAWATHA

Wheelock, Mrs Laura E. CS 707 Shawnee st.

HOLLENBERG

Byrne, Mrs Alida A. CS 1 to 4 PM. Tel.

HOWARD

Osborn, Mrs Josie CS.

HUTCHINSON

Preble, Mrs Lillian K. CS 218 E 12th st.
Preble, Noble Douglas CS 218 E 12th st.
Puterbaugh, Mrs Norah L. CS 1006 N Main st.

INDEPENDENCE

Brown, Mrs Marilla L. CS 416 W Myrtle st.
Campbell, Mrs Josephine H. CS De Mott flats.
Myers, Mrs Bertha Traband CS 407 W Main st.
Myers, Daniel M. CS 407 W Main st.

IOLA

De Waters, Mrs Lizzie S. CS 209 East st.
Evans, Miss Loucemma CS 102½ N Wash. av. Tel 1245.

JUNCTION CITY

Salchow, Miss Bertha A. M. CS Skiddy tel.
Tangeman, George H. CS 9 AM to 4 PM Union State
Sav bnk bldg. Tels 314; res 475.

KANSAS CITY

Hill, Mrs Mildred Barnes CS mornings except Sat 621
Everett av. Tels Bell West 3410; Home West 1373.
Houck, Mrs Frances A. CS 412 N 10th st.
La Bonte, Jesse E. CS 12.30 to 5.30 PM 1, 644
Minn. av. Tels Bell West 1623; Home W 1219.
Pierson, Mrs Genevieve Thomas CS 1052 Cleveland
av. Tels Bell West 1050; Home West 142.
Pinnell, Mrs Joyce Lee CS 9 AM to 12 M except Sat
1105 State av. Tel Bell 2136 W.

LAWRENCE

Edie, Mrs Elizabeth CS 2 to 5 PM 26 F A A bldg.
Wise, Mrs Alice Deards CS Haskell institute.

LEAVENWORTH

Young, Mrs Mary A. CS 110 3d av. Tel 430.

LE ROY

Lankton, Mrs Rhoda Rhea CS Tel 147.

LINCOLN

Elgin, Mrs Minnie CS.

MANHATTAN

Greenc, Mrs Lillian M. CS Wharton bldg. Tel 276.
Krudop, Miss Katrine. Tel 5201.

MARYSVILLE

Shepard, Mrs Lillie Bell CS.

McPHERSON

Miller, Miss Hannah Griselda CS.

NEODESHA

Lemon, Mrs Esther E. CS 302 Ohio st. Tel 461.

NEWTON

Snyder, Mrs Carrie P. CS 103 W 1st st. Bell tel 970.

OTTAWA

Armstrong, Mrs Claribel CS 414 Locust st. Ind. tel.

OVERLAND PARK

Foster, Mrs Margaret CS 2 to 4 PM Wed Fri.

PARSONS

Edmondson, Mrs Allee R. CS 1528 Appleton av. Bell tel.
Hibben, Mrs Harriet K. CS 317 S 16th st. Bell tel.
Hibben, Mrs Mary F. CSB (teacher) 9 AM to 2 PM
1523 Broadway. Bell tel.

PITTSBURGH

Buesch, Mrs Jane M. CS 406 S Olive st. Bell tel 2144.
Curran, Mrs Mary Alice CS 309 W Euclid av. Bell tel 563.
Markham, Mrs Carrie A. CS R R 7. Home tel 576 R.
Shaw, Mrs Mateel CS 111 W 7th st. Both tels 1063.

SALINA

Clark, Mrs Mathilda E. CS 411 W Park st. Tel 913.
Dixon, Mrs Emma E. CS 125 S Santa Fe. Tel 1790.

SEDGWICK

Snyder, Mrs Clara E. CS Tel 138.

SENECA

Settle, Mrs Josephine Serafford CS.
Stevenson, Mrs Nellie Hatch CS.

TOPEKA

Crumb, Miss Clara M. CS 409 Central Nat bnk blg.
Currey, Alfred E. CS 10 AM to 1, 3 to 5 PM 619
Mills blg. Tel 216.
Fechter, Mrs Mercy P. CS 618 Polk st. Tel 3376.
Fisk, Mrs Harriett E. CS 422 W 7th st.
Fisk, Winslow C. CSD (teacher) 422 W 7th st. Tel 3412.
Hamilton, Mrs Martha I. CS 1031 Polk st. Tel 1469.
Levy, Mrs Jennie B. CS 8, The Neil.
McCandless, Mrs Ethel M. CS 917 Garfield av.
McKinstry, Mrs Adelpha F. CSB 716 Mills blg.
McKinstry, Willis D. CSB (teacher) 716 Mills blg.
Tel 8257.

Whittaker, Mrs Carrie S. CS 107 W 11th st.
Zimmerman, Mrs Helen G. CS 917 Tyler st. Tel 1967.

WATERVILLE

Thomas, Mrs Mary Stevenson CS postal address.

WELLINGTON

Burton, Mrs Rowena Dabbs CS 216 Maple av. Tel.

WICHITA

Bellmann, Mrs Sophie Rosa CS 312 Riverview st.
Fox, Mrs Emma N. CS 1710 N Emporia av.
Glvens, Mrs Lucy Latham CS 503 N Topeka av.
Tel Mark. 647.
Jocelyn, Mrs Madeleine Taylor CS Caldwell-Mur-
dock blg.
Lewis, Mrs Annie C. CS 711 Texas av. Tel M. 4302.
McCune, Mrs Adela M. CSB (teacher) 1050 N Market st.
Needles, Mrs Leora A. CS 204 Caldwell-Murdock blg.
Tels Market 779; res Market 4999.
Nessly, Mrs Blanche R. CS Caldwell-Murdock blg.
Nessly, Mrs Isola H. CS Caldwell-Murdock blg.
Parsons, Mrs Lizzie Mallory CS 423 S Market st.
Tucker, Mrs Anna E. CS 228 N Topeka av.
Waite, Mrs Marguerite Hull CS 324 Northern blg.
Tel Doug. 1527.

WINFIELD

Light, Miss Belle M. CS 510 E 8th av. Tel 409.
Skinner, Mrs Libbie 219 E 8th av. Tel 348.

KENTUCKY

ASHLAND

Smith, Mrs May CS Carter av. Tel 379.

COVINGTON

Conniers, Miss Mary Alice CS 9 AM to 2 PM 409 1st
Nat bnk blg, 6th and Madison avs. Tel South 612.
Smith, Mrs Sylvesta CS 18 E 18th st. Tel South 2861 L.

FRANKFORT

Sandifer, Mrs Lyda H. CS 108 Wilkerson st. Tel 348.

LEXINGTON

Clinkenbeard, Mrs Jeff Davis CS 179 Market st.
Forman, Mrs Ella E. CS 347 Woodland av. Tel 1458 Y.
Hood, Miss Florence CS 219 S Limestone st.
Laneaster, Mrs Malinda Josephine CSD (teacher)
184 Park av. Tel 569 Y.
Poynter, Miss Metta M. CS Withers flats.
Rogers, Miss Helen CS 423 Walnut st.
Wiekcliffe, Mrs Arris CS 228 Market st.

LOUISA

Lester, Mrs Amelia CS 1 to 3 PM.

LOUISVILLE

Chapman, Mrs Emma R. CS 120 W Ky. st. Both tels.
Duvall, Mrs Jennie H. CS 1143 1st st.
Hays, Mrs Mary E. CS Guthrie Coke apts. Both tels.
Hinton, Mrs Sue T. CS 12 M to 5 PM 311 Norton blg.
Hunter, Mrs Lee CS 54 Eastover pk. Both tels.

Jones, Lewis H. CSB (teacher) 524 1st st. Both tels.
Leeds, Mrs Mary E. CS 1204 2d st. Cumb. tel.
Lord, Mrs Annie H. CS 1036 3d av. S. Both tels.
Ogle, Mrs Nellie Lane CS 122 W Ormsby st. Both tels.
Reeser, Mrs Marguerite CS 1230 S 3d st. Tels
Cumb. South 376; Home City 9618.

Roberts, Miss Ruby M. CS 526 Weis-Gaul blg. Both tels.
Russell, Mrs Jane M. CS 1062 Cherokee rd. Both tels.
Siegel, Miss Amelia CS 2077 Sherwood av.
Simmons, Mrs Blanche H. CS Weis-Gaul blg. Both tels.
Truman, Miss Clara Lois CS mornings except Wed
Sat 113 Guthrie Coke apts. Res Cumb. tel East 127.

MIDDLESBORO

Arthur, Mrs Nellie Maud CS mornings. Cumb. tel 211.

MT STERLING

Weckesser, Mrs Lucy E. CS 2 to 5 PM 11 Holt av.

NEWPORT

Murray, Mrs Leontine CS 628 Lexington av. Tel.

OWENSBORO

Morrison, Mrs Susie F. CS 819 Frederica st.

PADUCAH

Flowers, Mrs Mary Josephine CS 744 Harrison st.
Williams, Mrs Ruth Smith CS 1631 S 6th st.
Wilson, Miss Mary A. L. CS R R 3, box 102.

REED

Donovan, Mrs Anna H. CS R R 1.

LOUISIANA

LAKE CHARLES

Howell, Mrs Jessie Frink CS 568 Pujo st.

NEW ORLEANS

Boyd, Miss Alice CS 8 to 10 AM 602 South st.
Chapman, Mrs Frances Sargent CS 1 to 4 PM 18
Neron pl. Tel Wal. 302.
Hart, Miss Augustine Miriam CS 1 to 5 PM 1825
Carrollton av. Tel Wal. 1161.
Henderson, Robert G. CS 1.30 to 5.30 PM 1510
Carrollton av. Tel Wal. 1203.
Holifield, Mrs Gertrude H. CS 11 AM to 5 PM 1423
Whitney Cent. bnk blg. Tels Main 115; res Gal. 151.
Lengsfeld, Miss M. Elizabeth CS Mon Wed Fri 2
Neron pl. Tel Wal. 452.
Love, Robert C. CS by appointment 1723 General
Taylor st. Tel Upt. 3511.
Macarthy, Mrs Frances B. CS 1505 Dufossat st. Tel
Upt. 1682.
Marks, Mrs Estelle M. CS 920 Robert st. Tel.
Rodney, Mrs Laura CS 2 to 6 PM 2 Neron pl. Tel
Wal. 452.
Twichell, Miss Mary Lois CS postal address 642
Broadway. Tel Wal. 1995 L.
White, Mrs Elizabeth M. CS 1511 Polymnia st. Tel.

SHREVEPORT

Petty, Mrs Kate CS 9 AM to 12 M 226 Stoner av.
Schmidt, Mrs Nellie CS postal address 559 Wall st.
Cumb. tel 909.

MAINE

AUBURN

Buck, Mrs Octavia CS 250 Court st. Bell tel 1778.
Davis, Miss Emma E. CS 9 AM to 12 M 117 Winter st.
Gordon, Renel F. CS 117 Winter st. Tel.

AUGUSTA

Burns, Mrs Martha E. CSD 21 E Chestnut st.
Ellis, Mrs Mary Emma CSB (teacher) 21 E Chestnut st.

BANGOR

Eames, George O. CS 2 to 5 PM 401 Eastern Trust blg.
Eames, Mrs Mary L. CS 9 to 12 M 401 Eastern Trust blg.
Lord, Mrs Ellen Holt CS 135 Parkview av. Tel.
Perkins, Mrs Esther CS 69 Highland av. Tel 724-1.
Stewart, Mrs Georgia B. CS 22 Parkview av. Tel 566.

BATH

Gibson, Miss Anna Elizabeth CS 54 Willow st.
Gilman, Mrs Lottie D. CS 902 High st. Tel.
Stevens, Mrs Emily C. CS 101 Dummer st.

BELFAST

Whitten, Mrs Anna P. CS 34 Miller st. Tel 145-3.

BREWER

Eldridge, Miss Elizabeth A. CS 39 Wash. st. Tel.

CALAIS

Haycock, Mrs Ella M. CS 9 AM to 12 M Winter st.

CAMDEN

Curtis, Mrs Florance CS 77 Elm st. Tel 31-21.

DOVER

Cushing, Mrs Mary Fogler CSB 9 AM to 12 M.
Fogler, Mrs Lydia J. CS 9 AM to 12 M.

FREEPORT

Kilby, Mrs Emma Lois CS Tel 37.

GARDINER

Noyes, Mrs Caroline Dorr CSD 284 Brunswick av.
Smith, Mrs Edith Lunt CS 96 School st.

HANCOCK POINT

Viall, Mrs Kate L. CSB (teacher) 10 AM to 12 M.

KENNEBUNK

Remich, Miss Carrie E. CS 41 Summer st.

LEWISTON

Gilbert, Mrs Anna D. CS 555 Main st. Tel 1535 J.
Libby, Mrs Rachel A. CS Mfrs Nat bnk blg. Tel.

PORTLAND

Barrett, Frank C. CS 711 Trelawny blg. Tel 2320.
Barrett, Mrs Mary T. CS 711 Trelawny blg. Tel 2320.
Churchill, Mrs Jennie June CSD (teacher) 398 Spring st. Tel.
Davis, Mrs Sarah A. CS 703 Trelawny blg. Tel.
Foss, Mrs Alice Greenleaf CS 199 Spring st. Tel 2287.
Foster, George W. CS 12 M to 3 PM Mon Tues
Thurs Fri 126 Neal st. Tel 4045.
Foster, Mrs Ida F. W. CS 9 AM to 12 M Mon Wed
Fri 126 Neal st. Tel 4045.
Foye, Mrs Mary E. CSD (teacher) 124 Spring st.
Hall, Mrs Frances CS Stateway, State st.
Hall, Harold Farmer CS Stateway, State st.
Haskell, Mrs S. Elizabeth C. CS 265 State st.
Hunt, Mrs Florence A. CS 655 Congress st.
Jones, Mrs H. Gertrude CS mornings 53 Pine st.
Sargent, Miss Ella S. CS 389 Danforth st. Tel 5383.
Stillings, Mrs Hattie A. CS 1025 Congress st. Tel.
Woodbury, Miss Myrtle F. CS 12 Anderson st. Tel 4788.

ROCKLAND

Burpee, Mrs Lizzie I. CS 69 Beech st. Tel.
Richardson, Frank A. CS 15 Shaw av. Tel.

SKOWHEGAN

Dyer, Mrs E. Maude CS R R 7. Tel.

WATERVILLE

Whitney, Miss M. Fannie CS 107 Western av. Tel.

WILTON

Knapp, Mrs Viola E. CS.

WOOLWICH

Curtis, Mrs Mary E. Harris CSD.

MARYLAND

BALTIMORE

Boeckner, Mrs Caroline V. CS 1653 W North av.
Burns, Mrs Katharine L. M. CS mornings 2107 Oak st.
Cairroll, Mrs Ella I. CS Boulevard apt.
Craddock, Mrs Henrietta R. CS 1423 Fidelity blg.
Cross, Miss Ellen E. CSD (teacher) 10 AM to 1 PM 2231 St Paul st. Tel.
Cross, Walter S. CS 713 Title blg. Res tel Hwd. 2500.
de Girauta, Mrs Eleanor Harding CS 109 E Lafayette av.
Garitee, Mrs Josephine F. CS 2504 St Paul st. Tel.
Gawthrop, Mrs Annie E. CS 2313 Harlem av. Tel.
Gilbreath, Miss Etta M. CS 1807 St Paul st.
Gilpin, Mrs Olive R. CS Stony Run lane. Tel Hwd. 1126.
Gover, Miss Mary G. CSB (teacher) 129 W Mt Royal av.
Graham, Mrs E. Ellen CS 1324 McCulloh st. Tel.
Heronemus, Mrs Emma CS 104 E North av.
Klunk, Louis W. CS mornings 1817 Linden av.
Lyon, Miss Sara L. CS 2231 St Paul st.
Marshall, Albert CS 314 E Lafayette av. Tel Mt. V. 2887.
McGrath, Mrs Mary Shuter CS 10 AM to 1 PM 129 W Mt Royal av. Tels Mt. V. 5754; res Cockeysville 119.
Porter, Mrs Alina M. B. CS 1827 Bolton st.
Reitz, Mrs Mabel Darby CS 12 M to 3 PM 349 Title blg.
St. Clair, Mrs Sarah Evelyn CS 714 34th st.
Scheu, Miss Emma J. CS 1853 W North av. Tel Mad. 6548.
Schmidt, Miss Louise CS 1817 St Paul st.
Sonneborn, Miss Clara B. CS 2252 Brookfield av. Tel Mad. 3946 J.

Troxell, Miss Mary CS mornings 2207 N Charles st.
Tull, Miss Annie R. CS 127 W Mt Royal av. Tel Mt. V. 5438.
Weaver, Mrs Florence Stratton CS 129 W Mt Royal av.
West, Miss Katharine E. CSB (teacher) 10 AM to 1 PM The Arundel, Charles st and Mt Royal av.
Ziegler, Mrs Ida E. CS 1 to 3 PM 1828 St Paul st. Tel.

GALENA

Brown, Mrs Katherine M. CS.

HAGERSTOWN

Shafer, Mrs Elizabeth F. CS 9 AM to 12 M The Negley apt. Tel 729.

LUTHERVILLE

Schott, Mrs E. Elizabeth CS 10 AM to 1 PM Tel Towson. 292.

MASSACHUSETTS

ADAMS

Harrington, Mrs Fannie W. CS 25 Crandall st. Tel 140.

ALLSTON

Bartlett, Miss Julia S. CSD (teacher) 9.30 AM to 12 M 24 Idlewild st. Tel Brook. 6009.
Bruce, Mrs Sarah Aimee 9 AM to 1 PM except Wed Sat 6 Radcliffe rd. Tel Bright. 1147 M.
Carter, Mrs Deborah CS 12 Ridgemont st. Tel.
Dorr, Mrs Florence I. CS 1259 Commonwealth av.
Eaton, Miss Mary E. CSB (teacher) 9.30 AM to 12.30 PM 36 Glenville av. Tel Bright. 6.
Fletcher, Mrs Emma Willcutt CS 10 AM to 1 PM Mon Fri 1384 Commonwealth av. Tel Brook. 5200.
Francis, Mrs Sarah H. CS 22 Glenville av. Tel.
Hollis, Mrs Lura A. CS 17, 1295 Comwlth. av. Tel.
Loomis, Mrs Nellie R. CS postal address 35 Long av.
Torrey, Mrs Gertrude R. CS 10 AM to 1 PM except Sat 12 Idlewild st. Tel Brook. 2670.

AMESBURY

Malyon, Miss Edith E. CS 212 Main st. Tel 209 W.
Trumbull, Mrs Susie F. CS 113 Congress st. Tel.

ARLINGTON

Knowles, Mrs Annie CS 51 Wildwood av. Tel 989 M.

ATLANTIC

Hooper, Miss Mary L. CSB 47 Appleton st. Tel.
Walker, Mrs Fannie L. CS 82 Botolph st.

ATTLEBORO

Hyde, Mrs Ida M. CS R R 54, Tiffany st. Tel 363 M.

AUBURNDALE

Everett, Mrs Lottie Dickinson CS 2 to 5 PM Wed Fri 22 Winona st. Tel Newt. W. 483 M.

AYER

Harlow, Mrs Carrie E. CS 2 to 4 PM Tues Fri Dickinson blk. Res Harvard. Tel 82-4.

BELMONT

Simonds, Miss S. Louisa CS 30 Somerset st.

BEVERLY

Pope, Miss Miriam CS 2 to 5 PM except Sat 30 Broadway. Tel 380.

BOSTON

See also ALLSTON, ARLINGTON, BRIGHTON, BROOKLINE, CAMBRIDGE, CHARLESTOWN, DORCHESTER, HYDE PARK, JAMAICA PLAIN, MATAPAN, ROSLINDALE, ROXBURY, SOMERVILLE, WEST SOMERVILLE.

Adams, George Wendell CSB (teacher) 12 M to 3 PM except Sat Dexter blg, 453 Washington st. Tel.
Ainsworth, Mrs Nellie B. CS 25 Peterborough st.
Allen, Miss M. Frances CS mornings except Wed Sat 372 Boylston st. Tels B. B. 4387; Brook. 4042 W.
Amsden, Franklin D. CS 10 AM to 12 M except Sat 100 Boylston st. Tels Ox. 430; res Brook. 784.
Anderson, Mrs Mary CS 24 Westland av. Tel B. B. 5739 J.
Bennett, Louis N. CS 1.30 to 4.30 PM except Sat 208 Pierce blg, Copley sq. Res tel Brighton 84.
Binley, Mrs Sallie Lee CS 2 to 5 PM except Sat 673 Boylston st. Tels B. B. 5428; res Brook. 2289 M.
Blackley, Mrs Ethel May CS 1 to 5 PM Mon Thurs 927 Colonial blg. Res 175 Hemenway st. Tel B. B. 871.
Blake, Mrs Drusilla Perry CS 10 AM to 1 PM Mon Wed Fri 9 Hamilton pl. Res tel B. B. 4625 W.
Blanchard, Edward T. CS 1 to 4 PM Mon Wed Fri 929 Colonial blg, 100 Boylston st. Res tel Mil. 609 M.

CHRISTIAN SCIENCE PRACTITIONERS BOSTON, MASS.

BOSTON

Brett, George Lyndon CS 10 AM to 1 PM except Sat 248 Boylston st. Tel. Res Hingham.
Brewster, Mrs Margaret CS 153 Huntington av.
Bridgers, Mrs Annie C. CS 10 AM to 1 PM except Wed Sat 149 Tremont st. Tels.
Brockenbrough, Kirby R. CS 9.30 AM to 12.30 PM 45 Milk st. Tels Ft. H. 1223; res Brook. 482.
Brown, Miss Alice Seward CSB mornings except Sat 14 Westland av. Tel B. B. 5659 W.
Buck, Mrs Kate W. CS 10 AM to 2 PM Mon Tues Fri 45 Milk st. Tels Main 709; res Newt. S. 256 W.
Bucklin, Mrs Carrie L. CS 46 Westland av.
Byrne, Mrs Helen S. CS 64 Charlesgate, E. Tel B. B. 4139.

Choate, Mrs Clara Elizabeth CSB (teacher) 10 AM to 2 PM 405 Newbury st. Tel B. B. 5041 R.
Churchill, Miss Alice C. CSD 8 Westland av. Tel.
Clark, Mrs Cora B. CS afternoons Mon Wed 170A Tremont st. Tels Ox. 4268; res B. B. 2551 M.
Clark, Mrs Linda H. CS 24 Westland av. Tel B. B. 5666 M.
Cleary, Mrs Mary Whitney CS 2 to 4 PM 102 Huntington av. Tel B. B. 5177 R.
Clough, Mrs Alice Sherman (Mrs Harry M.) CS 1 to 4 PM except Wed Sat 220 Clarendon st. Tels B. B. 1524; res Belle. 520.
Clough, George M. CS mornings 45 Milk st. Tels Main 5272; res Brook. 5133 M.
Collins, Miss Grace E. CSB (teacher) 10 AM to 1 PM Mon Wed Fri 375 Marlboro st.
Colman, Mrs Janet T. CSD 15 Norway st, Suite 6.
Conniers, Norman 9 AM to 4 PM except Sat; Sat until 1 PM 828 Colonial blg, 100 Boylston st. Tel Ox. 2833. Res Wadsworth hotel. Tel B. B. 2790.
Cook, Mrs Clara L. CS 927 Colonial blg.
Cooley, R. Howard CS 2.30 to 5 PM except Sat 100 Boylston st. Tel Ox. 430. Res 65 Pleasant st, Brookline. Tel 545 W. Cable Howcool.
Cooley, Mrs Reata Child CS 12 M to 2.30 PM except Sat 824, 100 Boylston st.
Crelghton, Miss Effie Stewart CS 10.30 AM to 12.30 PM Mon Wed Fri 8 Westland av. Tel B. B. 5675 J.
Currier, Mrs Abbie T. CS mornings 673 Boylston st. Tel B. B. 5428. Res Arlington. Tel 616 W.

Dayton, Miss Mary Alice CSD Mon Wed Fri afternoons Suite 1, 1 Batavia st. Res 95 Sutherland rd, Brookline. Tel 353.
Dittemore, Mrs Edith B. CSB 189 Bay State rd. Tel Back Bay 5430.
Dittemore, John V. CSB (teacher) by appointment 189 Bay State rd. Tel Back Bay 5430.
Dunbar, Herbert L. CSD 10 AM to 12 M 303, 93 Mass. av. Tel B. B. 21708.
Dunbar, Mrs Mary E. CSD (teacher) 2 to 5 PM except Sat 93 Mass. av. Res tel Brook. 1990.
Dyer, Miss Mary E. CS 97 Hemenway st. Tel B. B. 6036 W.
Eustace, Mrs Bessie Moore CSB 373 Commonwealth av. Tel B. B. 6188.
Eustace, Herbert W. CSB (teacher) 8.30 AM to 12.30 PM 373 Commonwealth av. Tel B. B. 6188.

Ferrin, William F. CS 1 to 4 PM Tues Thurs 505 Berkeley blg. Tels B. B. 993; res Newt. W. 966 W.
Fiander, Walter Scott 1 to 4 PM except Sat 322, 149 Tremont st. Tels Ox. 1518; res Quincy 191.
Gale, Burt S. CSB 9 AM to 12 M 807 Lawrence blg, 149 Tremont st. Tel Ox. 1933. Res 90 Gainsboro st. Tel B. B. 968.
Gale, Mrs Hattie S. CSB 90 Gainsboro st. Tel B. B. 968.
Gardiner, Mrs Zilfa Andrew CS 41 Norway st. Tel.
Gaylord, Mrs Ella Lowe CS 104 Hemenway st.
Gerow, Mrs Frances Clarke CS 10 AM to 1 PM except Sat 513 Pierce blg, Copley sq. Res 79 Gainsboro st. Tel.
Gibson, Mrs Alice D. CS see West Roxbury.
Gongaware, Mrs Mary W. CS 5 Haviland st. Tel.
Gorham, Miss Jessie CS Garrison Hall. Tel B. B. 5353.
Graham, Andrew J. CS 1 to 4 PM except Sat 12 Huntington av. Tels B. B. 3284; res Brook. 6370.
Green, Mrs Sarah V. CSB (teacher) 10 AM to 1 PM except Sat 149 Tremont st. Tels Ox. 406; res Brook. 5042.
Gross, Mrs Mary A. CSB 505 Berkeley blg.
Gross, Willis F. CSB (teacher) 505 Berkeley blg.
Grover, Mrs Linnie H. 10 to 12 M 87 Gainsboro st. Tel.
Hackett, Charles F. CSB 98 Hemenway st. Tel.
Hackett, Mrs Rosemary Baum CS 98 Hemenway st.

Ham, Miss Marie CS 10.30 AM to 1 PM Tues Wed Fri 170A Tremont st. Tels Ox. 4268; res B. B. 6036 W.
Hann, Mrs Annie S. CS 10 AM to 12.30 PM except Tues Fri 149 Tremont st. Tels Ox. 529; res B. B. 2630.
Harris, Mrs Claribel L. CS mornings 87, 38 Hemenway st. Tel B. B. 6170.
Hatten, Thomas W. CSD 10 AM to 12 M except Sat Pierce blg, Copley sq.
Hill, Calvin C. CSB (teacher) 9 AM to 12 M 310 Pierce blg. Tels B. B. 1429; res Bright. 713.
Holden, Paul R. CS 2 to 5 PM except Sat 104 Hemenway st. Tel B. B. 5827 W.
Hooper, Mrs Lina M. CS 1.30 to 4 PM except Wed Sat 149 Tremont st. Tels Ox. 406; res Som. 181.
Hosmer, Mrs Edith Comey CS 1.30 to 4 PM Tues Fri 927 Colonial blg. Res tel Holliston 25-3.
Howard-Keeling, Miss Nellie CS postal address Hotel Hemenway.
Howe, Mrs Edna H. CS 10.30 AM to 1 PM Tues Wed Fri 170A Tremont st. Tel Ox. 4268.
Hull, Mrs Clara K. CS 6 Brimmer st.
Hume, Mrs Janet CS 1 to 5 PM 913, 149 Tremont st. Tels Ox. 3297 M; res Weymouth 387 M.

Ingalls, Mrs Matilda A. CS 100 Gainsboro st. Tel.
Jewett, Mrs Frances H. CSB Hotel Charlesgate. Tel.
Jones, Miss Elizabeth Earl CS postal address 1726 Commonwealth av. Tel Brook. 4638 M.

Keach, Edward H. CSB (teacher) 10 AM to 12.30 PM 614 Berkeley blg. Res tel Newton N. 1079-3.
King, Miss Ida M. CS 43 Hemenway st. Tel B. B. 2621 W.
Kitchin, Miss Mary P. CS 104 Gainsboro st. Tel.
Knight, Mrs Rachel J. CS 104 Hemenway st.
Knox, Mrs Madie Rimbach CS mornings 220 Clarendon st. Tel B. B. 579.
Knox, William R. CSB mornings 220 Clarendon st. Tel B. B. 579.
Kraftmeier, Miss Marta CS postal address Hotel Hemenway.

Land, Mrs Willie Armistead CS 10 AM to 12 M 64 Hemenway st.
Landy, Mrs Mary E. CSB 10 AM to 1 PM except Wed Sat 248 Boylston st. Tels B. B. 8689; res B. B. 894.
Lawrence, Mrs Viola B. CS 40 Peterboro st.
LeClair, Mrs Marie E. CS 8.30 AM to 4 PM Berkeley blg. Tels B. B. 3526; res Brook. 3091.
Lewis, Mrs Adeline E. CS 2 to 5 PM Mon Thurs 45 Milk st. Tels Main 709; res Brook. 913.
Linnell, Mrs Alice E. CS 9 AM to 1 PM except Sat 929 Colonial blg, 100 Boylston st. Res tel Dor. 132.
Lloyd, Mrs Annette CS 9 AM to 12 M except Sat 32 St Stephen st.
Lloyd, William CS 9 AM to 12 M except Sat 32 St Stephen st. Tel B. B. 3315. Cable Lloydwood.
Lord, Mrs Zelia M. CS 704 Comwlth. av. Tel B. B. 2543 J.
Lowell, Mrs Fannie C. CS 728 Comwlth. av. Tel B. B. 5519.
Lucas, Mrs Mabel C. CS 1 to 4 PM Tues Fri 551 Boylston st. Tel B. B. 3645 M. Res 1809 Beacon st, Brookline. Tel 5130.

MacDowell, Mrs May CS postal address 704 Comwlth. av.
Marsh, Miss Harriette S. CS 6.30 to 8.30 PM except Wed Sat Suite 1, 132 Huntington av.
Mattox, Willard S. CSB see Brookline.
McKee, Mrs Clara Knox CS 2 to 4 PM except Sat 372 Boylston st. Tel. Res 504 Centre st, Newton. Tel.
McKee, David Newton CSB (teacher) 10 AM to 1 PM 372 Boylston st. Tel. Res 504 Centre st, Newton. Tel.
McLennan, Roderick CS 9.30 AM to 12.30 PM 206 Pierce blg, Copley sq. Tel B. B. 4227 M.
Miller, Albert E. CSB (teacher) mornings except Sat 149 Tremont st. Res tel Newton S. 220.
Miller, Mrs Printha T. CSB afternoons Mon Tues Thurs 149 Tremont st. Tel Ox. 4770.
Moore, Mrs Katherine Mansfield CS see Flint, Mich.
Mortimer, Miss Louise CS 1230 to 5 PM 316 Berkeley blg. Tel B. B. 587; res tel Winth. 68-4.
Moulton, Miss Eliza Jane CS 55 Rutland sq.

Nash, Charles S. CS 1.30 to 4.30 PM Tues Thurs 30, 372 Boylston st. Tels B. B. 4387; res Brook. 5874 M.
Nash, Mrs Mary A. CS 131 Newbury st. Tel B. B. 3059 M.
Nixon, Mrs Helen Andrews CSD (teacher) 1 to 4 PM Tues Sat 614 Berkeley blg. Res tel Quincy 1300.
Norris, Mrs Susan S. CS 10 AM to 1 PM Mon Wed Fri 400 Boylston st. Tels B. B. 8138; res Brook. 1207 M.

BOSTON

Norton, Mrs Elizabeth CSB (teacher) 1 to 4.30 PM
Mon Wed Fri 375 Marlboro st.
Nunn, Mrs Cora Reeves CS 1 to 4 PM except Sat
400 Boylston st. Tel.
Nutting, Mrs Catherine CS 10 AM to 1 PM except
Mon Sat 28 St Stephen st. Tel B. B. 4817 R.

Parker, George Wright CS 9.30 AM to 12.30 PM except
Sat 322, 149 Tremont st. Tels Ox. 1518; res Rox. 740.
Peck, Mrs Harriet L. CS 137 Peterboro st.
Perkins, Mrs Sophie H. CS 1 to 4.30 PM Mon Wed Fri
617 Berkeley blg. Tels B. B. 6235; res Belle. 628 M.
Plumer, Mrs Ruth CS 45 Norway st. Tel.
Prescott, Mrs Effie D. CS 9 AM to 1 PM except Sat
2 Westland av. Tel B. B. 5192.
Puffer, Miss Katherine CS 4 to 6 PM Mon, 10 AM to 1
PM Sat 929, 100 Boylston st. Res tel Rox. 3509 M.

Rand, Mrs Jane M. CSD 117 Falmouth st.
Rankin, Miss Emma CS 95 Gainsboro st. Tel B. B. 4949 M.
Reeder, John Wesley CSB (teacher) 1 to 4.30 PM
Pierce blg, Copley sq. Res 8 Norway st.
Robinson, Mrs Helen Friend CS 10 AM to 12 M Mon
Thurs 927 Colonial blg. Res tel Newt. S. 311 W.
Romery, Miss Ethel Claire CS 9.30 AM to 1 PM Wed
Sat 372 Boylston st. Res 1730 Beacon st, Brookline.
Rounsevel, Mrs Emile CSB 46 Westland av. Tel
B. B. 5298.

Scott, Mrs Minnie A. CS see Roxbury.
Seeley, Elisha B. CS 1 to 4 PM except Sat Dexter
blg, 453 Wash. st. Tels Ox. 109; res Rox. 1396.
Seeley, Mrs Lillie E. CS 10.30 AM to 12.30 PM 453
Wash. st. Tels Ox. 109; res Rox. 1396.
Segerson, John CS 2 to 4.30 PM Tues Thurs 400
Boylston st. Tel B. B. 5590; res Newt. S. 236 W.
Shannon, Miss Clara M. S. CSD 38 Westland av.
Shipman, Miss Emma C. CSB (teacher) 9.30 AM
to 12.30 PM Mon Wed Fri 220 Clarendon st.
Tels B. B. 1524; res Haymarket 326.
Shipman, Miss Helena B. CS 1 to 4 PM except Tues
Fri 551 Boylston st. Tel B. B. 3645 M. Res 46
Westland av. Tel B. B. 5693 M.
Skerry, Mrs Ida Lewis CS 726 Commonwealth av.
Slocumb, William W. CS 1.30 to 4.30 PM Mon Wed
Fri 505 Berkeley blg. Tel B. B. 993. Res 68
Wash. av, Winthrop (Thornton). Tel 1490.
Smith, Mrs Ella N. CS by appointment 1730 Com-
monwealth av. Tel Brook. 5055 W.
Solley, Mrs Sarah J. E. CS 9 AM to 1 PM 617 Berke-
ley blg. Tels B. B. 6235; res B. B. 2747 R.
Stark, Mrs Eva A. CS 9.30 AM to 12 M except Wed
551 Boylston st. Tels B. B. 3645 M; res Camb. 2680.
Stewart, Mrs Elsie M. CS 404A Berkeley blg. Tel.
Stone, Mrs Marcia CS 10 Westland av. Tel B. B. 3916 W.
Strang, Lewis C. CSB (teacher) mornings except
Wed 551 Boylston st. Tels B. B. 4185; res
Weymouth 110.
Strang, Mrs Martha L. CS 9.30 AM to 12.30 PM
551 Boylston st. Tel.
Strathern, Miss Olivia E. G. CS 15 Norway st. Tel.
Sutton, Miss Ruth CS 46 Westland av Tel.

Thomas, Mrs Nellie S. CS 10 AM to 1 PM 83
Gainsboro st. Tel B. B. 4942.
Thompson, John H. CSB (teacher) 12 M to 5 PM
372 Boylston st. Tels B. B. 3273; res Brook. 4990.
Tomlinson, Irving C. CSB (teacher) 10 AM to 1 PM
Mon Wed Fri 201 Devonshire st. Tel.
Tomlinson, Mrs Julia CS Garrison hall. Tel B. B. 5353.
Tracy, Mrs Marion CS 46 Westland av.
Treat, Miss Esther E. CS 2 to 4.30 PM Wed Sat
927 Colonial blg. Res tel Medford 911 W.
Triller, Mrs Carrie Johnson CS 111 Gainsboro st.
Turner, William Bradford CS 1 to 4 PM except Sat 149
Tremont st, Rm 807. Tels Ox. 1933; res private
Brook. 684, hotel Brook. 5200. Cable Drodarb.

Van Patten, Mrs Grace White CS 1120 Common-
wealth av. Tel Brook. 5186.

Waterman, Charles Dyer CS afternoons except Sat
45 Milk st. Tels Main 5272; res B. B. 1771 W.
Watson, Mrs Ada P. CS 36 St Stephen st. Tel B. B. 2284.
Welch, Mrs Carolyn S. CS 2 to 5 PM except Sat 96
Gainsboro st. Tel B. B. 1014 M. Cable Gainswelch.
Weller, Mrs Janette E. CSD 9 to 12 M 5 Batavia st. Tel.
White, Miss Bessie CS 46 Westland av. Tel.
Williams, Mrs Ella E. CSD 614 Berkeley blg. Res tel.

Willis, Mrs Ella Lance CSB (teacher) 1.30 to 4.30
PM Mon Wed Fri 372 Boylston st. Tels B. B.
4387; res Mansfield 240.

Young, Mrs Millie F. CSB see Brookline.

BOSTON (EAST)

Burnham, Mrs Abbie E. CS 121 Princeton st. Tel.

BRAINTREE

Crocker, Mrs Anna Noyes CS 129 Hollis av. Tel.
Kohler, Mrs Mary Lovinia CS 375 Wash. st. Tel.

BRIGHTON

Robinson, Mrs Grace Fish CS mornings except Sat
153 Strathmore rd. Tel 1020.

BROCKTON

Baker, Mrs Ellen M. CS 31 Hampden av. Tel 3204 W.
Doe, Mrs Lucy E. CS 2 to 4 PM except Sat 8
White av. Tel 1843.
Howe, Mrs Perla E. CS 364 Main st.
Hoyt, Mrs Margaret CS 55 Belcher av. Tel 1946.
Knox, Mrs Alice Roberts CS 15 Simmons av. Tel 960.
Thompson, Mrs Gertrude Tilden CS 57 Highland
ter. Tel 1914.
Winner, Mrs Mary N. CS 2 to 5 PM except Sat 28
Allen st. Tel 3240.

BROOKLINE

Bacon, Mrs Elizabeth A. CS Brandon hall.
Baker, Alfred E. CSB (teacher) 9 AM to 12 M except
Sat 471 Wash. st. Tels 1667; res Newt. W. 154.
Baker, Mrs Hannah P. CSB (teacher) 10 AM to
12 M except Wed 471 Wash. st. Tel 1667.
Bangs, Mrs Elizabeth S. CSD 1730 Beacon st. Tel.
Bartholomew, Mrs Mary Selene CS 9 AM to 1 PM
except Wed 1213 Beacon st. Tel 946.
Beasley, Mrs Mary CS 10 AM to 1 PM 204 Bab-
cock st. Tel 867.
Behr, Mrs Gertrude CS mornings 172 Mason ter. Tel.
Benner, Mrs May Winchester CS by appointment 327
Harvard st. Tel.
Bradish, Mrs Fannie L. CS Newton st. Tel Jam. 659-2.
Brock, Mrs R. Lillian CS 1470 Beacon st. Tel 5656.
Chapin, Mrs Mary Greene CS 10 AM to 1 PM
8 Browne st. Tel 5661.
Chase, Mrs Nettie Rowe CS 1033 Beacon st. Tel.
Clark, Mrs Clara H. CS 200 St Paul st. Tel.
Cudworth, Mrs Grace F. CS mornings 12 Browne
st. Tel 455.

De Vold, Mrs Bertha Rhodes CS 10 AM to 12.30 PM
except Sat 1248 Beacon st. Tel 3220.
Dewey, Mrs Frances Lovejoy CS 8 Cypress pl.
Dickey, Adam H. CSD (teacher) 1101 Beacon st.
Dickey, Mrs Lillian S. CSB 9 AM to 1 PM except
Sat 1101 Beacon st. Tel 4211.
Dixon, Mrs Clementina CSB 1101 Beacon st.

Hann, Mrs Annie S. CS see Boston.
Harvie, Miss Edith CS 9 AM to 12 M 1352 Beacon
st. Tels 5941 W; res 4607 W.
Hogue, Mrs Blanche Hersey CSB (teacher) by ap-
pointment 109 St Paul st.
House, Mrs Annie Wheeler CS 101 St Paul st. Tel.
Howard, Mrs Helen G. CS 488 Harvard st.

Judd, Mrs Estelle D. CS afternoons Hotel Beacons-
field. Tel 1370.

Kitson, Miss Marion L. CS 44 Center st. Tel 3699 W.
Knapp, Bliss CSB (teacher) 11 Hawes st.

Lathrop, John C. CSB (teacher) 9 AM to 2 PM 99
Colchester st. Tels 686; res 253.
Lathrop, Mrs Laura CSD (teacher) 87 Colchester
st. Tel 253.

Lewis, Miss Hortense W. CS 1862 Beacon st. Tel 1795.
Lincoln, Mrs Anna Wyman CS postal address 239
Rawson rd.

Lovejoy, Miss Ida Gertrude CS 1904 Beacon st.

Mattox, Mrs Fannie S. CS 22 Garrison rd. Tel 477.
Mattox, Willard S. CSB (teacher) 183 Babcock st.
Tel 186.

McLellan, Mrs Jeannette R. CSB 25 Seaver st.
Miller, Mrs Grace Kingsbury Marsh CS 10 AM to 1
PM Mon Wed Fri 1878 Cornwllth. av. Tel 279.

BROOKLINE

Neal, James A. CSD by appointment 1080 Beacon st. Tel 6055.
Newhall, Mrs Minnie L. CS 109 Winchester st. Tel 6022 W.
Norwood, Mrs H. Frances R. CS 1651 Beacon st.
Ogden, David B. CSB by appointment 1869 Beacon st.
Ogden, Mrs Margaret Wood CSB 1869 Beacon st. Tel 1977.

Phelps, Mrs Lucy Dayton OS 95 Sutherland rd.

Robertson, Mrs Annle Louise CSB (teacher) mornings except Sat 74 Amory st. Tel 1920.

Smith, Clifford P. CSB (teacher) 16 Corey rd.
Smith, Mrs Myrtle Holm CSB 16 Corey rd. Tel 3354.
Stewart, Mrs Ida G. CSB (teacher) postal address 244 Fisher av.

Titeomb, Mrs Jessie S. CS 17 Parkman st. Tel 4455.
Tomkins, Mrs Estella L. CS 15 Naples rd. Tel 983.
Train, Miss Minna CS Chestnut pl.
Tuttle, Mrs Annie Dugdale CS 2 to 4 PM except Sat 3 Auburn ct. Tel 3572 M.

Walker, Mrs Elizabeth CS 1580 Beacon st.
Wardwell, Mrs Jessie S. CS 1824 Beacon st.
Wlnans, Mrs Maude A. CS 160 Salisbury rd. Tel 3886 W.
Wood, Mrs Lydia A. CS House 4, 1862 Beacon st.
Young, Mrs Millie F. CSB 9 Edgefield rd. Tel 5455.

CAMBRIDGE

Carter, Miss J. Louise CS 10 AM to 1 PM except Wed Sat 5 Boylston st, Harvard sq. Tel.
Glidden, Mrs May Orange CS 14A Sacramento st. Tel.
Office 927 Colonial bldg. Boston Wed Sat 9 to 12 M.
Gordon, Miss Mary Elizabeth CS 10 AM to 12 M except Sat 12 Remington st. Tel 2273 M.
McKenzie, Mrs Daisette D. S. CSB Mon Fri afternoons 10 Concord av, Arsenal sq.
McKenzie, William P. CSB (teacher) Fri afternoon 10 Concord av, Arsenal sq.
Milligan, Mrs Effie F. C. CS 46 Fairfield st. Tel.
Rice, Miss Bertha L. CS Riverbank Court. Tel 2680.
Rome, James J. CSB by appointment Riverbank Ct. Tel.
Rome, Mrs Joan Hudgens CSB Riverbank Ct. Tel 2680.
Sedman, John Ellis CS 2 to 5 PM except Sat 5 Boylston st, Harvard sq. Tel.
Syer, Miss Julia Alberta CS 10 AM to 1 PM except Fri 146 Lexington av. Tel 4880.
Wright, Miss M. Rosamond CS 6 to 8 PM Tues Thurs Fri 50 Mass. av. Tel 5029 M.

CHARLESTOWN

Colby, Mrs Angeline E. CS 23 Auburn st. Tel 558-2.

CLINTON

Field, Mrs Hattie M. CS 17 High st. Tel 87.

CONCORD

Wheeler, Miss Mary CS Elm st. Tel 395.

COTUIT

Coleman, Mrs Ellen L. CS.
Dottridge, Mrs Lizzie A. CS.

DANVERS

Robie, Mrs Mary Abble CS 9 Essex st. Tel 248 M.
Whitney, Mrs Elizabeth L. CS 29 Pine st. Tel 170.
Summer months Tamworth, N. H.

DORCHESTER

Blish, Mrs Lanretta Wheelock CS 16 School st. Tel.
Carlisle, Mrs Millie V. CS 29 Millet st. Tel.
Clark, Mrs Ellen L. CSB 3 to 5 PM Tues 10 Cushing av.
Crawley, Miss D. Lillian CS 1 to 4 PM except Sat 27 Wrentham st. Tel Dor. 4220.
Knox, Mrs Nellie H. CS 116 E Cottage st.
Lavis, Frederick CS 34 Esmond st. Tel Dor. 64-1.
Maynard, Mrs Grace Pierce CS 56 Humphreys st. Tel 5082 W.
Parker, Mrs Caroline A. CS 4 Cushing av. Tel 1975 M.
Stephens, Mrs Alice E. CS 147 Ashmont st. Tel.
Wilde, Mrs Annie M. CS 67 Tonawanda st. Tel Dor. 840.
Winchester, Mrs Nellie L. CS 27 Everton st.

EVERETT

Corbin, Mrs Mary E. CS 96 Waverly st. Tel.
Johnson, Mrs Mertina H. CS 42 Liberty st. Tel 447-4.
Weeks, Mrs Susan A. CS 14 Orchard st. Tel 325.

FAIRHAVEN

Hillman, Mrs Ella F. CS 49 Walnut st.

FALL RIVER

Anthony, Mrs Mary P. CS 469 Prospect st. Tel 2371-2.
Packard, Joshua F. CS 337 Pine st. Tel 115 W.

FITCHBURG

Crosby, Miss Ruth C. CS 8 Pearl st. Tel 1457 W.
Graves, Mrs Agnes E. CS 4 Gage pl. Tel 18.
Holt, Mrs Kilmeny B. CS Lunenburg rd. Tel 1517 M.
Stevens, Mrs Jennie M. CS 22 Mt Vernon st. Tel 1125 M.

FRAMINGHAM CENTER

Vose, Mrs Lillian L. CS 7 Church st. Tel 1031.

GLOUCESTER

French, Mrs Lelia F. CS 207 Wash. st.
Miller, Mrs Bertha M. CS Eastern Point.
Perkins, Mrs Emma F. CSD 26 Wash. sq.
Sawyer, Miss Caroline H. CSB (teacher) 39 Prospect st. Tel.

GREENFIELD

Cornell, Mrs Julia E. CS 116 Federal st. Tel.
Snlder, Mrs Ida Zoe Burr CS 248 Federal st. Tel.

HAVERHILL

Harrison, Mrs Adele M. CSB 10 AM to 12 M 17 North av. Tel 360.
Harrison, John M. CSB 10 AM to 3 PM Haverhill Nat bnk bldg. Tel 2208.
Patch, Mrs Ella Bosworth CS 123 Main st, Bradford district. Tel 1649.
Small, Mrs Maud L. CS 470 Main st. Tel.
Tarbox, Mrs Lottie W. S. 146 Corliss Hill. Tel 499-14.

HINGHAM

Clark, Mrs Cora B. CS see Boston.

HUDSON

Wetherbee, Mrs Lucy Ella CSB 26 O'Neil st. Tel.

HYDE PARK

Albee, Mrs Annie L. CS 4 to 7 PM except Thurs 15 Fairmount av. Tel 39. Res 112 Gordon av. Tel 36.

IPSWICH

Johnson, Mrs Nettle A. Richardson OS.

JAMAICA PLAIN

Houghton, Mrs Florence Henry 288 Chestnut av. Tel 397 R.

LAWRENCE

Lang, Miss Susie M. CSD (teacher) 510 Lowell st.
Prescott, Lewis CS 2 to 4, 7 to 8 PM Bay State bldg. Tel 348.
Swan, Mrs Alice Daggett CS afternoons 477 Essex st. Tel 1948. Res Riverbank Ct, Cambridge. Tel 2680.
Tirrell, Mrs May F. CS 54 Cross st. Tel 874.

LEE

Judd, Mrs Mary A. CS 23 Franklin st.

LEXINGTON

Emery, Mrs Grace H. CS 5 Stetson st. Tel 420.
Hall, Mrs Marion E. CS Percy rd. Tel 21211.
Rowse, Mrs Ada Holt CS Winthrop rd. Tel 110.

LOWELL

Bement, Miss May M. CS 635 Westford st. Tel.
Brown, Mrs Helen E. CS 182 Westford st. Tel 3019.
Fairbairn, Mrs Myrtle R. CS 179 Foster st. Tel 1969.
Hildreth, Mrs Isaphene J. CS 15 Bellevue st. Tel 4672.
Honig, Mrs Lillian E. CS 614 Westford st. Tel 1861.
Marshall, Mrs Florence D. CS 35 Varnum av. Tel 2235 M.

LYNN

Byers, Miss Alice CS 59 Broad st. Tel 1907 J.
Dillon, Miss Annie Merrill CS 2 to 6 PM Security Trust bldg. Tels 3544; res 3539.
Drew, Mrs Norma Smith CS 235 Ocean st. Tel 1892 W
Ellis, John CS 104 Hanover st. Tel 1845 J.
Maynard, Miss Harriet E. CS 35 Baltimore st. Tel 736.
Moore, Miss Lizzie CSB mornings 24 Bassett st. Tel 3933.
Moulton, Miss Elizabeth J. CS 26 Broad st. Tel 4772.
Nazro, Mrs Ella M. CS 11 Fortesque ter.
Prescott, Mrs Emma F. CS 23 Huron st. Tel 3033 M.
Symonds, Mrs Annie M. CS 138 Williams av. Tel.
Welch, Mrs Eliza P. CS 195 Williams av. Tel 2878 W.

MALDEN

Bemis, Mrs Nellie A. CS 8 to 11 AM 40 Spruce st. Tel.
Childs, Mrs Lena D. CS mornings except Sat 181 Glenwood st. Tel 930.

MALDEN

Cooper, Mrs Grace Knox CS 275 Fellsway, E. Tel 865.
Fernald, Miss Flora M. CS 63 Spring st. Tel 696 M.
Gabriel, Mrs Julia E. CS 175 Summer st. Tel 1056 R.
Harrington, Mrs Carrie A. CS 9 AM to 12 M except
Mon 167 Maple st. Tel 330.
Hawke, Mrs Rosetta CS 31 Holyoke st. Tel 2140.
Linnell, Miss Vesta N. CS 36 Acorn st. Tel 1005-1.
Müller, Louis R. CS 21 Vista st. Tel 2030.
Nickerson, Miss Ida M. CS 3 to 5 PM 48a Maple st. Tel.

MANOMET

Bartlett, Mrs Ida F. CS 10 AM to 12 M Wed Thurs Sat.

MARLBORO

Clough, Mrs Priscilla Radford CSB 49 Central st.
White, Mrs Sophronia F. CS 38 Gay st. Tel 403.

MATTAPAN

Blanchard, Mrs Amy P. CS 2 to 4 PM Mon Wed 60
Clarkwood st. Tel Milton 609 M.
Stone, Mrs Eldie E. CS 19 Clarkwood st. Tel Milton 304.
Office 100 Boylston st, Boston Tues Thurs 1 to 5 PM.

MEDFORD

Daniels, Mrs Emma N. CS 6 Pearl st. Tel 980. Office
927 Colonial blg, Boston Wed Sat 2 to 4.30 PM.

MEDFORD HILLSIDE

Stevens, Mrs Clara B. CS 87 North st. Tel Medford 850.
Office 927 Colonial blg, Boston Mon Thurs 2 to 5 PM.
Sewall, Mrs Harriet CS 2 to 4 PM 303 Boston av.
Tel Medford 1787 M.

MEDFORD (WEST)

Appleton, Mrs Clara J. CS 9 Brooks st. Tel Medford 845 M.

MELROSE

Benner, Mrs Ella M. CS 148 Rowe st. Tel 273-3.
Gould, Mrs Clara A. CS 10 AM to 12 M Tues Wed
Fri 32 Adams st. Tel 199.
Perkins, Henry M. CS 76 Trenton st. Tel 709-2.

MELROSE HIGHLANDS

Gray, Mrs Charlotte McKie CS 33 Orris st. Tel.

MONTAGUE

Solley, Mrs Sarah J. E. CS see Boston.

NEEDHAM

Wing, Miss Ellen F. CS 159 Dedham av. Tel 220.
Wood, Leon Irving CS evenings Powers st.

NEW BEDFORD

Brierly, James E. CSD (teacher) 9 to 10 AM, 2 to
4, 7 to 8 PM 948 Kempton st. Tel 2025-2.
Fish, Mrs Catherine E. CS 85 Hillman st.
Kirtland, Charles Lorraine CS 56 S 6th st.
Kirtland, Mrs Flora Ellis CS 56 S 6th st.
Macy, Mrs Louise R. CS 74 Bay st.
Stratton, Mrs Lucy A. CS 124 Maxfield st. Tel 975-3.
Taber, Mrs Alice B. CS 93 Ash st. Tel 595.

NEWBURYPORT

Morrill, George Clement CSB 112 High st. Tel 859 M.
Noyes, Mrs Florence A. CS 68½ Bromfield st.
Prime, Miss Sarah T. CSD (teacher) 12 M to 3 PM
24 Kent st. Tel 146 R.
St. John, Mrs Mabel S. CS 54 High st. Tel 530.

NEWTON

Brackett, Mrs Cora S. CS 65 Bellevue st.
Ford, Mrs Louisa R. CS 273 Tremont st. Tel N. N. 1201 M.
Macdougall, Mrs Isola J. CS 193 Tremont st.
Newhall, Mrs Minnie L. CS see Brookline.

NEWTON CENTER

Holden, Mrs Lily L. CS 60 Crescent av. Tel Newt. S. 109.

NEWTON HIGHLANDS

Stevens, Horace P. CS 9 AM to 12 M 20 Circuit av. Tel.
Office 170A Tremont st, Boston 1.30 to 4 PM Wed.

NEWTONVILLE

Lord, Mrs Sarah Conant CS 195 Lowell av. Tel.

NEWTON (WEST)

Adams, Mrs Grace S. CS 367 Waltham st. Tel 11.
Woods, Mrs Bertha H. CS 41 Berkeley st. Tel 430.

NORFOLK DOWNS

Robinson, Mrs Lizzie W. CS 2 to 4 PM Mon Thurs
91 Billings rd. Tel Quincy 1904 M.
Wilson, Mrs Cora E. CS Wed 15 Tyler st. Tel.

NORTH ADAMS

Babcock, Mrs Gertrude M. CS 20 Montana st. Tel 860.
Orr, Mrs Alice L. CS 29 Holbrook st. Tel 70.

NORTHAMPTON

Atwood, Mrs Martha Miner CSB 113 Prospect st. Tel.
Clark, Miss Miriam B. CS 90 Maple st. Tel.
Farnum, Mrs Alice M. CS 9 Trinity row, Florence.

NORTH HANSON

Baker, Mrs Helen A. CSD.

NORWELL

Moulton, Mrs Annie L. CS River st. Tel 38-2.

ORANGE

Davis, Mrs Henrietta M. CS 40 Bacon st.

PALMER

Wesson, Mrs Edith K. CS 11 Holbrook st. Tel.

PEABODY

Sturgeon, Mrs Rosa Adella CS 42 Wash. st. Tel 587 M.

PITTSFIELD

Adams, Mrs Jessie C. CS 20 Reed st. Tel 1070.
Dutton, George D. CS 9.30 to 12 M except Sat 416
Agricultural bnk blg. Tels 1480; res 451.
Merrick, Miss Edith CS 9.30 AM to 12.30 PM 65
Berkshire County Sav bnk blg. Tels 2635; res 1061.
Van Ostrand, Archie E. CSB (teacher) 2 to 5 PM
Berkshire County Sav bnk blg. Tels 2635; res 78.
Van Ostrand, Mrs Ellen N. CSB 551 South st. Tel 78.

PLYMOUTH

Stockbridge, Mrs Nellie F. CS 10 AM to 1 PM ex-
cept Fri 7 Lothrop st. Tel 234 M.

QUINCY

Merrick, Mrs Minnie Schuyler CS 41 Greenleaf st.
Morgan, Mrs Harriet R. CS 9 to 11 AM except Fri;
also Thurs evening 16 S Central ter, Wollaston. Tel.
Nash, John M. CS 35 Upland rd. Tel 355 W.
Nixon, Mrs Helen A. CSD see Boston.

RAYNHAM CENTER

Jones, Mrs Susan K. CS 113 Pleasant st.

READING

Blood, Mrs Martha L. CS 2 to 3.30 PM except Thurs
Sat 54 Sanborn st. Tel 177.
Jackson, Mrs Abbie Estelle CS 32 Bancroft av.
Prescott, Mrs Julia E. CSD (teacher) 1 to 3 PM
except Fri 21 Pleasant st. Tel 130.

REVERE

Blackmar, Mrs Lelia E. CS 68 Yeaman st. Tel 277-3.
Newcombe, Mrs Minnie C. CS 120 Florence av. Tel.

ROSLINDALE

Ambrose, Mrs Sarah W. CS 2 to 5 PM Mon Thurs, 10
to 12 M Wed 734 Hyde Park av. Tel Belle. 268 W.
Boyden, Miss Esther CS 15 Montvale st.
Clark, Mrs Mary L. CS 820 South st. Tel Belle. 1225-4.
Sargent, Mrs Mattie A. 41 Sherwood st. Tel.

ROXBURY

Arnold, Mrs Addie CS 10 AM to 12 M 3 Holborn ter. Tel.
Balch, Mrs Etta M. CS 14 Howland st. Tel.
Bowditch, Miss Josephine Earle CS 32 Hartwell st.
Foster, Miss Edith Preston CS 3 Ruthven st. Tel 869 W.
Haddock, George Silas 9 Crawford st. Tel 1600.
Lakin, Mrs Susie B. CS 4 Carlisle st. Tel.
Lane, Miss Lucy E. CS postal address 91 Munroe st.
McFarland, Mrs Carrie A. CS 10 AM to 12 M 32
Hutchings st. Tel 4895.
Ordway, Mrs Ida H. CS 2 to 5 PM except Sat
15 Holborn st. Tel 1762-2.
Pree, Mrs Adelaide M. 58 Seaver st. Tel 3696 M.
Rice, Mrs Addie E. CS 72 Elm Hill av. Tel 60.
Scott, Mrs Minnie A. CS 1 to 4 PM except Sat 28
Wabon st. Tel 4239.
Stephens, Miss Dora W. CS 15A Wabon st. Tel.
Wainwright, Mrs Sara B. CS postal address 20A
Waumbeck st. Tel.
Wallander, Miss Emma A. CS 12 Rockville pk. Tel 2280.
Weschkolofsky, Herman CS 2 to 4.30 PM 9 Elm
Hill pk. Tel 183.
Whitcomb, Miss H. May CSB 34 Maple st. Tel 598.
Whitcomb, Miss M. Ethel CSB 34 Maple st. Tel 598.
Wright, Miss E. Mildred H. CS 3 Ruthven st. Tel 869 W.

SALEM

Bonney, George Peek CS 2 to 5 PM 7 Andrew st. Tel 520.
 Delano, Mrs Maria G. CS 146A North st. Tel.
 Keith, Mrs Mary Irving CS 3a Willow av. Tel.
 Marvin, Mrs Emma J. CS 1 Temple ct, Lynde st. Tel.
 McKinstry, Mrs Roetta Page CS 10 AM to 1 PM
 except Sat 16 Federal st. Tel 480.
 Shepard, Mrs Sarah W. CS 376 Essex st. Tel.

SOMERVILLE

Crombie, Mrs Florence R. CS 7 Wheeler st. Tel 2054 W.
 De Merritt, Mrs Nellie B. CS 118 Hudson st. Tel 693 M.
 Eastaman, Mrs Mary F. OSD (teacher) 111 Summer
 st. Tel 559.
 Edwards, Mrs Elsie E. CS 62 Highland av. Tel.
 Frederick, Mrs Augusta D. CS 30 Delaware st.
 Hall, Mrs Janet W. CS 192 Summer st.
 Keeler, Miss G. Florence CS 128 Central st. Tel.
 Lane, Mrs Adelaide L. CS 177 Walnut st, W. H. Tel.
 McCully, Mrs Helen M. CS 8 to 11 AM except Tues
 Fri 95 Oxford st. Tel 4578 W.
 Shepley, Mrs Eugelia M. CS 45 Union sq.

SOMERVILLE (WEST)

Brooks, Mrs Jeanette P. CS 17 Irving st. Tel 235 W.
 Clark, Mrs Helen Fletcher CS 354 Highland av. Tel 33.
 Holm, Mrs Josephine S. 71 Hall av. Tel 1432 M.
 Hoyt, Mrs Susan R. K. CSD (teacher) 10 AM to
 12 M 31 Burnside av. Tel 3676 M.
 Smith, Mrs Annie H. CS 2 Campbell pk. Tel 629 W.
 Smith, Mrs Ida Bennett CS 43 Curtis st. Tel 635 M.
 Tripp, Mrs Emma L. CS 67 Wallace st. Tel 1814 W.
 Wiswall, Mrs Minnie K. CS 82 Morrison av. Tel 1357 J.

SPRINGFIELD

Chaplin, Mrs Bessie H. CS 444 Summer av. Tel.
 Church, Mrs Lillian P. CS 224 Besse blg. Res tel 7079.
 Coates, Miss Edith CS 224 Besse blg, Besse pl.
 Coleman, Mrs Isabel Smith CS 3 Salem st. Tel.
 Collins, Mrs Minnie Marion CS 10 AM to 2 PM 508
 Hitchcock blg, 318 Main st. Tels 1812; res 6200.
 Cram, Charles Henry CS 172 Long Hill st. Tel 6379 M.
 Perkins, Guy S. CSB (teacher) 320 Besse blg, Besse pl.
 Perkins, Mrs Lillian Foss CS 320 Besse blg, Besse pl.
 Powell, Mrs Henrietta J. CS 223 Besse pl. Tel 1321.
 Ross, Mrs Anna C. CS 215 Forest Park av. Tel 6299.
 Scott, Mrs Florence Snow CS 1 to 5 PM 506, 318 Main
 st. Tel 6297. Res 38 Lafayette st. Tel 7725.
 Smith, Harry C. N. CS 12 to 4 PM 211 Besse blg.
 Tel 1213 W. Res Hotel Kimball. Tel 1213 R.
 Taylor, Henry Church CS 205 Besse blg. Res tel.
 Terry, Mrs Emogene H. CS 22 Kenwood pk. Tel 1466 J.
 Vance, Mrs Ida C. CS 508, 318 Main st. Res tel 7707 J.

STOUGHTON

Blaisdell, Mrs Josephine C. S. CS 1778 Wash. st. Tel.

TAUNTON

Crossman, Mrs Amelia M. CS 25 Trescott st.

WABAN

Ayer, Mrs Alice M. CS 39 Pine Ridge rd. Tel New-
 ton S. 598.

WALTHAM

Crafts, Miss Myra A. CS 21 Dexter st.
 Hall, Miss Lena M. CS 78 High st.
 Read, Miss Mabel Lucy CS 104 Adams st. Tel 335 M.
 Woolley, Mrs Ella L. CS 16 Park pl. Tel 1050.

WELLESLEY

Harrington, Miss J. Isabel CS Worcester st and
 Weston rd. Tel 203 W.
 Selfe, Mrs Clara CS 75 Grove st. Tel 83-4.

WELLESLEY HILLS

Dillaway, Mrs Annie S. CS Bradford rd. Tel 246 W.
 Dillaway, Miss Laura G. CS 46 Cliff rd. Tel Well. 709 W.

WESTBORO

Seeley, Mrs Margaret CS 78 Milk st. Tel 83-2.

WESTFIELD

Herrick, Mrs Loiva A. CS 9 to 11 AM 28 Shepard
 st. Tel 925 M.

WESTON

Bartlett, William M. CS Silver Hill rd. Tel.
 Platt, Mrs Ada White Merriam st.

WEST ROXBURY

Gibson, Mrs Alice D. CS 10 AM to 12 M except Sat
 1842 Center st. Tels Belle. 24; res 620.

WEYMOUTH

Evans, Mrs Mary Adelaide CS Front st. Tel.
 Sanborn, Mrs B. Etta CS 23 Prospect st.

WEYMOUTH (EAST)

Smith, Mrs Ellen Stevens CS 14 Lafayette av. Tel.

WEYMOUTH HEIGHTS

Locke, Miss Agnes Celja CS Tel 110.

WINCHENDON

Gay, Mrs Frances A. M. CS 215 Central st. Tel 111-2.

WINCHESTER

Blaisdell, Mrs Alice May CS 30 Vinc st. Tel 628 W.
 Flinn, John J. CS by appointment 6 Dix ter. Tel 1016 M.
 Gendron, Mrs Florence A. CS 22 Calumet rd. Tel 827 M.
 Harrington, Mrs Nettie F. CS 9 Sanborn st. Tel 8.
 Martin, Mrs Eliza Annie CS 19 Wedgemere av. Tel 113.
 Morrill, Mrs Myra E. CS 38 Rangeley.
 Nickerson, Mrs Dora Mayo CSD 18 Grove st.
 Richmond, Mrs Edith H. CS 7 Grove st. Tel 870.
 Squires, Mrs Grace CS 75 Church st. Tel 329 W.

WINTHROP BEACH

Smith, Mrs Katherine CS 90 Terrace av. Tel 20.

WINTHROP CENTER

Delesderniers, Mrs Frances Mann evenings 58 Emer-
 son rd.
 Dellano, Mrs Jennie M. CS 120 Sargent st. Tel 206.
 Garrett, Mrs M. Etta CS 50 Waldemar av. Tel 602.
 Hogg, Mrs Lillian R. CS 36 Villa av. Tel 34.
 Mann, Frederick CSB by appointment 58 Emerson rd.

WINTHROP HIGHLANDS

Smith, Mrs Bertha M. CS 37 Floyd st. Tel 1260.
 Spaulding, Mrs Emma G. CS 140 Cliff av. Tel.

WINTHROP (OCEAN SPRAY)

Burns, Robert CS 204 Shirley st. Tel 290.

WINTHROP (THORNTON)

Turner, Mrs Ella J. CS 22 Wash. av. Tel 52-3.

WOBURN

Mendum, Mrs Sara Clark CS 16 Arlington rd. Tel.
 Sargent, Mrs Myra B. CS 7 Tremont st. Tel 42 M.
 Wyer, Mrs Alice Champney CS 40 Pleasant st.

WOLLASTON

Buchanan, Mrs Alexie F. CS 133 Grand View av.
 Everett, Mrs Ida E. CS 35 Elm av. Tel Quincy 947-4.
 Goding, Dana Elmer CS 18 Wollaston av. Tel
 Quincy 664 M.
 Goding, Mrs Lottie A. CS 18 Wollaston av.
 Roberts, Mrs Fanny E. CS 286 Beach st.
 Sprague, Mrs Anne J. CS 346 Belmont st. Tel.

WORCESTER

Allen, Mrs Carrie S. CS 10 AM to 1 PM Tues Fri;
 1 to 6 PM Thurs 1006 Park blg. Tel Park 522.
 Allen, Mrs Mary W. CS 28 Sever st. Tel Cedar 807.
 Baneroft, Mrs Edith F. CS 24 Tirrell st. Tel.
 Bush, Mrs Nellie Blodgett CS 32 Maplewood rd.
 Cooke, Mrs Alice C. CS 5 La Grange st. Tel.
 Crossman, Mrs Flora E. CS 22 Channing st. Tel.
 Knowles, Mrs Evelyn Sylvester CS 1 to 6 PM Mon Fri;
 9.30 AM to 2 PM Wed 1006 Park blg. Tel Park 522.
 Merritt, Mrs Stella T. CS 17 May st. Tel.
 Messenger, Mrs Eliza J. CS 1 Marston way. Tel.
 Putnam, Mrs Louise F. CS 1 Dix st. Tel Cedar 1638.
 Rich, Mrs Elizabeth C. CS 47 Howland ter. Tel.
 Schoppe, William G. CS Park blg. Tel Park 6871 W.
 Smith, Miss Louise E. CS 1 to 4 PM except Mon
 117 Lincoln st. Tel Cedar 2624.
 Torrey, Mrs Edith Newton CS 2 to 6 PM Wed; 10
 AM to 2 PM Sat 1006 Park blg. Tels Park 522;
 res Cedar 1945.
 Tyler, Mrs Grace A. CS 19 Shattuck st. Tel Park 3522.
 Walker, Miss Kate M. CS 20 Downing st. Tel Cedar 2773.
 White, Mrs Josephine F. CS 65 Charlotte st. Tel.

MICHIGAN

ADRIAN

Taylor, Mrs Maude Howell CS 6 State st.

ALBION

Farley, Mrs Frances M. CS 913 S Superior st.
 Sturtevant, Mrs Elizabeth CS 117 E Ash st.

ALLEGAN

Gilson, Mrs Orpha L. CS.

ALMA

Ellison, Mrs Ella F. CS 508 State st.

ALPENA

Heald, Mrs Elizabeth CS 167 1st st.
Roberts, Miss Maria CS 167 1st st.

ANN ARBOR

Dearing, Miss Mary Elizabeth OS 822 Oakland av.
Henne, Miss Lydia CS 713 W Liberty st.
LeValley, Mrs Laura A. W. CS postal address 15
Cutting apts. Tel 1358 M.
Seeley, Miss Orcl F. CS 809 Hill st.

BATTLE CREEK

Adams, Mrs Narcissa F. CS 17 Fremont st. Tel 133 J.
Benedict, Mrs Cora CS 47 Chestnut st. Bell tel 1392.
Fisher, Mrs Jennie CS 130 Post av.
Healy, Miss Mina A. 24 Adams st. Bell tel 2632 J.
Ketchum, Mrs Allee E. CS 44 Chestnut st.
Robertson, Miss Clara B. CS Post blg. Tel 2574.
Stebbins, Mrs Adelia W. CS 92 Orchard av.

BAY CITY

Archambault, Mrs Frances CS 1506 McKinley av.
Bousfield, Mrs Nellie B. CS Wenonah hotel, rm 300.
Bell tel 1081.
Bradley, Mrs Ada A. CS 1700 Center av.
Wells, Mrs Ada M. CS 412 Belinda st.
Wright, Mrs Maria C. CS 319 N Van Buren st.

BELLAIRE

Rogers, Mrs Ada B. CS.

BELLEVUE

Vaughan, Mrs Jennie B. CS 400 South st.

BENTON HARBOR

Cunningham, Mrs Emily H. CS 441 Maple st. Tel 1028.
Fashbaugh, Mrs Alice OS 471 Foster av. Tel 640.
Wheaton, Mrs Mary CS 714 Highland av. Tel 770.
Wood, Albert A. CS 774 Broadway. Tel 1267 W.

BUCHANAN

Beek, Mrs Myrtle L. CS postal address.

CADILLAC

Geer, Miss Mary Louise CS 519 E Cass st. Tel 318.

CHARLEVOIX

Smith, Mrs Mabelle Denton CS 223 Clinton st. Tel.

CHARLOTTE

Spencer, Mrs Agnes E. CS 403 S Main st.

COLDWATER

Cornwell, Charles S. CS 48 Division st.

DECATUR

Evans, Mrs Alberta H. CS Tel Kibbe 74.
Jones, Mrs Mabelle B. CS.
Moulton, Mrs Marion W. CS Bell tel 103.

DETROIT

Bailey, Mrs Cornelia Erwin CS 1263 John R. st.
Tel Mark. 4791.
Bailey, Mrs Ella C. CS 687 Drexel av. Tel Hick. 1130.
Bailey, Mrs Lillian A. CS 10 AM to 4 PM 404
The Lenox. Tel Cherry 878.
Beaubien, Mrs Ella H. A. CS 1635 Woodward av.
Beck, Mrs Julia C. CS 8 AM to 12 M 918 Van
Dyke av. Tel Ridge. 4020.
Bland, Mrs Jean B. CS 85 Hancock av. W. Tel Grand 4011.
Boggis, Mrs Cora E. CS 71 Cottage Grove av. H. P.
Bogue, Mrs Martha Harris CSD 8 to 11 AM 697
Cass av.
Boyle, Mrs Martha Renner CS 73 Richton av. Tel
Hem. 1903.
Burt, Miss Jennie CS 8 to 11 AM, 2 to 5 PM 420
Woodward av. Tel Cadillac 2797.

Callahan, Miss Grace W. CS 756 2d av. Tel Grand 1364.
Campbell, Francis C. CS 1532 Dime bnk blg. Tel
Cadillac 1718.

Cartmell, Mrs Lucy K. CS 17 Brady st. Tel Grand 2303 M.
Clute, Mrs Charlotte A. CS 147 Avery av. Tel Grand 3327.
Colby, Frank C. CS The Lenox. Tel Main 4617.
Colby, Mrs Mary Bayrd CS The Lenox.
Colton, Mrs Jessie W. CS 246 Comwlth. av. Tel G. 3952.
Cooper, Mrs Cora B. CS 1120 Cass av. Tel North 556 R.
Cowell, Mrs Eva L. CS 114 Coplin av. Tel Hick. 2767 M.

Dagg, Miss Lena CS 465 Hamilton av. Tel Hick. 1683.
Doty, Mrs Ella H. CSB (teacher) 34 Willis av. E.
Tel Grand 1329.

Emmons, Mrs Lottie C. CS 8 to 11 AM 44 Mel-
bourne av. Tel Market 5323.

Fay, Miss Mary Root CS 144 Hancock av. W.
FitzGerald, Mrs Annie CS 465 Hamilton av. Tel.

Goodrich, Mrs Elizabeth N. CS 9 AM to 4 PM 237
Clairmount av. Tel North 4588 R.

Griffith, Mrs Helen I. CS 687 4th av. Tel Grand 377.

Harris, Mrs Anna S. CS 115 Blaine av. Tel.

Hickman, Mrs Ethel Cook CS 39 W Alexandrine av.
Tel Grand 2374.

Hill, Mrs Kate A. M. CS 45 Bagg st.

Hovey, Mrs Lydia MacKenzie CS 9 AM to 4 PM 1835
Dime bnk blg. Tel Cadillac 2679.

Johnson, Mrs Lillian Carter CS 9 to 11 AM 542
Bewick av. Tel Hick. 2393.

Kenyon, Mrs Lillian W. CS 482 Bewick av. Tel.

Leigh, Mrs Elizabeth L. CS 9 AM to 12 M 55 Willis
av. W. Tel Grand 764.

Lilly, Vernon J. CS 9 AM to 4 PM 603 Woodward
arcade. Tel Cadillac 237.

Macklem, Miss Frances CS 214 E Grand blv. Tel E. 610.

Macklem, Miss Ida A. CS 214 E Grand blv. Tel E. 610.

McDonald, Mrs Adella E. CS Addison. Tel Grand 5020.

McGill, Mrs Stella S. CS 215 E Grand blv. Tel East 1575.

Montgomery, Mrs Stella V. CS 80 Alfred st.

Munson, Mrs Minnie S. CS 224 Nat av. Tel Grand 3933 R.

Nebe, Mrs Allee Thrall OSB (teacher) 255 E Grand
blv. Tel East 1996.

Nichols, Mrs Nettie G. CS 9 AM to 2 PM 96
Blaine av. Tel Market 6738.

Nutting, Mrs Elizabeth H. CS 1 to 5 PM 543 Bewick av.

Paton, Mrs Caroline H. CS 8 to 11 AM 34 Long-
fellow av. Tel Hem. 894.

Pierce, Mrs Kate H. CS 2 to 5 PM except Wed
Phillips manor, 25 Willis av. E. Tel Grand 137.

Prophet, Edward Percival CSB (teacher) 9 AM to
4 PM 502 Woodward blg. Tel Cher. 2199.

Prophet, Mrs Magdalene M. CSB 502 Woodward blg.
Res tel Royal Oak 128.

Rixford, Mrs Emma A. CS 236 Fisher av. Tel.

Schreiber, Mrs Hattie CS 537 Baldwin av. Tel
Ridge 6198 R.

Schuster, Mrs Vivian Harvey OS 838 Canton av.

Seidel, Mrs Elizabeth Lunny CS 168 Avery av. Tel
Grand 2083.

Skinner, Mrs Abbie H. CS 588 Cass av. Tel Grand 1781.

Smith, Mrs Alice Cheney CS 439 Iroquois av. Tel
Ridge. 5892.

Starr, Miss Bertha E. CS 9 AM to 3 PM Dime bnk blg.
Tel Cad. 5382. Res 20 Davenport st. Tel Gr. 5480.

Starr, Miss Jessie Douglas CS Addison. Tel Cad. 4871.

Tinker, Mrs Eliza CS 678 4th av.

Toupalik, Mrs Marjorie C. CS except Sat 768 Cass
av. Tel Grand 266.

Tryon, Mrs Marion G. CS 2 Forest av. E. Tel Grand 3147.

Van Tine, Mrs Katie CS 1100 Brush st. Tel North 3563.

Wallace, Miss Sue L. CS 29 Owen av. Tel Mark. 5338.

Welstead, Mrs Alice W. CS 9 AM to 4 PM 2116
Dime bnk blg. Tel Cher. 3156.

West, Mrs Edith Kenyon CS 9 AM to 12 M 136
Elmhurst av. H. P. Tel Hem. 835 L.

Wheeler, Mrs Mattie CS 2 to 4 PM except Mon Sat
3, 1750 Woodward av.

Whitaker, Mrs Ella K. CS 89 W Hancock av. Tel G 4287.

Winn, Charles V. CS 2032 Dime bnk blg. Tel.

Woodall, Mrs Blanche G. CS 66 Cal. av. Tel Hem. 1002.

Woodall, Charles J. CS 10 AM to 4 PM 212 Broad-
way Central blg, 92 Broadway. Tel Main 6313.

DURAND

Newell, Mrs Jennie E. CS Tel 145.

FLINT

Dewstoe, Mrs Helen J. CS 631 Stone st.

Frise, Mrs Susanna CS 605 Payne pl. Tel 1269 J.

Henderson, Mrs Sarah CS 10 AM to 4 PM 911 F P
Smith blg. Res 402 W 2d st. Bell tel 1022 J.

Moore, Mrs Katherine Mansfield CS 11 AM to 1, 2
to 5 PM 104 Armory blg, S Saginaw st.

Vandenberge, Mrs Gertrude E. CS 921 Liberty st.
Bell tel 2251.

Wickham, Mrs Christina CS 315 3d av. W. Tel 1686 J.

GRAND RAPIDS

Alden, Mrs Isabel CS 317 Wash. st.
 Blanchard, Mrs Marguerite CS 1.30 to 5 PM 531
 Prospect av, NE. Cit. tel 8431.
 Brower, Mrs Katherin Stiles CS 11 AM to 5 PM
 408 Powers Theater blg. Cit. tels 1376; res 33055.
 Burrows, Mrs Ada Clifford CS 10 AM to 4 PM 4th
 Nat bnk blg. Cit. tel 8962. Res 524 Benjamin av.
 Tels Bell Main 1886; Cit. 34360.
 Chalmers, Miss Agnes F. CSB (teacher) 1 to 5 PM
 400 4th Nat bnk blg. Tels Cit. 7280; Bell M. 2192.
 Res 1200 Lake dr. Tels Cit. 34922; Bell M. 5373.
 Dewey, Harlow H. CS 923 Scribner av. Cit. tel 8750.
 Ellis, Miss Carrie M. CS 601 Livingston av. Cit. tel.
 Field, Mrs Henrietta A. CS 520 The Loraine.
 Field, Luman A. CS 520 The Loraine. Both tels.
 Furber, Miss Isabel A. CS 425 Ashton blg.
 Hopper, Malcolm C. CS 4th Nat bnk blg. Both tels.
 Le Roy, Mrs Fannie W. CS 347 S Fuller av.
 Mason, Mrs Minnie H. CS apt 5, The Herkimer.
 Panigot, Mrs Ida H. CS 524 Benjamin av, SE. Tels
 Cit. 34360; Bell Main 1886.
 Rock, Mrs Alice CS R F D 1. Cit. tel 4955.
 Smith, Miss Anna L. CS 4th Nat bnk blg. Cit. tel 6465.
 Sowerby, Mrs Mary CS 609 Innes st. Cit. tel 8592.
 Studley, Miss Helen CS 10 AM to 1 M except Mon
 309 Ashton blg. Cit. tels 1744; res 5009.
 Studley, Mrs Ida M. CSB (teacher) 1.30 to 4.30 PM
 309 Ashton blg. Cit. tel 1744. Res 64 Prospect
 av. Tels Bell Main 1902; Cit. 5009.
 Utley, Mrs Frances E. CS 624 Kellogg st. Cit. tel.
 Van Dam, Mrs Mina L. CS 617 Livingston av.

HANCOCK

Stockly, Mrs Mary G. CS Tel 309.

HASTINGS

Goodyear, Mrs Effie P. CS 420 W Center st.

HOUGHTON

Hillegass, Mrs Josie CS 1.30 to 4.30 PM Citizens
 bnk blg. Tels 202; res 503.

IRONWOOD

Cole, Mrs Maude E. CS 242 S Mansfield st.

JACKSON

Buckingham, Mrs May CS 103 Chittoek av.
 Higdon, Wayland D. CS 502 Detroit st. Tels.
 Holton, Mrs Ella M. CSB (teacher) 333 E High st.
 McCain, Miss Helen Waite CS 10 AM to 3 PM 217
 W Franklin st. Bell tel 1482 J.
 Miller, Mrs Lena S. CS 223 W Wash. st. Bell tel 1128.
 Wesch, J. Frederick CS 306 Carter blg. Bell tel
 361; res Bell tel 1150.
 Wesch, Mrs Mary Knolls CS 117 4th st. Bel tel 1150.

JONESVILLE

Wolcott, Miss Maud CS Chicago st.

KALAMAZOO

Blood, Mrs Mary L. CS 9 AM to 12 M except Thurs
 435 Woodward av. Tel 1178.
 Loveland, Mrs Irene C. CS 10.30 AM to 5 PM 812
 Nat bnk blg. Tel 2528.
 Ring, Charles H. CS mornings 507 Kalamazoo Nat
 bnk blg. Tel 3833.
 Ring, Mrs Marion Capwell CS 517 Minor av.
 Ross, Mrs Esther D. CS 123 Catherine st. Tel 4251.
 Washburn, Mrs Mary CS 716 N Edwards st. Tel 1857.
 Zueh, Mrs Pearl B. CS 526 W Walnut st. Tel 3306.

LANSING

Chittenden, Mrs Ida F. CS 1222 Mich. av, E.
 Field, Mrs Sarah C. CS 322 Hillsdale st, E.

LUDINGTON

Treat, Miss Louise M. CS 305 E Filer st.

MARQUETTE

Mathews, Mrs Nellie L. CS Bluff st.
 Powell, Mrs Katie CS 332 Creseent st.
 Sackrider, Mrs Fanny Wright CS 332 Creseent st.

MARSHALL

Balcom, Mrs Anna CS 336 N Madison st.
 Stowe, Mrs Belle W. CS 112 E Mansion st. Both tels.

MENOMINEE

Cook, Mrs Elizabeth C. CS 312 Main st.
 Emerson, Mrs Elizabeth S. CS 241 Main st.

MOUNT PLEASANT

Morrison, Mrs Elizabeth A. CS 301 W Maple st.

MUSKEGON

Houseman, Mrs Fanny J. CS 9 AM to 12 M 366
 Jefferson st. Cit. tel 471.
 Merrifield, Mrs Lauretta CS 45 W Iona st. Cit. tel 315 R.
 Spencer, Mrs Sarah F. CS 104 5th st. Tel 1115 Y.

NILES

Crankshaw, Mrs Esther K. CS 107 S 10th st.
 Pierson, Mrs Jessica Wickham CS 198 N 4th st.

OLIVET

Potts, Mrs Mary L. CS P O box 124.

OTSEGO

McClellan, Mrs Margery B. CS 9 to 12 M except
 Sat 229 W Allegan st. Tel 39.

OWOSSO

Broad, Mrs Lucy A. CS 327 W William st. Tel 169.
 Greenman, Mrs Frank H. 8 to 11 AM. Tel Black 706.

OXFORD

Bronson, Mrs Minnie L. CS Tel 34-2.

PENTWATER

Grant, Mrs Elizabeth CS.

PETOSKEY

Chichester, Mrs Jeanne A. CS 619 E Lake st.

PLYMOUTH

Baker, Mrs Hattie A. CS Main st.

PONTIAC

Harris, Mrs Mary CS 39 Florence av. Tel 1235.

PORT HURON

Lamkin, Mrs Ida B. CS 734 Pine st. Tel 1353 M.
 Steffy, Miss Carrie Z. CS 2 to 5 PM 630 Pine st.
 Tel 277 W.
 Wilson, Lorenzo D. CS 10 AM to 4 PM 1219A
 Military st. Tel 45.

SAGINAW

Anderson, Miss Carrie E. CS 509 S Jefferson av.
 Lepper, Mrs Emma C. CS 213 Cherry st.
 Lepper, Myron E. CS 11 Mason blg. Tels Bell 1134 L;
 Valley 684; res Bell 621; Valley 1048.
 McAvoy, Mrs Anis CS 701 S Wash. av. Bell tel 587.
 Putnam, Miss Harriett CS 630 S Weadoek av. Tels
 Bell 604; Valley 610.
 Symons, Mrs Mary Smart CS 547 S Weadoek av.

SAULT STE MARIE

Kibby, Mrs M. Ida CS Portage av. East tel 197.
 Wilcox, Mrs Louise CS 1011 Bingham av. Tel 531 W.

SCHOOLCRAFT

Cobb, Mrs Clara Y. CS Tel 73.

SOUTH HAVEN

Chatfield, Mrs Florence W. CS Tel 240.

TRAVERSE CITY

Harrison, Mrs Anna CS 214 W 9th st. Cit. tel R 572.
 Whipple, Mrs Harriet J. CS 222 E Front st. Cit. tel 952.

YPSILANTI

Gill, Mrs Bertha M. CS 32 S Summit st.

MINNESOTA

ALBERT LEA

Mitchell, Mrs Helen Rue CS 221 S Pearl st. Tel 666.
 Wulff, Mrs Nellie H. CS 203 Adams av.

AUSTIN

Brown, Mrs Eva CS 133 Maple st.
 Green, Mrs Mary E. CS 800 Oakland av.
 Holston, Mrs Isophene CS 808 E Bridge st.
 Ousley, Mrs Etta M. CS 606 N Lansing av.

DAWSON

Ruf, Mrs Evelina D. CS 9 AM to 3 PM. Tel 75.

DULUTH

Coventry, Mrs Lottie CS 1026 E 2d st.
 Gaskill, Mrs Carrie CS 1710 London rd.
 Hamilton, Mrs Helen E. CS 1518½ Jefferson st.
 Hammond, Mrs Adaline CS Hunters pk.
 La Vague, Mrs Emma CS 915 E 4th st.
 Nelson, Mrs Amanda CS 1431 Jefferson st.
 Rankin, Mrs Viletta L. CS 1918 W 3d st.
 Sanborn, Mrs May Ella CS 1 to 5 PM 610 Torrey
 blg. Bell tel Melrose 867.
 Schofield, Mrs Isabel J. CS 1720 E 5th st.
 Williams, Mrs Lucy A. CS 915 E 4th st.

EXCELSIOR

Wright, Mrs Hattie L. CS.

FAIRMONT

Currier, Mrs Laura A. CS 314 Victoria st.
Haines, Mrs Phebe Lucinda CSB (teacher).
Sherwood, Miss Esther Maria CS 315 E 2d st.

GRAND RAPIDS

Roecker, Mrs Edith CS.

HIBBING

Lippman, Mrs Annie J. CS 219 Seller st. Tel 609.

LAKE CITY

Fitschen, Mrs Ida Greeley CS 820 S Oak st.

LITCHFIELD

Dennis, Mrs Mary C. CS postal address P O box 672.

LIVERNE

Armstrong, Mrs Harriet M. CS 115 Kniss av.

MANKATO

Smith, Mrs Emily CS 126 S Front st.

MINNEAPOLIS

Andrews, Mrs Helen CS 2601 Humboldt av, S. N. W. tel.
Baldwin, William L. CS 1124 2d av, S.
Barnard, Mrs Lillian Thorp CS 2045 Bryant av, S.
Berryhill, Mrs Margaret Porter CS 1407 University av, SE.

Bogert, Mrs Mary Louise CS 706 Palace blg.

Bogert, William E. CS 706 Palace blg.

Bradford, Mrs Elizabeth P. CS 1213 7th st, SE.

Brookins, Miss Mary CSB (teacher) 727 Andrus blg.

Bush, Mrs May H. CS 2200 Nicollet av. Tel S. 1859.

Butler, Mrs Alice Crosby CS The Concord, 65 S 11th st.

Cave, Mrs Rosette CS 1915 1st av, S. Tel S. 4423.

Chapman, Mrs Louise W. CS 2645 Garfield av.

Cleveland, Mrs Emma Harkness CS 2549 Clinton av.

Cranmer, Mrs Emma A. CS 2431 Hennepin av.

Cunningham, Miss E. Berta CS Curtis ct.

Day, Miss Ada CS Curtis ct.

Dickey, Mrs Anna C. CS 1906 Park av. Both tels.

George, Mrs Genevieve L. CS 507 Essex blg.

Gilbert, Miss Emilie W. CS 1 to 3 PM 1311 Yale pl.

Gilbert, Miss Mary E. CS 1311 Yale pl. Both tels.

Goddard, Harry C. CS 441 Loeb arcade blg. Tels

Nic. 1131, Cent. 1131; res Nic. 4647, Cent. 4647.

Grant, Mrs Clara I. CS 627 Metropolitan blg.

Grant, William H. CS 627 Metropolitan blg.

Harrison, Mrs Alta Muse CS 514 5th av, SE.

Hewitt, Frank Woodruff CS 320 S 6th st.

Himmelrich, Mrs Belle CS Curtis ct.

Hollis, Mrs Florence McMillan CS 3035 Irving av, S.

Holton, Miss M. Adelaide CS Hampshire Arms.

Both tels.

Jackson, Mrs Nettie W. CS Curtis ct.

Keatley, Mrs Kate V. CS 3116 19th av, S.

Kelly, Mrs Nellie CS 3658 Girard av, N.

Kerr, Mrs Lottie E. CS 4100 38th av, S. N. W. tel.

Krudop, Miss Anna Margarethe CS 401 Evanston

blg, 122 S 6th st. N. W. tel Main 4653.

Leighton, Mrs Emma S. CSB(teacher) 424 Andrus blg.

Lewis, Mrs Katharine G. C. CS 2632 Pillsbury av.

Markham, Mrs Jennie CS 5115 Lyndal av, S. Tel

Colfax 3334.

Marquis, Mrs Bertha CS 946 Lowry av, NE.

McCray, Mrs Adele R. CS 411 12th av, SE.

McIntyre, Mrs Mary E. CS 436 Loeb arcade.

McNeill, Mrs Margaret CS 121 S 11th st.

Morison, Mrs Rilla G. CS 1721 Portland av.

Niven, Miss Margaret J. I. 314 6th st, S.

Pardoe, Frank H. CS 441 Loeb arcade.

Reid, Mrs Daisy Chadwick CS 9 AM to 12 M except

Sat 1709 Irving av, S. N. W. tel Kenwood 1101.

Seale, Mrs Emma S. H. CS 2223 Pleasant av.

Shepard, Mrs Bertha L. CS Harvard chmbs, 22 S 10th st.

Smith, Miss Katharine J. CS 440 N W Nat Life blg.

Stollard, Mrs Ruth A. CS Apt 2, 1408 Spruce pl.

Taylor, Miss Mary H. CS 615 5th av, SE.

Taylor, Mrs Nellie CS 69 S 11th st.

Thompson, Miss Abigail Dyer CSB (teacher) 320

6th st, S.

Tingdale, Miss Mary CS 727 Andrus blg.

Warner, Mrs Alice B. CS 507 Essex blg. N. W. tel.

Webster, Mrs Rose J. CS The Leamington.

White, Miss Jennie CS Hampshire Arms.

Winter, Mrs Jane Becker CS N Y Life blg.

Winter, John W. R. CS 623 N Y Life blg.

Woodruff, Mrs Minnie B. CS 3145 Clinton av.

MONTEVIDEO

Starbeck, Mrs Henrietta A. CS 202 S 7th st. Tel 193.

RED WING

Palmer, Mrs Clara M. CS 602 Plum st.

Thoburn, Miss Grace CS 321 Bush st.

ST LOUIS PARK

Kelly, Mrs Sarah M. CS N. W. tel.

ST PAUL

Argue, Miss Lillian E. CS 9 AM to 1 PM 6, 453

Marshall av. Both tels.

Baker, Mrs E. Dorothy CS 11 AM to 5 PM except Sat

Pittsburgh blg. Tel Cedar 3407. Res 704 Hague av.

Coffers, Mrs Magdalena CS The Minnehaha.

Dunn, Miss Nancy M. CS 692 Laurel av. N. W. tel.

Fockens, Mrs Mary H. CS 129 N St Albans st.

Gunderson, Miss Mary S. CS Van Nuys, 265 Dayton av.

Hospes, Mrs Marion CS 1149 Summit av.

Joslin, Mrs Laura R. CS 1711 Marshall av. Tels.

Konantz, Adolph CS 10 AM to 5 PM 601 Pitts-

burgh blg.

Lamberson, Mrs Ella Vance CS Mon Thurs The

Frederic. Res 722 Grand av. Both tels.

Logan, Mrs Anna B. CS 1042 Dayton av.

MacKenzie, Mrs Eliza CS 569 Grand av. Both tels.

Olin, Bent E. CS 290 Charles st. Both tels.

Parnell, Mrs Edith H. CS 11 AM to 5 PM except

Thurs 400 Pittsburgh blg. Res 1325 Goodrich av.

Reed, Miss Agnes E. CS Tues Thurs Sat 301 N Y Life blg.

Rose, Mrs Rebecca W. CS Mon Wed Fri 301 N Y Life blg.

Ryan, Franklin N. CS 10 AM to 5 PM 612 N Y

Life blg. Res 840 Hague av. Tels.

Schrader, Mrs Margaret CS 716 Selby av. Both tels.

Tilbury, Mrs Eva M. CS 1190 Marshall av. N. W. tel.

Treff, Mrs Mary E. CS 1228 Selby av.

Welch, Mrs Miriam E. CS 438 Laurel av. Both tels.

Wilde, Mrs Melvina CS 606 Dayton av. Tel Dale 4957.

STILLWATER

DeGroodt, Miss Mabel CS 702 N 4th st.

WILLMAR

Tollefson, Ingebrigt C. 621 4th st. Tel 325.

WINONA

Smith, Miss Louise Marie CS 216 E 3d st. Tel 853.

MISSISSIPPI

HATTIESBURG

Gatlin, Mrs Nannie E. CS 524 Corine st.

JACKSON

Baley, Mrs Lillie Lee CS 219 N State st.

PURVIS

Richardson, Mrs Rossie C. CS.

VICKSBURG

Feld, Miss Anne CS 1021 1st North st. Tel 1345.

Feld, Miss Birdie CS 1021 1st North st. Tel 1345.

MISSOURI

BRANSON

Bonsteel, Mrs Minnie A. CS.

BUTLER

Crowell, Mrs Kate H. CS postal address.

CALIFORNIA

Burt, Mrs Emma J. CS 3d st.

CARTHAGE

Blakeney, Mrs Frances M. CS 816 Clinton st.

HANNIBAL

Pledge, Mrs Elizabeth A. CS 410 Center st.

INDEPENDENCE

Bendit, Mrs Emily Tupper CS 134 W Sea av.

Stevenson, Mrs Ella Mary CS 801 Electric st.

JEFFERSON CITY

Henry, Mrs Kate M. CS 728 E Main st.

JOPLIN

Fryhofer, Mrs Clara Seyffert CS 1611 Wall st.

Gregory, Mrs Mary C. CS 802 Wall st.

Kirkpatrick, Mrs Lillian CS 603 Frisco blg.

Lipscomb, Mrs Mary A. CS 710 Moffett av. Tel 523.

Stevens, Mrs Elizabeth J. CS 611 Frisco blg.

Thudium, Mrs Jean Whitney CS 730 Frisco blg.

KANSAS CITY

Allen, Mrs Virginia M. CS 60 E 54th st. Tels.

Bachman, Miss Helen S. CS 3429 Morrell av.

Bain, Miss Eleanor Bishop CS 605 Sharp blg.

Baird, Mrs Amanda J. CS 2815 Troost av.

Behan, Mrs Emma D. CS (teacher) 501 Commerce blg.

KANSAS CITY

Belden, Mrs Ella Celeste P. CS 50 E 55th st.
Black, Mrs Effie Merrill CS 4131 Walnut st. Bell tel.
Brinkley, Mrs Annie B. CS 1321 Linwood blv. Tels.
Burgher, Mrs Pearl E. CS 8 to 10.30 AM 3821 Va. av.
Butts, Mrs Dora K. CS 4026 Garfield av. Both tels.

Carl, Mrs Alice CS 3822 Walnut st. Both tels.
Carpenter, John G. CS 9 AM to 2 PM 1201 Waldheim blg. Tels Bell Main 610; Home Main 6839.
Chandler, Mrs Sallie Nelson CSD mornings Hotel Parkview, Paseo and 10th st. Tels.
Clark, Mrs Martha Metzler CS 222 Bryant blg.
Colton, Mrs Phebe B. CS 5915 Lexington av.
Cooper, Mrs Jessie B. CSB (teacher) 605 Sharp blg.
Dickey, Miss Florence M. CS 1 to 3 PM except Sat 2117 Minnie st. Both tels.
Dornblaser, Mrs Alice L. CS mornings 3126 Coleman rd.

Ecton Mrs Kate CS 2808 Tracy av.
Edwards, Mrs Annie CS 3900 Tracy av.
Eppstein, Miss Jennie E. CS 1113 Waldheim blg.

Furbeck, Mrs Lillian Keller CS 1014 Armour blv. Tel.

George, Francis C. CS 9 AM to 1 PM 503 Commerce blg. Res 4029 Main st. Both tels.
Gooding, Miss Minnie A. CS mornings 3124 Harrison st.
Goodnow, Mrs Cora A. CS 2534 Gillham rd.
Graff, Miss Margaret CS 1701 E 41st st. Bell tel.
Greenwood, Mrs Josephine Heermans CS 2825 Troost av.

Halsey, Miss Mary Emma CS 501 Commerce blg. Home tel.
Harville, Mrs Lucinda T. CS 2317 Brooklyn av.
Haslett, Mrs Alice L. CS 7 to 9 PM 2618 Lockridge st. Both tels.
Hersh, Mrs Alma C. CS 3021 Campbell st. Home tel.
Hogsett, Mrs Olive F. CS 3631 Euclid av.
Hollebaugh, Mrs Anna W. CS 3835 Baltimore av.
Holman, James Harlow CS Waldheim blg. Both tels.
Howlett, Mrs Margaret S. CS 200 W 53d ter.
Hunt, Alphonso Lamartine CS mornings 1700 E 8th st. Both tels East 3467.
Hurley, Mrs Louise M. CS 1907 Linwood blv. Tels.

Jaccard, Eugene G. E. CS 10 AM to 4 PM 601 Commerce blg. Res 2914 Campbell st. Both tels.
Jaccard, Mrs Lena D. CS 2914 Campbell st. Tels.
Jones, Mrs Ethel Taylor CS 3115 Troost av. Bell tel South 3771 J.

Klenzle, Mrs Gertrude Baird CS 3624 Walnut st.
Kinney, Mrs Annie Elizabeth CS 406 E 43d st.
Kinney, Miss Julia Salome CS 406 E 43d st.
Knapp, Miss Dora M. CSB (teacher) 501 Commerce blg.
Kraemer, Mrs Delaware L. CS 3724 Troost av. Tels Bell South 5150; Home South 4012.

La Quay, Mrs Clara E. CS 4223 Charlotte st.
Lawson, Mrs Grizell Page CS 3201 Wash. st.
Lindsey, Mrs Lucy Ballinger CSB (teacher) 3150 Gillham rd. Both tels South 3482.
Lyle, Mrs Mary V. CS 3834 Forest av.

Mathes, William L. CS 4225 Montgall av. Home tel.
May, Mrs Amanda Wilson CS Hotel Inez, 9th st and Troost av. Tels Bell Main 1896; Home Dela. 119.
May, Mrs Annie C. CS afternoons 2903 Charlotte st.
McBride, Albert L. CS Weber apts. 1223 E 10th st. Tels.
McGeorge, Mrs Mary CS 1411 E 11th st. Tels.
Metzler, Miss Elida CS 222 Bryant blg.
Moore, Mrs Mary Wyatt CS 1216 E 10th st.
Murray, Elmore W. CS 1 to 5 PM 503 Commerce blg. Res 2420 Linwood blv. Both tels.
Murray, Mrs Ida Downs CS 1 to 5 PM 503 Commerce blg. Res 2420 Linwood blv. Both tels.

Newell, Mrs Jennie A. CS 3014 Forest av.
Norton, Mrs Annah T. CS 3334 Harrison st.
Nourse, Mrs Fannie E. CS 503 Commerce blg. Tels.

O'Brien, Miss Harriet CS 3117 Troost av.
Owen, Mrs Dora Hale CS 1016 Armour blv.

Paddock, Mrs Gertrude B. CS 5101 Walnut st.
Perrin, Mrs Madeline Koons CS 3335 Troost av.

Ratzlaff, Cornelius B. CS 9 AM to 4 PM 420 Commerce blg. Res 6012 McGee st. Both tels.
Richardson, Mrs Louisa J. CS 3429 Morrell st.
Rogers, Moses J. CS 3138 Jefferson st. Home tel.
Root, Mrs Rose CS 4201 Holmes st. Bell tel South 2703.

Rowell, James G. CS 1 to 5 PM 601 Commerce blg. Tels.
Roy, Mrs Cora M. CS 109 S Elmwood st. Bell tel E. 4688.
Russell, Mrs Eliza B. CS 825 W 35th st.

Saunders, Mrs Sallie A. CSB (teacher) 3700 Valentine rd.

Sawyer, Mrs Leonora CS 3208 Independence blv.
Sawyer, Lewis B. CS 10 AM to 3 PM 217 Bryant blg. 11th st and Grand av. Tels Bell Grand 4494; Home Main 4494. Res tels South 3235.

Scherzer, Mrs Sarah E. CS 1127 Paseo.
Schooley, Mrs Jennie Baird CS 2815 Troost av. Tels.
Schoffern, Mrs Manie Dona CS 4056 Hyde Park av. Bell tel South 1593.

Seely, Mrs Bird De Galleford CS 1223 E 10th st.
Simpson, Mrs Lillian I. CS 3671 Bellview st.
Sleck, Mrs Marie C. CS 3215 Main st. Home tel.
Smith, Mrs Mary G. CS 3527 Woodland av.
Standart, Mrs Sarah Eliza CS 425 Colo. av. Home tel.
Stone, Mrs Ella P. CS Wykeham way, 1115 Lydia av.
Streator, Mrs Frances CS 909 Linwood blv. Both tels.
Sturgis, Mrs Katherine C. CS 3421 Wyandotte st.

Tincher, Mrs Bertha Laura CS 3332 Troost av.
Trower, Mrs Lillie A. CS 512 Gladstone blv.
Tutt, John M. CS 10 AM to 4 PM 502 Commerce blg. Both tels Main 5060.

Van Buren, Mrs Luella CS 3631 Euclid av. Both tels.
Vining, Miss Dora Brown CS 3133 Garfield av. Home tel Linwood 872.

Way, Mrs Amanda E. CS 1304 Euclid av.
Wheat, Mrs Louisa J. CS 715 Indiana av.
Wheatley, Mrs Louise Knight CS except Sat 4134 Hyde Park av. Bell tel South 866.

Wheeler, John H. CSB (teacher) 2619 Victor st.
Wheeler, Mrs May E. CSB 2619 Victor st.
Whisner, Bert M. CS 10 AM to 4 PM 603 Commerce blg. Res 2808 Charlotte st. Both tels.

White, Mrs Annie L. CS 2936 Euclid av. Both tels.
Wilcox, Mrs Martha W. CSB (teacher) 10 AM to 1 PM 2812 Harrison st. Both tels.

Williams, Miss Martha L. CS 10 AM to 4 PM 502 Commerce blg. Both tels Main 5060; res South 3363.
Wilson, Mrs Anna Probst CS 3234 Campbell st.
Wood, Mrs Belle Margaret CS 3528 Baltimore av. Both tels.

Yarrington, Mrs Nellie M. H. CS 2424 Agnes av.
York, Mrs Martha M. CS 4416 St John av. Tels.

KIRKSVILLE

Gibson, Miss Minnie CS 512 E Pierce st.
Ransom, Mrs Allie CS 302 N Main st.

KIRKWOOD

Bown, Mrs Mary L. CS 426 S Webster av. Bell tel 255.

LEXINGTON

Morath, Miss Charlotte CSB Tel 201.
Walker, Mrs Margaret Leslie CS 322 N College st.

LOUISIANA

Clanton, Mrs Sena Walton CS 115 N 3d st.

MAPLEWOOD

Wiss, Mrs Jennie CS 7489 Hazel av.

MARSHALL

Herndon, Mrs Annie R. CS 2 to 4 PM 2 Campbell blg. Tel 192. Res 314 E North st. Tel 280.
Railey, Mrs Loretto M. CS Tel 464.

MARYVILLE

Byers, Mrs Sophinia R. CS S Methodist flats.
Denham, Mrs Kate CS Hosmer blg.

MEXICO

Franklin, Mrs Hattie L. CS Greer blg. Tels 59; res 468.
Morey, Mrs Ella I. CS 814 S Union st. Tel.

MOBERLY

Leitch, Mrs Cordia CS Rollins st. Tel 632.

MT WASHINGTON

Borman, Mrs Hettie F. CS 737 Overton av. Bell tel.

RICH HILL

Cole, Mrs Martha CS.

ST JOSEPH

Arnold, Le Ray D. CS 217 Corby blg.
Bassar, Mrs Alice H. CS 1222 Henry st.
Batcheller, Mrs Anna E. CS 206 S 17th st. Bell tel.

ST JOSEPH

Bauman, Oscar George CS 918 Corby-Forsee blg.
 Hamilton, Mrs Lenna E. CS 110 S 16th st.
 Howe, Mrs Mary B. CS 703 Corby-Forsee blg.
 Lewis, Miss Addie L. CS 1021 Sylvania st.
 McCleary, Mrs Alice Bailey CS 2407 Jackson st.
 McDonald, Mrs Nannie J. CS 2726 Renick st.
 Mitchell, Mrs Della A. CS 2826 Lafayette st.
 Phillips, Mrs Sarah CS 9 AM to 12 M 428 N 17th st.
 Robinson, Mrs Ida Louise CS 218 S 10th st.
 Watkins, Mrs Mamie B. CS 9 AM to 12 M 48 Bal-
 linger blg. Res Bell tel Main 1509.
 Wing, Mrs Rosamond P. CS 1912 Faraon st. Bell tel.

ST LOUIS

Anderson, Mrs Magdalena M. CS 1 to 4 PM 3614
 Rebecca st. Bell tel Sidney 2405.
 Andrews, Miss Elizabeth M. CS E 18 Railway Ex-
 change blg. Bell tel Olive 1629.
 Arrowsmith, Mrs Vallon M. CS 11 AM to 4 PM
 5174 Von Versen av. Bell tel Forest 5915.
 Ashcroft, John CS 10 AM to 4 PM 1133 Syndicate
 Trust blg. Res 5411 Vernon av. Bell tels.

Bartholomew, Mrs Nancy C. CS 10 AM to 3 PM
 506 Princess blg. Bell tel Lindell 4206.
 Bartlow, Mrs Jennie B. CS 4840a Labadie av.
 Barto, Henry D. CS 5544 Bartmer av. Bell tel
 Forest 8910.

Blanchard, Miss Mary Lindsay CS 925 Beach av.
 Bell tel Cabany 1917.
 Brittain, Mrs Myrtle F. CS 5716 Westminster pl.
 Bell tel.

Campbell, Mrs Josephine A. CS 9 AM to 3 PM 19,
 3109 S Grand av. Bell tel Monroe 728.

Clark, Mrs Fanny Todd CS mornings except Sat
 4931D McPherson av. Bell tel Forest 8252.

Dunn, Mrs Caroline R. CS mornings except Sat 4929
 McPherson av. Bell tel Forest 8387.

Dunn, John Randall CS 4958 McPherson av. Bell
 tel Forest 725.

Dunn, Mrs Katherine Wasson CS 4958 McPherson
 av. Bell tel Forest 725.

Fay, Emory CS 10 AM to 4 PM 1892 Railway Ex-
 change blg. Res 4946 McPherson av. Bell tels.

Ferguson, Mrs Nellie Reddell CS 4411 McPherson av.
 Friederich, Mrs Alice A. CS 10 AM to 2 PM 4736
 Labadie av. Bell tel Forest 2613 R.

Geary, Mrs Della Haun CS 5501 Waterman av.
 Geary, Walter Eugene CS F and G, 18 Railway
 Exchange blg. Bell tel.

Heath, Mrs Sara C. CS 5120 Cabanne av. Bell tel.
 Helm, Louis 9.30 AM to 12.30 PM 503 Princess blg.
 Bell tels Lindell 956; res Grand 124.

Hoffinger, Mrs Alma CS 5074 Cates av.
 Hoffinger, Carl F. L. CS 9 AM to 2 PM 5074 Cates
 av. Tels Bell Forest 6050; Kinloch Delmar 608.
 Howard, Mrs Minnie Morey CS 10 AM to 12 M
 Tues Thurs 5501 Chamberlain av.

Jamerson, Mrs El' Louise W. CS postal address
 Warwick hotel, 15th and Locust sts. Bell tel.

Johns, Frederick D. CS 10 AM to 12 M, 3 to 5 PM
 The Odeon. Bell tel.

Koetzli, Mrs Ida H. CS 1883 Railway Exchange blg.

Langeman, Charles CS 9 AM to 12 M 2225 Holly av.
 Langeman, Mrs Lisette CS 9 AM to 12 M 2225
 Holly av.

Mayne, Mrs Bertha L. 2 to 4 PM 3856 De Tonty
 av. Bell tel Grand 313.

McKee, Mrs Nellie H. CS 5057 Westminster pl.
 McMahan, Mrs Vena Russell CS 5731 Von Versen av.

Merrick, Mrs Carolyn McArthur CS 12 M to 4 PM
 1417 Syndicate Trust blg. Res 5348 Cabanne av.

Metheny, Russell D. CS 10 AM to 4 PM B, 18 Rail-
 way Exchange blg. Tels Olive 3712; res Forest 1064.

Metheny, Mrs Zeda Ransford CS 5400 Page blv.
 Milentz, Mrs Johanna D. 2 to 4 PM 3670 Cas-
 tleman av. Bell tel Grand 1858.

Morey, Franklin CS 10 AM to 5 PM 1124 Syndi-
 cate Trust blg. Bell tels Main 120; res Forest 4263.

Morris, Mrs Cora Peyton CS 5558a Page blv.
 Munier, Mrs Belle CS 4771 Kennerly av.

Nirdlinger, Miss Maude Louise CS 1884 Railway
 Exchange blg. Tel Olive 1523.

Obear, Mrs Margaret D. CS 1230 Amherst pl. Bell
 tel Cabany 2750.

Ochterbeck, Henry C. CS 10 AM to 12 M, 3 to 5 PM
 Odeon blg. Bell tel Lindell 4972.

Peabody, Mrs Lorena A. CS 10 AM to 4 PM 2089 Rail-
 way Exchange blg. Tels Olive 2231; res Forest 9262.

Pfeil, Mrs Mary A. CS 3312 Shenandoah av. Bell tel.
 Pierce, Mrs Louise N. CS 5545 Bartmer av.

Priesmeyer, Mrs Marguerite Dyer CS 10 AM to 1 PM
 1833 Railway Exchange blg. Tel Olive 426.

Reichenbecher, Miss Bertha CS 1728 Oregon av.
 Ross, Mrs Mary C. CS 2904A Harper st. Bell tel.

Skeele, Mrs Ella B. CS 1239 Amherst pl.
 Steinhauser, Mrs Emilie CS 2239A Fair av.

Stranghoener, Mrs Annie D. CS 10 AM to 2 PM
 1209 Hebert st. Bell tel Tyler 1656.

Swantees, Samuel Frederick CS 9 AM to 1 PM
 2042 Railway Exchange blg. Tel Olive 2206.

Taylor, Mrs Eliza CS 10 AM to 4 PM 1874 Rail-
 way Exchange blg. Tel Olive 434.

Walker, Mrs Jennie H. CS mornings 308 Laurel st.
 Tel Cabany 5347.

Will, Mrs Amalia CS 11 AM to 3 PM except Sat
 3541 Grace av. Bell tel Sidney 4373.

Wilkins, Mrs Fannie E. W. CSB (teacher) postal
 address 4412 Lindell blv. Tel Forest 1934.

SALEM

Orchard, Commodore John M. CS.

SEDALIA

Barfield, Mrs Irene CS 10 AM to 12 M 1320 W 11th st.
 Donnohue, Mrs Corinne C. CS 10 to 12 M 216 W Bdwy.

Knowles, Miss Jessie A. CS 10 AM to 12 M 321 E 2d st.

SPRINGFIELD

Dale, Mrs Sallie B. CS 229 State st. Tel 1507.
 Orr, John M. CS 714 Monroe st. Tel 3051.

Orr, Mrs Sarah CS 714 Monroe st. Tel 3051.
 Price, Mrs Kathryn CS 707 Monroe st. Tel 1143.

Saunders, Mrs Emma B. CS 830 E Walnut st.
 Smythe, Mrs Alice Otis CS 454 E Elm st.

WARRENSBURG

Madan, Mrs Maria CS 143 W Market st.

WEBSTER GROVES

Lacy, Mrs Maude H. CS 651 Oakwood av. Bell tel 59.
 McCullam, Mrs Anna K. CS 15 S Elm av. Bell tel 922.

MONTANA

ANACONDA

Dagler, Mrs Bessie CS 401 W 3d st.
 Gorr, Mrs Maude Sunderland CS 208 Maple st.

BILLINGS

Cole, Mrs Mildred Gillum CS 403 Yellowstone av.
 Crow, Mrs Harriet L. C. CS P O box 420. Tel 7182 L.

Town, Mrs Annie CS P O box 514.
 Varey, Mrs Margaret Agnes CS 612 7th st, W. Tel.

BOZEMAN

Bulen, Mrs Hattie CS 810 W Lamme st.
 Kelty, Mrs Bessie Benedict CS 1 to 5 PM Mich. blk.

Tels. Res 421 Black av, S.

BUTTE

Branan, Mrs Lucy Grannis CS 1 to 5 PM 637 W
 Park st. Tel 2583.

Couch, Mrs Hattie Barrett CS 850 W Broadway.
 Crittenden, Mrs E. Florence 1.30 to 4 PM 161

Penn. blk. Ind. tel 1261.
 Grimes, Mrs Charlotte CS 740 Md. av. Bell tel 2374.

Holmes, Mrs Pearl M. CS 521 W Galena st. Tels.
 Lintz, Mrs Laura E. CS 2 to 5 PM 224 S Mont. st. Tel 1750.

Patterson, Mrs Alice Christy CS The Montana.
 Tracey, Mrs Anna CS 8 S Jackson st. Bell tel 4560 L.

Young, Mrs Helen L. CS Leonard hotel. Tel.

GREAT FALLS

Esler, Mrs Grace Sagle CS Hotel Fair.
 Kaufman, William C. CS by appointment 714 1st

Nat bnk blg. Tel 340.
 McCune, Mrs Alma Beckmann CS 1424 Central av.

Tel 6250.
 Schilling, Mrs Mary C. CS 2122 1st av, N.

Young, Mrs Myra, Hampton apts, 417 1st av, N. Tel 6835.

HAMILTON

Darnall, Mrs Lavina M. CS Tel 172 L. R R 1.
 Thompson, Mrs Augusta E. CS 600 Main st. Tel 72 Y.

HELENA

Carter, Mrs Mary CS 41 N Benton av. Tel 680.
Davis, Mrs Flora A. CS P O box 94.
Evans, Mrs Maria E. CS 712 5th av. Tel 1579.
Ide, Mrs L June CS 39 S Rodney st.

LEWISTOWN

Swinyard, Mrs Ada F. CS 422 Bank Electric blg. Tel.

LIBBY

Hillis, Mrs Maie B. CS.

LONEPINE

Montgomery, Mrs Alice M. CS.

MISSOULA

Buell, Mrs Caroline J. CS 401 S 1st st. W. Tel 1168.
Lister, Mrs Lottie Lee CS 403 S 4th st.
Walters, Mrs Lucy CS W Greenough pk.

NEBRASKA

BEATRICE

Buswell, Mrs Elizabeth CSD 1000 Court st.
Thorp, Mrs Mary CS 1024 Ella st. Home tel.

CENTRAL CITY

Hughes, Mrs Minnie D. CS Tel 365.

CHADRON

Nichols, Mrs Nellie May CS.

EXETER

Wood, Mrs Lydia Verlinda CS.

FREMONT

Anderson, Mrs Abbie J. CS 524 Main st.
Wright, Mrs Olive A. CS 803 N Clarkson st.

GENOA

Paulson, Mrs Anna E. CS Ind. tel 53.

GRAND ISLAND

Fehrenkamp, Mrs Hazel CS 421 S Walnut st. Tel.

HASTINGS

Brownell, Mrs Georgiana L. CS 807 W 6th st.
Slaker, Mrs Awana H. K. CS 735 St Joe av.
Zinn, Mrs Nellie I. CS 803 N Lincoln av.

HOLDREGE

Lundberg, Mrs Anna L. CS 519 Morton st. Tel 307.

KEARNEY

Jenkins, Mrs Mary E. CS 2601 Central av. Bell tel.
Wilson, Mrs Carrie B. CS postal address 109 W 28th st.

LEXINGTON

Hull, Mrs Elizabeth S. CS.

LINCOLN

Baird, Mrs Mabel B. CS 938 S 12th st. Cable Mabafrd.
Barnes, George S. CS 414 Burr blk.
Blackman, Miss C. Lulu CSD (teacher) 2 to 5 PM
8A The Orlo, 14th and K sts. Tel B 3642.
Burgin, Mrs Mamie E. CS 2 to 5 PM 1535 S 24th st.
Chambers, Mrs Estelle I. CS 2235 Ryons st.
Clinton, Mrs Josephine D. CS 1401 L st.
Davis, Mrs Mary M. CS 1920 A st. Tel.
Greene, Mrs Maude M. CSB (teacher) 9.30 AM to
12.30 PM 421 1st Nat bnk blg. Tel B 2817.
Gregory, Louis A. CS 12.30 to 4 PM 1st Nat bnk blg.
Halverstadt, Mrs Hattie Lucelia CS 835 S 12th st.
Hohmann, Mrs Helen C. CS 1847 S 9th st.
Korner, Mrs Ella M. CS 1435 B st. Tel.
Lautzenheiser, Mrs Emma J. CS 1029 E st.
Leonard, Mrs Kate B. CS 1937 F st. Tel B 1062.
McVicker, Mrs Lauretta H. CS 1302 D st. Tel B. 2864.
Murtey, Mrs Eva Worrell CS 1227 M st.
Odren, Mrs Julia C. CS 9 AM to 4 PM 1530 N 32d st.
Ogden, Mrs Hettie N. CS 1237 F st.
Phillips, Mrs Caroline M. CS 334 S 13th st.
Pyle, Mrs Lillie B. Windsor hotel.
Sheldon, Mrs Mary F. CS 346 N 29th st. Tel.
Unkefer, Mrs Lizzie R. CS 1452 N 27th st. Tel B 2030.
Woods, Mrs Haldee CS 2 to 5 PM 2311 S 14th st. Tel.

MINDEN

Canaday, Mrs Mary J. Bell tel Black 125.

NEBRASKA CITY

Hohaus, Mrs Jennie D. CS 900 4th corso.

NELIGH

Housh, Mrs Hannah CS Tel 290.

NORFOLK

Beels, George N. CSB (teacher). Tel 56.

OMAHA

Atkinson, Mrs Sadie E. CS 10 AM to 4 PM except
Thurs 116 S 30th st. Tel Harn. 4716.
Chadwick, Clarence W. CSB (teacher) by appoint-
ment 2235 Howard st. Tel Doug. 225.
Chadwick, Mrs Emma W. CS 2235 Howard st.
Chadwick, Mrs Ida Fleming CSB 9 to 11 AM except
Sat 2235 Howard st. Tel Doug. 225.
Clark, Allen L. CS 2421 Evans st. Tel Web. 3478.
Cleland, Mrs Effie R. CS 4030 Nicholas st.
Clute, Mrs Aggie V. CS 2322 Howard st. Tel D. 8170.
DeLong, Mrs Al-Freddie CSB (teacher) 334 Bee blg.
DeLong, Claude L. CS 334 Bee blg. Tel Harn. 2198.
Draggoo, Mrs Minnie CS 1432 S 18th st. Tel D. 5923.
Dunker, Henry P. CS 1536 City Nat bnk blg. Tel.
Dunker, Mrs Theresa K. CS 1536 City Nat bnk blg.
Ellsworth, Mrs Lenna P. CS 8, Barnard. Tel Harn. 2264.
Flick, Mrs Medora S. CS Kellogg, 2454 Harney st.
Fonda, Mrs Harriet CS 5042 Davenport st.
Ganlen, Cecil CS 628 Brandeis blg. Tel.
Hailey, Miss Mary CS 14 Helen apt. Tel Doug. 8528.
Hampson, Mrs Clara L. D. CS 2420 S 11th st. Tel D. 8437.
Hartzell, Mrs Helen F. CS The Helen. Tel Doug. 7397.
Herring, Mrs Annah M. CS 9 AM to 12 M except
Sat 2601 St Marys av. Tel Doug. 4535.
Hudspeth, Mrs Clara M. CS 3025 N 56th st.
Johnson, Miss Nellie M. CS 128 N 31st st.
Jones, Mrs Harriet B. CS 2 to 5 PM 14 The Bar-
nard. Tel Harn. 4751.
Larimer, Mrs Luella Ora CS 719 S 25th av. Tel D. 7789.
Loomis, Mrs Evelyn CS 10 AM to 1 PM 1 The Pot-
ter, 3261 Farnam st. Tel Harn. 4217.
Low, Mrs Jessie E. CS 631 Brandeis blg. Tel D. 2414.
MacMillan, Mrs Clara B. CS 2320 N 58th st.
Miller, Mrs Margaret CS 2632 Davenport st. Tel
Harn. 2453.
Morrison, Mrs Margaret E. CS 2907 Ames av.
Neff, William R. CS 1 to 5 PM 658 Brandeis theater
blg. Res tel Web. 5454.
Perrine, Mrs Ida M. CS 1725 Ga. av. Tel Harn. 2539.
Quinby, Mrs Beatrice B. CS 2 to 5 PM 211 S 25th st.
Quivey, Mrs Carrie S. CS 1711 Sprague st. Tel Col. 3068.
Richards, James CS 1042 Omaha Nat bnk blg.
Sagmaster, Mrs Eva W. CS 10 AM to 1 PM 1701
Park av. Tel Harn. 2479.
Sherwood, Mrs Annie CS Harvard hotel, 24th and
Farnam sts.
Sieg, Mrs Mary Avery CS 9 AM to 12 M 111 N 31st
av. Tel Harn. 2026.
Wakeley, Mrs Fanny D. CS 2123 Cal. st. Tel D. 1572.
White, Mrs Nancy E. CS 1723 Park av. Tel H. 2153.
Wilcox, Mrs Kate M. CS 2907 Douglas st. Tel Harn. 2036.
Wood, Mrs Kittle CS 2705 Ohio st. Tel Web. 1394.

ORCHARD

Drayton, Mrs Sarah A. CS.

PONCA

Bennett, Mrs Martha K. CS.

RED CLOUD

Hollister, Mrs Maggie E. CS.

SHEA

Johnston, Mrs Mary J. CS 8 AM to 12 M.

SOUTH OMAHA

McCraith, Mrs Fannie CS 162 S 29th st. Tel.

WOOD LAKE

Leader, Mrs Olive M. CS.

YORK

Simmons, Mrs Anna Pope CS 207 College av.
Simmons, Miss Mabel CS.

NEVADA

ELKO

Bangs, Mrs Fannie M. CS 9 to 11 AM 5 Mayer blk.
Tel 173.
Reinken, Miss Mildred CS 1021 Court st. Tel 445.

GOLDFIELD

Yankee, Mrs Georgina A. CS Tel 3234.

LAS VEGAS

Walter, Mrs Ella V. CS 2 to 4 PM P O box 173.

MINA

Roach, Mrs Evelyn A. CS.

RENO

Corser, Mrs Margaret A. CS Colonial apts. Tel 198.
 Ellithorpe, Mrs Mary A. CS 237 Mill st. Tel 703.
 Paine, Gustavus S. CS Nixon blg. Tels 1438; res 476.
 Pringle, Miss Lydia A. CS 148 Pickard pl. Tel.
 Turley, Mrs Mary E. CS Nixon blg. Res tel 721.

SPARKS

Perry, Mrs Ruth L. CS 2 to 5 PM 1142A st. Tel 75 J.

NEW HAMPSHIRE

CLAREMONT

Hatch, Mrs Marion C. CS 16 Bailey av. Tel.
 Severance, Mrs Marion A. CS 24 Severance st. Tel.

CONCORD

Evans, Almus Pratt CS 35 Warren st. Tel 1010.
 Evans, Mrs Maude A. CS 35 Warren st. Tel 1010.
 Hering, Hermann S. CSB (teacher) 42 N State st.
 Tel 722; res tel Penacook 25. Cable Hermhering,
 Concordnewhampshire.
 Hering, Mrs Marian White CSB 42 N State st. Tel
 722; res tel Penacook 25.
 McCoy, Miss Harriette E. CS Huntwood ter.
 Plumer, Mrs Laura E. H. CS 34 Kimball st.
 Rice, Miss Mary D. CS 2 to 5 PM 25 S State st. Tel 331.
 Thompson, Miss M. Lizzie CS 33 West st. Tel.
 Van Patten, Mrs Grace White CS see Boston, Mass.

DOVER

Henderson, William C. CS 101 Portland st. Tel 238.
 Rutter, Miss Annie CS 2 Ham st. Tel 107.

EXETER

Wiggin, Miss Annie B. CS 90 High st. Tel 204 W.

KEENE

Bradley, Miss Sarah Elizabeth CS 174 Main st.

LACONIA

Colby, Mrs Carrie G. CS 726 Main st. Tel 352-2.
 Edwards, Miss Lillian P. CS 3.30 to 6 PM except Sat
 613 Main st. Tel. Res 20 Harvard st. Tel.
 Gorrell, Mrs Frances M. CS 12.30 to 3 PM except
 Wed 613 Main st. Tel. Res 20 Harvard st. Tel.

LEBANON

Paddleford, Mrs Jennie Cushman CS 5 Bank blg. Tel 40.
 Slayton, Mrs Martha A. CS 10 AM to 3 PM Hildreth
 blg. Tel.

LITTLETON

Smith, Mrs Mabelle E. C. CS 61 High st.

MANCHESTER

Barndollar, Mrs Fannie Elizabeth CS 1458 Elm st.
 Everett, Mrs Lela M. E. CS 27 Waldo st.
 Law, Mrs Annie E. CS 896 Union st. Tel 955 W.
 Orrill, Mrs Clara A. CS 14 Harrison st. Tel 1426 M.
 Render, Mrs Bertha Johnson CS 2.30 to 4.30 PM
 Mon Wed Thurs Pembroke blg. Tel 1849.
 Reynolds, Charles Daniel CSB (teacher) 27 Bay st.
 Tel 1130 M.
 Reynolds, Harry P. CS 45 High st. Res tel 3366 M.
 Stevens, Mrs Lizzie M. CS 85 Walnut st.
 Stickney, Mrs Rosa H. CS 45 Sagamore st. Tel 2104 R.

MILFORD

Lewis, Jesse C. CS Tel 117-2.

NASHUA

Moore, Mrs Edna E. CS 12 M to 3 PM except Wed
 Sat 18 Canal st. Tel 44.

NORTH WEARE

Bartholomew, Mrs Bertha D. CS Tel 1-24.

PENACOOK

Barker, Mrs Kate C. CS 131 S Main st. Tel.

PORTSMOUTH

Allen, Miss Grace Emma CS New bnk blg. Tel.
 Varrell, Mrs Lillian L. CS 54 Bridge st. Tel.

NEW JERSEY

ASBURY PARK

Hooper, Mrs Elizabeth CS 10 AM to 5 PM Kinmonth
 blg. Tel 131. Res North End hotel, O. G. Tel 1492.
 von Reisdorff, Mrs Thekla 608 5th av.

ATLANTIC CITY

Carrigan, Mrs Rebe F. CS 10 AM to 1 PM Mon
 Tues Sat 22 So. N. C. av. Res Absecon. Bell tels.
 Rahter, Mrs Sonora F. CS 10 AM to 1 PM Schwartz-
 Riddle blg, 1 S Tenn. av. Bell tels 2740; res 787.

Reed, Mrs Fannie M. CS 10 AM to 12 M 107 S
 Boston av. Bell tel 629.

Svenson, Miss Elin M. CS 116 N Vt. av. Bell tel 1970.
 Weamer, Clinton Baum 10 AM to 3 PM except Mon
 Nixon apts, Md. av at Boardwalk. Bell tel 2466.
 Wilhelm, Miss Virginia CS Champion blg. Bell tel.
 Wootton, Mrs Mary D. CS 2 to 4 PM except Thurs
 1 S Tenn. av. Bell tels 2740; res 1790.

CAMDEN

Kester, Miss Mabel E. CS 10 AM to 1 PM Hum-
 phreys blg, 3d and Market sts. Bell tel 1210.
 Kirby, Mrs Abbie S. 2 to 5 PM Humphreys blg, 3d
 and Market sts. Bell tel 1210.
 Larsen, Mrs Lida S. CS 215 Cooper st. Bell tel 2672.
 Starn, Mrs A. Clara CS 421 Cooper st.

CRANFORD

Sec, Mrs Annie CS.

DOVER

Skillman, Mrs Sarah A. Gibson CS 46 Sanford st.

EAST ORANGE

Bernard, Mrs Bergithe CS 94 Lenox av. Tel 4736 W.
 Bertschinger, Mrs Margareta CS 499 Central av.
 Tel Orange 5080.
 Canfield, Mrs Elisabeth Lorenz CS 108 Greenwood av. Tel.
 Fritz, Mrs Georgetta Wilson CS 2 Lincoln st. Tel.
 Hendrick, Mrs Lucy A. CS 2 S Maple av. Tel.
 Holtzman, Miss Linda Hitchcock CS Washington apts,
 31 Wash. st. Tel Orange 2576. Cable Linholm.
 Katz, Mrs Elizabeth CS 12 Whittlesey av. Tel 4664.
 Maryon, Mrs Jessie L. CS postal address 73 Lenox av.
 Severance, Mrs Hattie S. CS 10 AM to 12 M 42
 Burnett st. Tel Orange 2953.
 Stewart, Mrs Helen A. CS 71 Hollywood av. Tel 3769.
 Townsend, Mrs Mabel M. CS 96 Halstead st. Tel
 Orange 4314.

ELIZABETH

Rice, Mrs Marian N. CS 166 Elm st. Tel 3113.

ENGLEWOOD

Cooley, Miss Agnes E. CS 96 Engle st. Tel 695 R.
 Drake, Mrs F. Mae CS 154 Engle st. Tel 1073.
 Gignilliat, Mrs Floy S. CS 22 Engle st. Tel.
 Thompson, Mrs Jessie W. CS 42 Central av. Tel 350.

HACKENSACK

Knudsen, Mrs Dorothy B. CS 79 Larch av, Bogota.
 Tel 1823.

HADDONFIELD

Wilson, Mrs Amelia M. CS 214 Redman av. Tel 216.

HOBOKEN

Heath, Mrs Viola A. CS 3 to 5 PM Mon Wed Fri
 819 Wash. st. Tel Hoboken 235 J. Res 546 Sum-
 mit av, Jersey City. Tel Jersey 2457 M.
 Nettleton, Miss May E. CS 2 to 5.30 PM except Sat
 1307 Bloomfield st. Tel Hoboken 1125 R.

JERSEY CITY

French, Mrs Gertrude Amelia CS 1 to 4 PM 21
 Monticello av. Tel Bergen 4233.
 Shaver, Miss Ora B. CS 328 Arlington av.

LAKEWOOD

Dann, Mrs Mary W. CS 412 1st st. Tel.

LONG BRANCH

Lane, Mrs Annie CS 1 to 7 PM 75 7th av.

MADISON

Weyers, Mrs Susan P. CS Fairwoods.

MAPLEWOOD

Weilert, Mrs Clara E. CS 83 Baker st. Tel S. O. 384.

MONTCLAIR

See also UPPER MONTCLAIR
 Benjamin, Mrs Amelia F. CS 169 Union st. Tel 3464.
 Fisher, Mrs Calista V. CS 115 Midland av. Tel 593 R.
 Young, Mrs Emily D. CS 2 Hawthorne pl. Tel 2007.

MORRISTOWN

Day, William Henry P. CS 61 Wash. st. Tel 1050.

NEWARK

Cairns, Mrs Karoline Ruhland CS 2 Broad st. Tel.
 de Prosse, Mrs Emma L. CSB (teacher) 23 Johnson
 av. Tel Wav. 4031.

NEWARK

Edson, Mrs Elizabeth Winslow CS 686 Ridge st. Tel B. B. 2630.
 Hillyer, Mrs Mary A. CS 493 Central av. Tel.
 Laey, Mrs Agga M. CS 12 M to 3 PM 17 W Park st. Tel.
 Lacy, George Edgar CS 11 AM to 4 PM 17 W Park st.
 Osborne, Miss Bessie Parker CS mornings 632 High st. Tel Mark. 6695.
 Saxton, Mrs Frances E. CS 91 S 12th st. Tel B. B. 4126.
 Sigler, Mrs Agnes Green CS 35 Broad st. Tel.
 Smith, Mrs Lillian Milton CS 191 Roseville av. Tel.
 Southworth, Miss Mary E. CSB 16 James st. Tel.
 Tongue, Mrs Frances D. CS 1 to 5 PM except Wed Sat 671 Broad st. Tels Mark. 9121; res B. B. 490 W.
 West, Mrs Alice Hynes CS 22 Camp st. Tel Mul. 1441.

ORANGE

Eppstein, Mrs Idah T. CS Fairbanks apts, 481 Main st. Tel 2772.
 Hening, Carrington CS 8.30 AM to 1 PM 230 Main st. Tel 3899. Res 30 Plymouth st, Montclair. Tel 35.
 Johnson, Miss Florence Josephine CS 9 AM to 12 M Mutual Trust bldg, Highland av sta. Tel 1071.
 Robertson, Miss Nemi CSD (teacher) 33 Mountain View av. Tel 1329.

PASSAIC

Lord, Mrs Lillian C. CS 108 Lincoln st.

PATERSON

Baker, Miss Charlotte E. CS 485 Broadway. Tel 935 M.
 Barmore, Mrs Marion CS 517 E 28th st. Tels 1159 or 1172 J.
 Modemann, Mrs Catherine CS 2 to 5 PM 375 Ellison st. Tel 2085.
 Modemann, Miss Daisy S. CS 10 AM to 1 PM 609 Cit. Trust bldg. Tels 3010; res 2035.

PLAINFIELD

Crawford, Miss Jean CS 9 AM to 12 M 402 E 6th st.
 French, Mrs Ernestine N. CS 1340 Watchung av. Tel.
 Mast, Miss Emily CS 37 Craig pl. Tel 1839.
 Sharp, Mrs Willia Tull CS 217 E 7th st. Tel 1051.
 Thomas, Mrs Mary E. CS 698 W 7th st. Tel 934.
 Zerega, Miss Bertha V. CS 447 W 7th st. Tel 1190.

PRINCETON

Stewart, Mrs Eleanor D. CS mornings except Sat 53 University pl. Tel 560.

RIDGEFIELD PARK

Smith, Mrs Verona CS 73 Preston st. Tel Haek. 1723.

RIDGEWOOD

Coyle, Mrs Della Munson CS 36 Doremus av. Tel 265.
 Fairchild, Mrs Grace W. CS Glenwood av. Tel 986.
 Horton, Mrs M. Elizabeth 15 Wash. pl. Tel 354.

RUTHERFORD

Peck, Mrs Dora Hazard CS 175 Orient way. Tel 339 M.
 Phelps, Mrs Ella Prentiss CS 119 Donaldson av.
 Schultze, Mrs Ida K. CS 131 Chestnut st. Tel 416.

SUMMIT

Swainson, Miss Frances E. CS 10 AM to 3 PM except Sat 13 Beechwood rd. Tel.
 Tiffany, Mrs Helen Carter CS 43 Oak Ridge av. Tel.

TENAFLY

Smith, Mrs Mabel Prentice.

TRENTON

Gleaves, Mrs Annie Jane CS 11 AM to 3 PM Amer. Mech. bldg, State st. Tel 1403. Res 50 Yard av. Tel 2153 D.
 Ogden, Mrs Mary E. CS 34 N Overbrook av.

UPPER MONTCLAIR

Lord, Mrs Mary CS 20 Burnside st. Tel Montclair 3284.
 Smith, Mrs Alice B. CS 42 Northview av.

VINELAND

Hotchkiss, Mrs Emma Frances CS Rural tel.

WOODCLIFF LAKE

Forbes, Mrs Ida Maud CS Tel Park Ridge 171.

NEW MEXICO

ALBUQUERQUE

Clarke, Mrs Leoline Besaneon CS P O box 237. Tel 1402 M.
 Dieckmann, Mrs Emmy CS 801 S 3d st. Tel 661.
 Kellam, Mrs Cora A. CS 1 to 4 PM 707 S Arno st. Tel 1368.
 Sanborne, Mrs Emma J. CS 1104 N 2d st.
 Taylor, Miss Cora A. CS 320 W Lead av. Tel 1709.
 Worthington, Miss Asenath CS 1104 N 2d st.

ARTESIA

Kelley, Mrs Laura E. CS P O box 55. Tel 278.

EAST LAS VEGAS

Ireland, Mrs Mary Brown CS postal address.

ROSWELL

Rockefeller, Mrs Susie T. CS 9 AM to 12 M; 2 to 4 PM 1st Nat bnk bldg. Tels 206; res 219.
 Viekers, Mrs Ethel L. CS Tel 703.

NEW YORK

ALBANY

Halsey, Miss Florence May CS 355 State st. Tel.
 Hardie, Miss Anna L. CS 20 Irving st.
 Lindheimer, Mrs Mary C. CS 1.30 to 5.30 PM 128 Arkay bldg, State and Pearl sts. Res 356 Morris st. Tels.
 Turner, Mrs Jane Hall CS 9.30 to 1.30 PM 128 Arkay bldg, State and Pearl sts. Res 269 Partridge st. Tels.

AMSTERDAM

Bunn, Mrs Kate R. R. CS postal address.
 Herrick, Mrs Margaret B. CS 25 Pearl st.

ASTORIA

Goldman, Miss Anna M. CS 25 Cooper st. Tel Asto. 91.

AUBURN

Boulter, Mrs Bertha CS 29 Hamilton av. Tel 791 W.
 Covert, Mrs Emily Bemis CS 17 Court st. Tel 181 R.
 Morgan, Mrs Alice CS 8 to 12 M 17 South st. Tel 2299.

BALDWINVILLE

Pease, Mrs Sophia E. CS 19 Tappan st.

BATAVIA

Trumbull, Miss Mary Alice CS 16 Porter av.

BINGHAMTON

Albright, Mrs Mary E. CS 39 Doubleday st. Bell tel.
 Ferris, Mrs Mary E. CS 260 Main st. Bell tel 1945 J.
 Post, Mrs Elizabeth S. CS 129 Oak st. Tel 52.
 Rudolph, Mrs Sarah Elizabeth CS 208 Vestal av. Bell tel 1765 M.

BROOKLYN

Beebe, Mrs Martha T. CS mornings 666 Park pl. Tel.
 Bowker, Miss Carolyn T. CS 2 to 5 PM Tues Sat 274 Lafayette av.
 Burckett, Mrs Lillie Olin CS mornings 846 President st. Tel Pros. 363.
 Burt, Mrs Grace W. CS 665 St Marks av. Tel Bed. 5284.
 Carr, Mrs Helen Fanshawe CS mornings 903 Sterling pl. Tel Bed. 195.
 Carter, Miss Isabella Davis CS 10 AM to 3 PM except Thurs 309 Temple Bar bldg. Tel Main 1662.
 Collier, Mrs Clara Gurney CS 1200 Pacific st. Tel Bed. 112.
 Crosier, Mrs Florence CS 766 Ocean av. Tel.
 Crosier, Winfield C. CS 10 AM to 2 PM 44 Court st.
 Du Bois, Louis J. CS 2 to 5 PM 512 Temple Bar bldg.
 Fanshawe, Mrs Mary CS mornings 903 Sterling pl. Tel Bed. 195.
 Ferris, Harvey M. CS 394 State st. Tel Main 6277.
 Fletcher, Mrs Martha T. CS 102 Lincoln pl. Tel.
 Frank, Miss Florence Louise CS 10 AM to 2 PM except Sat 21 Montgomery pl. Tel Pros. 253.
 Griffiths, Mrs Josephine L. CS 224 Monroe st. Tel.
 Grimes, Miss Agnes E. CS 427 Dean st. Tel 6189.
 Hammond, Miss Camilla F. CS 2568 Bedford av.
 Hill, Miss Clara S. CS mornings 1302 Pacific st.
 Holcombe, Mrs Alberta S. CS 1268 Pacific st. Tel Bed. 7049.
 Holcombe, Charles D. CS 1268 Pacific st.
 Hotchkiss, Mrs Helen E. CS 820 Nostrand av. Tel.
 Hulin, Mrs Emilie B. CSD (teacher) 1240 Pacific st. Tel.
 Iremonger, Mrs Carrie B. CS 189 McDonough st.
 Kroger, Mrs Mary Philes CS 54 Martense st. Tel.
 Langdon, Mrs Annie E. CS 209 Underhill av.
 Lee, Miss Florence 183 Berkeley pl. Tel Pros. 4331 J.
 Lyon, Mrs Francese C. CS postal address 385 Franklin av.
 Miller, Miss Gertrude E. CS 274 Lafayette av. Tel. Pros. 4862.
 Moller, Mrs Mary C. CS 270 Westminster rd. Tel.
 Pool, Mrs Lydia H. CS mornings 329 73d st. Tel Bay Ridge 3494.
 Ramsey, Mrs Margaret P. CS mornings 1347 Pacific st. Tel Bed. 4598.
 Sellev, Mrs Fannie L. CS Wed Thurs afternoons 309 Temple Bar bldg. Res 362 Lafayette av. Tels.
 Spurge, Mrs Hettie Kern CS 1392 Bedford av. Tel Pros. 7248.

BROOKLYN

Striker, Mrs Christina A. CS mornings 3 Bay 32d st. Tel Bath Beach 1304.
 Turner, Miss Frances S. CSB mornings 566 Carlton av. Tel Pros. 2246.
 Wiggins, Miss Mary Ida CS mornings except Sat 142 Underhill av. Tel Pros. 5591 J.
 Wood, Mrs Clara Wilson CS 566 Carlton av.
 Wood, Miss Jessie CS 10 AM to 5 PM Temple Bar blg. Tel Main 1662. Res 114 S Portland av. Tel Pros. 3540.
 Worthington, Mrs Margaret A. CSB 666 E 17th st. Tel Flat. 1190.

BUFFALO

Arend, Mrs Mary L. CS 2 to 4 PM except Fri 964 Delaware av.
 Armstrong, William E. CS 2 to 5 PM except Sat The Markeen.
 Bassett, Mrs Mattie C. CS 2 to 9 PM 405 Delaware av.
 Blanchard, Mrs Lucy D. CS 133 Lexington av.
 Boyd, Mrs Florence Clerihew CS 90 Anderson pl.
 Bradfield, Mrs Mary G. K. CS N. Y. C. Car Shop yard, William st. Bell tel How. 1546 J.
 Burt, Mrs Mary E. CS 2 to 4 PM 1703 Amherst st. Bell tel.
 Carr, Mrs Antoinette W. CS 24 Como av.
 Dayton, Mrs Elena R. CS 572 Potomac av. Bell tel.
 Dudley, Mrs Edith Bullard CS 9 AM to 12 M 1005 Elmwood av. Tel North 2165 W.
 Fay, Miss Adella F. CS 2 to 4 PM except Thurs 20 West av.
 Hodgson, George L. CS 9 to 1 PM 601 Iroquois blg.
 Hodgson, Mrs Myra W. CS 1 to 5 PM 601 Iroquois blg.
 Johnnot, Mrs Mallie B. CS 128 Lexington av.
 Kirkham, Mrs Susiebell CS The Lyndhaven, 49 Johnson pk. Bell tel.
 Lewls, John William CS 3, 225 Allen st. Bell tel.
 Mlehael, Miss Julia Warner CS 664 Richmond av.
 More, Mrs Nettie Newell CS 83 14th st.
 Nenko, Mrs Carrie M. CS 49 Woodlawn av. Bell tel.
 Phelps, Mrs Anna CS 103 Anderson pl. Bell tel Tup. 4452.
 Read, Charles G. CS 9 AM to 3 PM 855 Ellicott sq.
 Roberts, Mrs Arelene Palmer CS 54 Gates cir.
 Robinson, Mrs Carrie Martin CS 2 Arlington pl. Bell tel Tup. 5489.
 Schuler, Christian CS 302 N Hampton st.
 Tanner, Mrs Mary W. CS 126 Bedford av.
 Trow, Mrs Alice M. CS 368 Norwood av. Both tels.
 Van Allen, George L. CS 10 AM to 3 PM 411 Brisbane blg. Bell tel. Res 789 Potomac av. Both tels.
 Voorhees, Mrs Grace S. CS 16 Kenilworth, Elmwood av.
 Will, Mrs Lillie C. CS 274 North st.
 Will, William E. CS 274 North st. Both tels.
 Williamson, Eli S. CS 293 Hoyt st. Tel North 3560 J.

CANAJOHARIE

Abell, Miss Emeline P. CS 41 Front st.

DUNKIRK

Smlth, Mrs Nellie L. CS 419 Wash. av.

EAST AURORA

Corah, Mrs Anna A. L. CS 363 Center st.

EBENEZER

Spinherm, Mrs Catharine CS Bell tel Garden 876 W.

ELLCOTTVILLE

Wentz, Miss Carrie Allen CS.

ELMIRA

Bally, Mrs Mary CS Pinehurst, 610 Maple av.
 Haskin, Mrs Elizabeth T. CS 202 Davis st.

FLUSHING

Beek, Miss Adele Leslie CS 2 to 5 PM except Sat 93 Amity st. Tels 1248 J; res 1142.
 Butler, Miss Marianne E. CS 10 AM to 12.30 PM except Tues Sat 93 Amity st. Tel 1141 W.
 Dunk, Mrs Rose CS 474 Amity st. Tel 781.

FOREST HILLS, L. I.

Schlffer, Mrs Marie C. CS 88 Ibis st. Tel 6209.

FORT EDWARD

Richards, Miss M. Catherine CS 2 to 4 PM.

FORT PLAIN

Wagner, Mrs Helen E. F. CS 138 Main st.

GARDEN CITY

Clark, Mrs Harriette Stent CS Cathedral av. Tel 1086.

GENEVA

Gates, Mrs Ida M. CSB 52 Hamilton st.

GLENS FALLS

Mosier, Mrs Carrie B. CSB 14 Mason st.
 Tait, Mrs Mary A. CS Lang Rlg.

GLOVERSVILLE

Van Brocklin, Mrs Emma CS 36 Beaver st. Tel.

GOUVERNEUR

Briggs, Mrs Jennie Walbridge CS 43 John st.

GRANVILLE

Staples, Mrs Jennie CS Lock box 721.

GREAT NECK STATION

Cox, Eugene R. CS Tel 166.

HAMILTON

Sperry, Mrs Adella Cross CS Smlth blg. Tel 77.

HEMPSTEAD, L. I.

John, Miss Sarah Celesta CS 2 to 4 PM 98 Franklin st. Tel 746.

O'Hara, Mrs Anna CS 9 to 1 PM Ormond st. Tel 672.

HERKIMER

Burritt, Mrs Della B. C. CS 18 The Van Kirk. Tel.
 Crandall, Mrs Nellie CS 425 E German st. Tel 320 R.
 Fuller, Miss Frances Graela CS 5 The Van Kirk. Tel.

HOLLEY

Warren, Mrs May K. CS N Main st. Bell tel 144 M.

HORNELL

Norton, Mrs Myra B. CS 98 Maple st. Both tels.

HUDSON FALLS

Minton, Mrs S. Anna CS 2 to 4 PM 3 Pearl st.
 Minton, William Baker CS 9 AM to 12 M 3 Pearl st.

ITHACA

Gowling, Mrs Phebe A. CS 316 E Seneca st.
 Rolfe, Miss Jessie E. CS 312 N Aurora st.
 Vose, Miss Edna L. CS 705 E Seneca st.
 Woodruff, Mrs Laura C. CS 706 E Seneca st.

JAMESTOWN

Lay, Mrs Grace G. CS Wellman blg. 3d st. Tel.
 Strunk, Mrs Frances B. CS 2 to 5 PM except Sat The Osmer, W 3d st.

JOHNSTOWN

Camm, Mrs Dorothy N. CS 7 E Montgomery st. Tel 655.

LOCKPORT

Johnson, Mrs Jennie CS 109 John st.

LOWVILLE

Abell, Mrs Sarah C. CS 350 State st.

LYONS

Pfeiffer, Miss Magdalena CS 210 Canal st.

MALONE

Russell, Miss Clara M. CS 159 E Main st.

MAMARONECK

Lutz, Mrs Barbara CS Delaney av. Tel 992.

MT VERNON

Freytag, Mrs Mary L. CS 41 S 10th av. Tel 1778.
 Marquand, Edwin CS see New York.
 Perry, Miss Ella E. CS 2 to 5 PM 1st Nat bnk blg. Tel 3083.
 Searles, Mrs Minnie J. CS 604 1st Nat bnk blg. Tel 3083.
 Twidy, Mrs Marie CS 24 S 11th av. Tel 2183.

NEWBURGH

Gillan, Mrs Helen M. CS 146 Montgomery st. Tel.
 Wisner, Miss Belle M. CS 10 Maple st. Tel 1341 W.
 Wood, Miss Melvina CS 112 Grand st. Tel 491 J.

NEW ROCHELLE

Barnard, Mrs Nina N. CS 256 Pelham rd. Tel 489.
 Jones, Mrs Jeannette H. CS 11 Sloeum st. Tel 781.
 MeQueen, Mrs Elizabeth H. CS 7 Stephenson pk. Tel 1447.
 Osgood, Mrs Helen M. CS Sutton Manor. Tel 3275.
 Stanton, Miss Winifred CS 44 Bay View av. Tel 3917.
 Twohey, Mrs Lula C. CS Sutton Manor. Tel 2826.

NEW YORK

Adler, Mrs Charlotte CS 457 W 123d st. Tel Morn. 3640.
 Andrews, Mrs Edie CSB Mon Wed Fri mornings 48 W 57th st.
 Armstrong, Mrs Blanche G. CS 720 W 180th st. Tel.
 Bailey, Mrs Marguerite Latour CS 383 Central pk, W.
 Bain, Mrs Abbie J. CS 44 W 96th st. Tel River. 6464.
 Baker, Miss Ella M. CS 511 W 112th st. Tel Morn. 3583.
 Barlow, Mrs Lilian CS 10 AM to 2 PM except Sat 631 W 114th st at Riverside dr. Tel Morn. 3720.
 Barris, J. Allen CS 610 W 152d st. Tel Aud. 6783 J.

NEW YORK

Barris, Mrs May CS 610 W 152d st. Tel Aud. 6783 J.
 Becker, Mrs Fannie CS The Ben Hur, 2643 Broadway at 100th st. Tel River. 366 or 4026.
 Beckert, Mrs Susan Elizabeth CS 1434 Aeolian hall, 35 W 42d st. Tel Bry. 5139.
 Belknap, Mrs J. Laura J. Starke CS Wed afternoon, Thurs morning 700 W 179th st. Tel Aud. 557. Res Oscawana. Tel Croton 87.
 Benedict, Miss Lulu Estelle 200 Claremont av.
 Best, William R. CS 2255 Broadway. Tel.
 Bookstaver, Mrs Louisa E. CS 10 AM to 1 PM 30 E 128th st. Tel Har. 1283.
 Bourke, Thomas De Lacy CS 555 Marbridge blg, Broadway and 34th st. Tel Gree. 2221.
 Bradshaw, Mrs Helen CS Hotel Majestic, Central pk, W, at 72d st. Tel Col. 1900.
 Brown, Charles F. CS 9 AM to 6 PM 320 5th av at 32d st. Tel. Res Hotel Webster, 40 W 45th st.
 Bull, Miss Florence W. CS 501 5th av. Tel M. H. 5818.
 Burdell, Miss Julia A. CS 9 AM to 6 PM 1 W 34th st. Tel Gree. 1618.
 Burton, Mrs Alberta N. CS mornings except Sat 114 E 71st st. Tel Lenox 8112.
 Burton, Edmund F. CS 30 E 42d st. Tels M. H. 4571; res Lenox 8112.
 Carter, Mrs Marian F. CS 541 W 113th st. Tel Morn. 568.
 Caswell, Mrs Isabella CS 9.30 to 1 PM 416, 30 E 42d st. Tel M. H. 2413.
 Catchings, Mrs Fermin E. CS 10 AM to 3 PM except Sat 145 E 35th st. Tel M. H. 5997.
 Chapin, Mrs May Sealy CS 38 Fort Washington av at 160th st. Tel Aud. 173.
 Childs, Mrs Laura Glessner CSB (teacher) 10 AM to 3 PM except Thurs Sat Aeolian blg, 29 W 42d st. Tels Bryant 89; res Morn. 2011.
 Colby, Mrs Grace Merwin 9.30 AM to 1.30 PM 390 W End av at 79th st. Tel Schuy. 9300.
 Cole, Mrs Agnes Young CS 9 AM to 5 PM Marbridge blg, 47 W 34th st.
 Cole, Willis Vernon CS 9 AM to 6 PM 30 E 42d st. Tel M. H. 5688. Res Hotel Gotham. Tel Plaza 5204. Cable Vernonwill, N. Y.
 Confield, Mrs Lulu Parsons CS Hotel Endicott. Tel.
 Cook, Mrs Eliza J. CS 417, 30 Church st.
 Coryell, Mrs Grace E. CS 9 AM to 12 M except Sat 489 5th av. Tels M. H. 6632; res Tremont 5283.
 Coryell, Miss Lucy A. CS 9 AM to 12 M except Sat 2011 Morris av at 179th st. Tel Fordham 3296.
 Cox, Mrs Lillian Young CSB (teacher) 640 Madison av. Tel Plaza 3669.
 Cross, Mrs Nellie Hall CS 10 AM to 12 M 206 W 99th st. Tel River. 7510.
 Dame, John Byron CS 10 AM to 6 PM Aeolian hall. Tel Bryant 518. Res 102 W 80th st. Tels Schuy. 7863-7673. Cable Jonbyda.
 Dame, Mrs Lorna Maude CS Aeolian blg, 33 W 42d st.
 Davis, Hayne CS Aeolian hall. Tel Bryant 9095.
 Deming, Miss Eva B. CS 10 AM to 1 PM except Sat 126 Riverside drive at 85th st. Tel Schuy. 6272.
 Dickinson, Mrs Martha Otis CS 7 W 92d st.
 Dodge, Miss Anne CSD 130 E 67th st.
 Draeger, Miss Ella Marie CS 501 5th av. Tel M. H. 5818.
 Drake, Mrs Almeda CS 1884 7th av. Tel Cath. 8431.
 Drew, Mrs Anna J. CS 858 Lexington av. Tel Plaza 4686. Summer months Southampton, L. I.
 Durham, Sidney Johnston CS Hotel Wellington, 55th st and 7th av. Tel Circle 1066.
 Easton, Mrs Mary B. CS 561 W 147th st.
 Ehrlich, Mrs Ida CS 219 W 81st st. Tel Schuy. 7423.
 Elkins, Mrs Ellen J. CS 10 AM to 5 PM 489 5th av at 42d st; res 114 Morningside drive. Tels.
 Emmons, Miss Zelle CS 9 AM to 3 PM 804 W 180th st. Tel Aud. 5651.
 Estes, Guy Parkhurst CS 1.30 to 5 PM 353 5th av. Tels M. H. 550; res Lenox 2202.
 Fabricant, Myron CS 10 AM to 12 M, 4 to 8 PM 143 W 127th st. Tel Morn. 7654.
 Farnsworth, Mrs Mary King CS 10 AM to 3 PM except Wed Aeolian hall, 33 W 42d st. Tels Bryant 89; res Schuy. 3887.
 Fehrmann, Mrs Cecelia CS 321 W 118th st. Tel.
 Feld, Mrs Clara CS 10 AM to 1.30 PM 3495 Broadway at 143d st. Tel Aud. 6500.
 Flischer, Mrs Elsie CS 9 AM to 1 PM Aeolian hall. Tel Bry. 6473.

Fleming, Mrs L. Anna CS 220 Madison av.
 Forsyth, Mrs Mary V. CS 500 5th av. Tels Bry. 7510; res Bry. 4830.
 Foss, Miss Harriet C. CS 30 E 42d st. Tel M. H. 997.
 Freytag, John A. M. CS 142 W 125th st. Tel Morn. 859.
 Gans, Nathan CS 10 AM to 1.30 PM 102 W 80th st. Tel Schuy. 7868. Cable Natangans.
 Gartner, Mrs Minna C. CS 2 to 5 PM 10 W 102d st. Tel River. 2850.
 Gibson, Miss Clara L. CS 335 W 14th st. Tel Chel. 1224.
 Goldsmith, Mrs Bertha CS 41 Pinehurst av. Tel Aud. 1990.
 Goodman, Miss Helen CSB 4241 Broadway at 180th st. Tel Aud. 1700.
 Gordon, Mrs Mildred CSB 9 AM to 12 M except Wed 331 Madison av at 43d st. Tel. Res Lowerre Summit. Tel Yonk. 3722.
 Graham, Mrs Marjorie afternoons 127 Riverside drive. Tel Schuy. 4807.
 Griffin, Mrs Agnes Hopkins CS 9 AM to 12 M except Fri 520 W 114th st. Tel Morn. 8447.
 Groesbeck, Mrs Helen F. CS mornings except Sat 160 Claremont av at 125th st. Tel Morn. 8552.
 Gwaller, Mrs Lucy L. CSB (teacher) 12.30 to 3.30 PM except Sat Columbia ct, 431 Riverside drive at 115th st. Tel Morn. 1614.
 Gyger, Mrs Caroline Foss CS 30 E 42d st. Tel.
 Hatch, Mrs Elizabeth CS 718 W 178th st. Tel Aud. 2356.
 Haviland, Miss Mary E. CS 540 Manhattan av.
 Hayes, Edward CS 9 AM to 2 PM Aeolian hall. Tel Bry. 5199. Res Sherman Sq. hotel. Tel Col. 8400.
 Hayes, Mrs Loraine B. CS 200 W 71st st. Tel Col. 864.
 Hoffman, Mrs Estelle CS 7 W 108th st. Tel River. 7010.
 Iselin, Mrs Clara CS 125 Riverside dr. Tel Schuy. 5990.
 Jackson, Martin F. CSB (teacher) 501 5th av. Tel.
 Jenkins, Mrs May CS 200 Claremont av at 127th st, W. Tel Morn. 6715.
 Jennings, Mrs Elizabeth D. 2 to 9 PM 182 Claremont av at 127th st, W. Tel Morn. 177.
 Johnstone, Mrs Gertrude Hardee CSB 10 AM to 5 PM Mon Wed Fri 185 Madison av. Tel M. H. 8144.
 Jonson, Mrs Frances Ellery CS 1 to 4 PM 33 W 42d st. Tels Bryant 2744; res River. 3860.
 Kuchenmeister, Mrs Sophie B. CS 2 to 4 PM 820 Central pk, W, at 92d st.
 Kuchenmeister, William 10 AM to 12 M at res 320 Central pk, W; 2 to 5 PM. 415 E 9th st.
 Kyle, Mrs Christine CS Hotel Woodward.
 Leavitt, Mrs Evelyn G. CS 412 W 115th st. Tel.
 Lee, Mrs Isabel CS 720 Riverside drive.
 Leffell, Mrs Adelaide CS except Sat room 1753, 50 Church st, Hudson terminal. Tel Cort. 7218.
 Leonard, Miss Winifred D. CS The Southfield, 145 E 35th st. Tel M. H. 5997.
 Lewis, Benjamin Palmer CS 47 W 34th st. Tel.
 Lowy, Louis CS 1.30 to 7.30 PM; Wed until 6 PM 30 E 42d st. Tels M. H. 4181; res Intervale 2116.
 Lyeth, Mrs Dollie Richardson CS 10 AM to 1 PM Victoria, Riverside dr at 97th st. Tel River. 2493.
 Malden, Mrs Anna G. CS 2040 7th av. Tel Morn. 3500.
 Marquand, Edwin CS 51 E 42d st. Tels.
 Marshall, Mrs Florence CS 580 St Nicholas av. Tel Aud. 7140.
 McAdow, Mrs Lillian M. CSB (teacher) 533 W 112th st. Tel Morn. 9472.
 McCrackan, William D. CSB (teacher) by appointment P O box 779.
 McKenna, Mrs Marguerite C. CS 47 W 34th st. Tel Gree. 1540; res tel 53 W. Floral pk.
 Meeker, John A. CS 9 AM to 1 PM 500 5th av at 42d st. Tels Bryant 3917; res Plaza 6080.
 Meeker, Mrs May Wilson CS 500 5th av at 42d st. Tels Bryant 3917; res Plaza 6080.
 Millar, Mrs Minnie S. CS 718 W 178th st. Tel Aud. 2856.
 Mustin, Miss Fannie A. CS 315 W 98th st. Tel River. 6949.
 Nachman, Mrs Netive CS 9 AM to 4 PM 410 West End av at 79th st. Tel Schuy. 9311.
 Nagel, Mrs Frances CS The Cambria, 351 W 55th st.
 Newell, Mrs Mary Otis CS Hotel Marie Antoinette, Broadway and 66th st. Tel Col. 2740.
 Nichols, William A. CS 9 AM to 1 PM Aeolian hall, 33 W 42d st. Tel Bryant 5562.

NEW YORK

Noonan, Mrs Elizabeth Paxton CS Hotel McAlpin.
 Northcroft, Mrs Margaret CS 1 to 5 PM except Sat
 204 W 79th st. Tel Schuy. 8071.

Ostrander, Mrs Clara A. CSB 170 W 74th st. Tel.
 Otis, George William CS The Evelyn, 101 W 78th st.

Parke, Mrs Annie C. CS 1 to 5 PM 200 W 72d st
 at Broadway. Tel Col. 8024.
 Parker, Mrs Agnes CS 2255 Broadway. Tels Schuy.
 8473; res Schuy. 4024.
 Peters, Miss Elizabeth W. CS 10 AM to 2 PM except
 Sat 501 5th av. Tels M. H. 8649; res River. 250.
 Pickard, Jesse CS postal address 30 E 42d st.
 Poillon, Mrs Cora A. CS 353 Riverside drive. Tel
 River. 872.
 Porter, Mrs Lillian M. CS 200 W 72d st at Broad-
 way. Tel Col. 5809.
 Porter, William W. CSB (teacher) 200 W 72d st at
 Broadway. Tel Col. 5809.
 Probst, Mrs Ellen W. CS 157 W 79th st. Tels
 Schuy. 8759 and 9081.

Ramseyer, Samuel E. CS 9 AM to 5 PM Aeolian hall,
 33 W 42d st. Tels Bryant 1674; res Morn. 7240.
 Reeder, Mrs Hilah M. CS 10 AM to 2 PM 248, 1
 Madison av. Tel Gram. 3463. Res The Biltmore.
 Reichstadt, Miss Louise CS 1 to 4 PM 203 W 19th
 st. Tel Chelsea 3091.
 Rejaunier, Mrs Ella de H. CS 15 W 88th st. Tel River. 656.
 Rennie, Mrs Elizabeth W. CS 1 to 5 PM 30 E 42d st.
 Tel M. H. 2413. Res 257 W 129th st. Tel Morn. 5440.
 Roberts, Mrs Henrietta CS 10 AM to 1 PM except Tues
 Sat 727 St Nicholas av at 146th st. Tel Aud. 1790.
 Roberts, John L. CSB 11 AM to 4 PM Powellton, 229 W
 97th st at Brdwy. Tel River. 9431. Cable Jonelro, N. Y.
 Roberts, Mrs Marie A. CS 10 AM to 2 PM except
 Wed Sat 1934 Webster av, Bronx. Tel Trem. 774.
 Roe, Albert James CS 1 to 9 PM except Sat 2612
 Broadway. Tel River. 9789.
 Roe, Mrs Barbara C. CS 9 AM to 3, 6 to 9 PM
 except Sat 2612 Broadway. Tel River. 9789.
 Rosenfeld, Mrs Genie H. CS 2 to 5 PM 438 W
 116th st. Tel Morn. 345.
 Ross, Miss Emma Nichols CSB (teacher) 9 AM to 12
 M except Wed 35 Mt Morris pk, W. Tel Har. 3477.

Schneider, Mrs Laura M. 214 W 92d st. Tel River. 2709.
 Seism, Mrs Eleanor J. CS 211 W 131st st. Tel.
 Seal, Mrs Frances Thurber CSB (teacher) 10 AM to
 2 PM Aeolian hall, 33 W 42d st. Tels Bryant 730;
 res Morn. 3596. Cable Thurseal, N. Y.
 Sinclair, Mrs Martha K. CS San Remo hotel.
 Skinner, Mrs Elizabeth P. CSD (teacher) 314 W
 76th st. Tel Col. 3340.
 Smith, Mrs Mary M. CS 9 AM to 1.30 PM 30 E
 42d st. Tel M. H. 4181.
 Snider, Mrs Carrie Harvey CSD (teacher) mornings ex-
 cept Wed 19 E 48th st. Tels M. H. 2176; res Har. 3477.
 Sparks, Mrs Nannie R. CS 141 Edgecomb av. Tel Aud. 6721.
 Spaulding, Claude M. CS 501 5th av. Tels M. H.
 8288; res Aud. 8789.
 Staats, Mrs Eleanor Burnap CS 35 Mt Morris pk, W.
 Stephenson, Mrs Jean B. CS 43 E 27th st. Tel M.
 Sq. 1833.
 Stilson, Mrs Blanche CS Gibraltar ct, 10 Sherman av.
 Strickler, Virgil O. CS postal address 219 W 81st st.
 Cable Virgilos.
 Strobel, Charles CS The Evelyn, 101 W 78th st.
 Sullivan, Mrs Annie E. CS 718 W 178th st. Tel Aud. 2856.
 Susman, Mrs Sara CS 308 W 82d st. Tel Schuy. 8120.

Taliaferro, Mrs Ella T. CS 440 Riverside dr. Tel
 Morn. 8228.
 Thompson, Mrs Clara Willson CS 446 Central pk, W.
 Tel River. 5106.
 Thompson, Mrs Ella M. CS Hotel Lucerne, 201 W
 79th st. Tel Schuy. 8000.
 Thompson, Frank Stayton CS Aeolian hall, 33 W
 42d st. Tels Bry. 9082; res River. 3780.
 Tillotson, John Beach CS 12 M to 5 PM except Sat
 Aeolian blg, 33 W 42d st. Tel Bryant 4056.
 Tournier, Miss Julie CS 10 AM to 12 M except Sat
 161 W 140th st. Tel Aud. 1230.
 Turner, James Richard CS Aeolian hall, 27 W 42d st.
 Tels Bryant 532; res River. 9281.
 Tweedy, Hugh H. CS 9 AM to 2 PM 200 W 72d st.
 Tels Col. 8229; res River. 3928.

Vandegrift, Miss A. Alda CS 1.30 to 5 PM 489 5th av. Tel.
 van Voorhies, Mrs Olive H. CS 33 W 42 st. Tel.
 Verrall, Richard P. CS 1 to 5 PM except Sat 288,
 1 Madison av. Tel Gram. 447; res Col. 6481.
 Vogell, Mrs Martha J. CS 2040 7th av. Tel Morn. 2146.

Warner, Mrs Clara CS Abbey ct, 4640 Broadway at
 Sherman av. Tel Aud. 7741.
 Weeks, Mrs Eva Stephens CS 254 W 82d st.
 White, Mrs Margaret Beecher CS 47 W 34th st.
 Tels Gree. 3351; res Morn. 9028.
 Whitney, Mrs Louise Y. CS 10 AM to 1 PM Century
 blg, 1 W 34th st. Tels Gree. 993; res Yonkers 1707.
 Winslow, Mrs Estelle B. CS 225 5th av. Tel M. Sq. 10002.
 Winslow, Mrs Mary E. CS 490 Riverside drive.
 Winslow, Wentworth Byron CS 43d st and Madison av.
 Wood, Mrs Clara Willson CS see Brooklyn.
 Wood, Miss Daisy Cynthia CS 10 AM to 1 PM ex-
 cept Fri 117 W 58th st. Tel Col. 2590.
 Wright, Mrs Agnes CS 515 W 187th st. Tel Aud. 5548.
 Wurster, Mrs Amy C. CS 2 to 5 PM except Sat 902,
 331 Madison av.

Young, Miss Ella Garrison CS 1 W 85th st. Tel
 Schuy. 8500.

NIAGARA FALLS

Bly, Mrs Carrie A. CS 1358 Mich. av. Home tel 1342 A.
 Mead, Mrs Eva M. CS 310, 44 Falls st. Tel 1427 J.
 Shirley, Mrs Mary E. CS 709 Division av. Bell tel.
 Thibaudeau, Mrs May A. CSB 310, 44 Falls st.
 Bell tels 1427 J; res 375 J.

NORWICH

Turner, Merwin M. CS P O Oxford, R R 4. Tels
 Bell Norwich 301 F 15; Home 6 L.

NYACK

Patterson, Miss Bessie D. CS 58 Summit st.

OLEAN

de la Vergne, Miss Frances P. CS 124 N Barry st.

ONEIDA

Ellis, Mrs Catharine CS 81 Elizabeth st. Tel 202 J.

ONEONTA

Stevens, Mrs Hattie Jenette CS 25 Watkins av.
 Webb, Mrs Florence E. CS 24 Ford av.

OSWEGO

Henderson, Miss Mary E. CS 133 W 5th st. Tel 125.

PIERREPONT MANOR

Bradway, Miss Alice H. CS 10 AM to 2 PM.

POUGHKEEPSIE

Briggs, Miss Florence M. CS 10 AM to 12 M 13
 Forbus st. Tel 502.
 Fay, Mrs Madge Stewart CS P O Arlington. Tel 1239.
 Forsyth, Mrs Jenny W. 21 Forbus st. Tel 2121.
 Hodge, Mrs Rebecca G. CS 59 Montgomery st. Tel 951.
 Kirk, Mrs Erminia Gridley CS 9 AM to 12 M Wed
 Sat South rd. Tel 56-F 3.
 Parks, Mrs Blanche J. CS 13 Garfield pl. Tel 2776.
 Quintard, Mrs Graee Perkins CS postal address 56
 Hooker av. Tel 322.
 Slee, Miss Lina G. CS 10 Hanscom av. Tel 2345.

QUEENS, L. I.

Butler, Mrs Eugenia CS Paulding st. Tel Hollis 6366 W.

RICHMOND HILL, L. I.

Haring, Mrs Mary W. CS 10 AM to 12 M 716
 Chestnut st. Tel 844.
 Sondheim, Mrs Helen CS 8.30 to 10 AM 435 Green-
 wood av. Tel 784.

ROCHESTER

Brower, Mrs Virginia E. CS 9.30 AM to 4 PM except
 Mon Sat 439 Granite blg. Res 510 Grand av. Tels.
 Crane, Miss Adella CS 77 Manhattan st.
 Fairbanks, Mrs Claire M. CSB 1240 Lake av.
 Frickey, Charles R. CS 188 East av.
 Husted, Don G. CS 10 AM to 2 PM 532 Culver rd.
 Husted, Mrs Ruth T. CS 2 to 5 PM 532 Culver rd.
 MaeKercher, Mrs Nettie B. CS 36 Harper st.
 Pine, Miss Mary A. CS 77 Manhattan st.
 Shoecraft, Miss Emma CS 491 Court st.
 Smith, Mrs Helen P. CSB 77 Manhattan st.
 Spencer, Mrs Esther G. CS 40 Rowley st.
 Young, Mrs Carrie CS 2 Gibbs st. Tels Bell Main
 4015; Home Stone 4264.
 Young, Miss Sara C. CS 1 to 5 PM 34 Somerset st.

ROCKVILLE CENTER, L. I.

Wisner, Mrs Diantha Adell 52 Davison pl. Tel 616 W.

ROME

Gorton, Miss Mabel A. CS 108 Ft Stanwix pk, N.

RYE

Billipp, Mrs Pauline F. CS North st. Tel 487.

SARATOGA SPRINGS

Bailey, Mrs Katherine Blanchard CS 132 Spring st.
Barker, Mrs Mary E. Spaulding CS postal address
Elmwood hall, 44 Maple av.

Harrison, Mrs S. Isabella, Geyser. Tel.

Magivny, Miss Flora CS 111 Phila st. Tel.

SCHENECTADY

Boldt, Mrs Ella Freeman CS 5 Glenwood blv.

Boldt, George F. CS 5 Glenwood blv. Tel 3269.

MacRae, Mrs Katherine E. CS 277 State st. Tel 2235.

Peelar, Mrs Louise C. CS 24 Waverly pl. Tel 2051 J.

SOUTHAMPTON, L. I.

Howell, Mrs Mary A. CS 2 to 4 PM. Tel 263 W.

STATEN ISLAND

DeGross, Mrs Mary Isabel CS The Baltimore, Tompkinsville. Tel Tompk. 1218.

Nilson, Mrs Lorina Josephine CS 900 Jewett av, West-
erleigh. P O W. New Brighton. Tel W. Bright. 1264.

SYRACUSE

Binning, Mrs Nellie Soule CS 615 James st. Tel
James 2600.

Cole, Mrs Henrietta N. 2012 E Genesee st. Tel War. 5123.

Fox, Mrs Nettie Church CS 10 AM to 2 PM 420
Stolp av. Tel War. 3306 J.

Herring, Mrs Marian D. CS 123 Westminster av. Tel.

Hoyt, Mrs Ella Helen CS 10 AM to 3 PM except
Fri 722 Ackerman av. Tel War. 6665.

Ingalls, Mrs Mary C. S. CS 801 Euclid av. Tel.

Loomis, Mrs Sarah L. CS 226 Coolidge av. Tel.

Lyon, Mrs Cassie A. CS 123 Forest av.

Morrison, Miss Elizabeth W. CS 10 AM to 1 PM
207 Orange st. Tel War. 3717.

Ohrenstein, Charles I. CSB (teacher) 722 Ackerman
av. Tel War. 6665.

Ohrenstein, Mrs Lily A. CS 10 AM to 12 M except
Fri 722 Ackerman av. Tel War. 6665.

Snyder, Mrs Flora E. CS 107 Trinity pl. Tel War. 4570 W.

Taylor, Mrs Leonor S. CS 601 S Warren st. Tel.

TONAWANDA

Decklar, Mrs Caroline CS 53 Simson st.

TROY

Betts, Mrs Harriet L. CSD (teacher) Head 16th st,
North. Tel N. 650.

Boughton, Mrs Willhelmina A. CS 801 2d av. Tel 188 W.

Bullions, Mrs Helen CS 28 Park av. Tel 952 J.

Ray, Mrs M. Louise E. CS 3 to 5 PM 3 King st,
Northside, Cohoes. Tels.

UTICA

Balch, Mrs Ida L. CS 325 Mathews av. Tel 4861.

Graff, Frederick CS 1006 Seymour av. Tel 1645.

Hicks, Mrs Emma N. CS 3 to 5 PM 41 Court st.

Jones, Mrs Mary Nichols CS 1151 Park av.

Lancaster, Mrs F. Lillian CS 1002 Miller st. Tel 674.

Newland, Miss Emma C. CS 17 Court st.

O'Connor, Mrs Fannie S. CS 10 AM to 12 M 1412
Oneida st. Tel 1065.

Weston, Mrs Charlotte Mary CS Welsh Bush rd.
Tel 1367 J.

Williams, Isaac CS 4 Newell st. Tel 1152 R.

Williams, Mrs Rose CS 4 Newell st. Tel 1152 R.

Woodworth, Mrs Marian L. CS 111½ Grove pl. Tel.

WADING RIVER, L. I.

Miller, Miss Charity T. CS Tel Shoreham 15 J.

WAPPINGERS FALLS

Cottam, N. Harold CS 2 to 5 PM Tues Fri.

WATERFORD

McChesney, Miss Elizabeth CS 39 2d st. H. R. tel 97.

WATERTOWN

Pelo, Frank L. CS 227 Sterling st. Tel 1850.

Purnell, Miss Gertrude O. CS 313 Solar blg. Tel.

Reese, John A. CS 1548 State st. Tel 1353.

Walt, Miss Belle Anna CS 717 Superior st.

WESTFIELD

Hall, Miss Jessie E. CS 45 S Water st. Tel 174 J.

WHITE PLAINS

Barber, Mrs Kathryn F. CS 11 N Broadway. Tel 2010.

Carter, Mrs Nancy Jane CS 2 Cromwell pl. Tel 804.

Hawkins, Mrs Enna P. CS 68 Waller av. Tel 1283.

Helms, Mrs Georgia Clark CS Georgia Farm, Dobbs
Ferry rd. Tel Elmsford 1770.

YONKERS

Brown, Mrs Retta CS 38 Herriot st. Tel 3523.

Conover, Mrs Henrietta Bristol CS mornings except
Sat 63 Radford st. Tel 1736.

Hatheway, Mrs May N. CS mornings except Tues Fri
Nepperhan hts. Tel 2938.

Rice, Mrs Grace Feltus CS 117 Radford st. Tel 3788.

NORTH CAROLINA

ASHEVILLE

Albright, Mrs Catherine A. CS 91 Elizabeth st.

Brown, Mrs Ruth V. CS P O Biltmore R R 1, box 17.

Jones, Miss Emily Johnson CS 377 Montford av.

Powell, Mrs Alice B. CSB Watauga Hill. Tel 247.

CHARLOTTE

Kibble, Mrs Alice Mary CS 605½ N Brevard st.
Tel 2779.

Templeton, Mrs Mary Lou CS 425 Elizabeth av.

DURHAM

Thorburn, Mrs Harriet Muse 419 Oakwood av. Tel.

FAYETTEVILLE

MacRae, Mrs Sallie CS 350 Dick st. Tel 412.

GREENVILLE

Hearne, Mrs Charlotte E. CS Tel 263 F.

HENDERSONVILLE

Pullman, Mrs Letitia Vertrees CS R D 1.

KINSTON

Peebles, Mrs Henry CS.

NEWBERN

Harrison, Miss Mary Hatch CSB (teacher) 9 to 11
AM 17 New st.

King, Mrs Amy Everette CS 24 Eden st.

Wade, Mrs Emma Redd CS 5 New st.

STATESVILLE

Fry, Mrs Octavia I. CS 449 W Front st. Tel 61.

WILMINGTON

Bryan, Mrs Irene CS 412 N 5th st. Tel 846 W.

Campbell, Mrs Fannie E. CS 514 S 2d st. Tel 1908 J.

NORTH DAKOTA

DICKINSON

Sutherland, Mrs Beulah J. CS.

ELLENDALE

Townsend, Mrs Celeste L. CS P O box 834.

FARGO

Kinnear, Miss Adelaide M. CSB (teacher) 821 3d av, S.

Lorshbough, Mrs Lilla CS 1024 N Broadway. Tel 3202.

Marvin, Mrs Isabelle CS Pioneer Life blg. Tel 1397.

Neal, Mrs Mimie CS N. D. Improvement blg. Tel 2810.

GRAND FORKS

Tibbals, Mrs Ida E. CS Neils blk, De Mers av. Tel 1075.

PERTH

Kasper, Mrs Martha L. CS.

VALLEY CITY

Selden, Mrs Lucinda M. CS 622 6th av.

OHIO

AKRON

Alger, Mrs Vena CS 31 N Valley st. Both tels.

Grover, Mrs Susie A. CS mornings except Tues 525 2d Nat
bnk blg. Both tels. Res 194 E Center st. Bell tel 2881.

Roberts, Mrs Cora G. CS 5 Neal ct. Both tels.

Vandegrift, Harry CS 1 to 4.30 PM 525 2d Nat. blg.
Tels Bell 4848; O. S. 1265; res Bell 4432; O. S. 1269.

Wolcott, Mrs Metta E. CS 837 Elmore av.

ASHTABULA

Emmons, Mrs Minnie C. CS 28 Vine st. Tel 1195 X.

Seymour, Mrs Alta L. 2 to 5 PM Wed Sat 33
Kingsville av. Tel Main 1463.

BELLEFONTAINE

Newell, Miss Bertha S. CS R R 1. Ind. tel Y 27.

BUCYRUS

Cary, Mrs Stella D. CS 436 Park av.
Lichtenwalter, Mrs Mary M. CS 725 Walnut st.

CANTON

Clark, Mrs Marie CS Citizens Building and Loan bldg.
Cock, Mrs Mary E. CS 351 Columbus av.
Noland, Mrs Cella CS 427 Market av, S.
Numan, Mrs Christie MacLean CS 824 15th st, NW.

CHILLICOTHE

Kuenzli, Mrs Vivian M. CS 703 E Main st. Tel 1104 A.

CINCINNATI

Abraham, Miss Clara CS 4726 Hamilton av. Tel.
Bender, Miss Emma Jane CS 731 Mt Hope av, P. H.
Tel Warsaw 1568.
Berg, Mrs Pauline CS 2360 S Elm st, W. H. Tel N. 2256.
Buchanan, Mrs Helene S. CS 1333 Grace av, H. P. Tel.
Bugbee, Mrs Nettie Kline CS 2326 Burnett av. Tel.
Cunningham, Mrs Caroline CS 2 to 4 PM 1830
Clarion av, Evanston. Tel Ridge 1299 X.
Drewry, Mrs Ora S. CS The Wilton, Mt A. Tel Avon 3615.
Estes, Miss Emma A. CSD (teacher) 218 McGregor
av, Mt A.
Hadley, Miss Jessie F. CS 2402 Union Central bldg.
Harris, Mrs Kate J. CS 208 E University av. Tel.
Jones, J. Franklin CS 2601 Union Central bldg.

Kinney, Miss Emma CS 418 1st Nat bnk bldg. Tel M. 236.
Kinney, Mrs Terese CS 418 1st Nat bnk bldg. Tel.
Kline, Mrs Elizabeth W. CS 510 Provident bnk bldg.

Lockard, Mrs Bessie Marz CS 3630 Bevis av. Tel.

Marshall, Mrs Rachel Freshman CS mornings except
Sat 2317 Grandview av, E, W. H. Tel North 3687.
McDowell, Mrs Elizabeth C. CS 1710 Madison rd. Tel.
McQueety, Mrs Amanda CS 3226 Gilbert av. Tel N. 4571 L.

Nelson, Miss Mabel CS 9 AM to 12 M Mon Wed Fri
2322 Asbland av, W. H. Tel North 1877 Y.

Park, Mrs Harriet CS 2402 Union Central bldg. Tel.
Pendery, Dewey C. CS 2601 Union Central bldg.

Rapp, Mrs Amelia D. CS Edgehill pl, Avondale. Tel.
Rastert, Miss Edna CS Mon Wed Fri 901 Mercantile
Library bldg.

Rastert, Miss Louise K. CS Tues Thurs Sat 901
Mercantile Library bldg. Tel Main 2216.

Renneker, Mrs Cora B. S. CS 3561 Paxton av. Tel E. 1108 R.
Roehm, Mrs Magdalena W. CS postal address 510
Provident bnk bldg.

Schwinn, Miss Sophia CS 31 The Alexandria, W. H. Tel.
Shockley, Mrs Adelaide Z. CS 27 The Clermont. Tel.

Voigt, Mrs Louisa H. CS 885 Rockdale av. Tel.

Walton, Mrs Grace D. CS 3607 Zumstein av. Tel E. 622 X.
Ward, Mrs Sallie J. CS 7 Eden pk ter, W. H. Tel N. 2650 L.

CLEVELAND

Allen, Mrs May S. CS 10602 Lee av.

Baglole, Miss Harriet G. CS 9 AM to 1 PM 802 Il-
luminating bldg, Public sq. Bell tel Main 2739 J.
Belford, Mrs Anna S. CS 10 AM to 3 PM The For-
tieth, 40th st and Prospect av. Bell tel.

Brooks, Miss Anna CS 1 to 4 PM except Thurs 405
C. A. C. bldg.

Burr, Mrs Ida E. B. CS Scofield bldg, 2016 E 9th st.

Carpenter, Mrs Elizabeth Baker CS mornings Mon
Sat; 9.30 AM to 4 PM Wed 413 Erie bldg.

Church, Mrs Emma CS 9 AM to 1 PM Tues Thurs Fri 807
New England bldg. Tels Main 3484; res Edge. 2077 W.
Clarke, Mrs Winifrede B. Thomas CS 313 Schofield
bldg, 1902 E 70th st. Tels Main 1989; res Rose. 787.

Cook, Mrs Jennie M. CS mornings except Thurs
1. 307 C. A. C. bldg. Res 4142 E 136th st. Bell tel.
Crawford, Mrs Georgina CS 6, 1837 Crawford rd.

Devor, Mrs Elizabeth CS afternoons C. A. C. bldg.
Duer, Mrs Clara Craig CS 523 Schofield bldg.

Ely, Daniel M. CSB (teacher) 9 AM to 1 PM 633
Osborn bldg. Bell tel Prospect 1246.

Fitzpatrick, Mrs Lida CSD (teacher) mornings except
Thurs 309 C. A. C. bldg, Euclid av. Res 6801 Euclid av.

Gage, Mrs Harriet E. CS 9 AM to 1 PM Tues Fri
302 Erie bldg. Res Bell tel Rosedale 888 J.

Gay, Miss Carlotta CS 9 AM to 4 PM 2041 E 96th st.

Heller, Louis A. CS 9 AM to 1 PM 428 Osborn bldg.
Bell tels North 939; res Eddy 233.

Heller, Miss M'Liss H. CS 428 Osborn bldg.

Hubbard, Mrs Ellen J. CS 65 Rosemont rd, E Cleveland.

Huston, Miss Kathryn L. CS 9 to 12 M 628 Osborn bldg.

Jerger, Mrs Emille R. CS 9108 Yale av. Bell tel.

Jones, Wayne C. CS 1107 Schofield bldg.

Kloth, Mrs Esther Packard CS 3662 Prospect av.

Lathrop, Mrs Emma Appleton CS 10618 Kimberly st.

Libbey, Miss Vinnietta J. CS mornings 721 Osborn bldg.

Merritt, Mrs Matilda Huntington CSB 3422 Euclid av.

Mumford, Mrs Nancy A. CS 1306 E 120th st.

Nebhut, Mrs M. Frances CS 307 C. A. C. bldg.

Pumphrey, Mrs Eva L. CS 807 New England bldg.

Raeder, Mrs Rose K. CS Pelton apts. Tel South 44.

Rossiter, Mrs Gertrude E. Ely CS 9 AM to 1 PM
722 Osborn bldg. Bell tel Prospect 1146 J.

Sadler, Mrs Fannie M. CS 401 Clarence bldg. Bell tel.
Scotland, Miss Bird Stewart CS 1 to 4 PM 628
Osborn bldg.

Seiders, Mrs Lodicie L. CS 490 Colonial arcade.

Seiders, William B. CS 490 Colonial arcade.

Sigler, Mrs Orpha G. CS mornings 1547 East blv.

Smith, Mrs Augusta CS 2066 W 89th st.

Smyth, Mrs Helen A. CS 3924 Woodbridge av.

Souza, Mrs Elizabeth E. CS 1 to 5 PM 2022 E 105th
st. Tels Gar. 362; res Gar. 6029 W.

Stone, Mrs Lida S. CSD (teacher) 9.30 to 12.30 PM
except Wed Sat 814 Garfield bldg. Res 1529 East blv.

Tenny, Mrs Ella E. CS afternoons except Wed 302
Erie bldg. Res 1838 E 101st st.

Thomas, Mrs Willia A. CS 364 Colonial arcade. Tel
Main 3664. Res 1902 E 70th st.

Totheroh, William W. CS 11 AM to 4 PM 1427
Illuminating bldg. Res 15721 Clifton blv.

Turner, Burton Bennis CS 414 Clarence bldg.

Van Deusen, Mrs Elda R. CS 1899 E 57th st.

Vaughn, Mrs Harriet Humbert B. CS 2270 St James
parkway.

Vinson, Mrs Harriet CS 10627 Gooding av. Tel
Eddy 1604 J.

Webster, Mrs Clara E. Reed CS 9.30 AM to 12.30
PM except Wed Sat 814 Garfield bldg.

Webster, Mrs Lulu G. CS 1 to 4 PM except Wed
309 C. A. C. bldg, Euclid av. Res 1412 E 84th st.

Webster, Mrs Minerva M. CS 402 Clarence bldg.

COLUMBUS

Brill, Mrs Josephine R. CS Normandie hotel.

Clark, Mrs Carrie M. CS 2198 N 4th st. Tel N. 2923.

Commerford, Mrs Margaret CS New Hayden bldg.

Davis, Mrs Lottie M. CS 1295 Franklin av.

DuBois, Mrs Mattie H. CS 1347 Forsythe av. Tel N. 1560.

Earl, Mrs Eva CS Normandie hotel.

Flack, Miss Elizabeth J. CS Normandie hotel.

Fogle, Mrs Emma CS 231 E Maynard av.

Griffin, Mrs Abbie Whittier CS 201 Oak st.

Harney, Mrs Theodora CS 1944 Summit st.

Jones, Mrs Harriet W. CSD (teacher) 67 S 5th st.

Judkins, Miss Mary L. CS 67 W 2d av.

Monsarrat, Miss Elizabeth H. CS 76 15th av.

Norton, Mrs Catherine CS 39 13th av.

Poston, Mrs Sarah CS 853 Champion av. Bell tel E. 2450.

Purrett, Mrs Sarah E. CS The Marechal Neil.

Reid, Mrs Mary E. 1509 Summit st. Both tels.

Rigby, Mrs Minerva R. CS 8½ Clark pl. Tel N. 4801.

Spaulding, Mrs Elvira W. CSB (teacher) Normandie.

Spaulding, Melville C. CS Normandie hotel.

Starr, Miss Laura M. CS Hotel Vendome. Both tels.

Stillwell, Mrs Amanda E. CS 1617 N 4th st. Bell tel.

Taylor, Mrs Lulu Burton CS 144 Hubbard av. Bell tel.

Van Horne, Mrs Kathryn M. CS 631 Oak st. Tels
Bell Main 6203; Cit. 8073.

CONNEAUT

Judson, Mrs Louise CS 233 Liberty st.

Scott, Mrs Jennie Purcell CS Tel Green 1690.

DAYTON

Chapman, Mrs Louise Eleanor CS 123 Best st. Bell tel Main 5231.
Coate, Lloyd B. CSB (teacher) 25 Floral av.
Hatten, John R. CSB (teacher) 738 River st.
Loesch, Mrs Winifred May CS 438 Oxford av. Tel.
Seifert, Mrs Amelia CS 230 Irving av. Bell tel.
Selfert, Max J. CS 230 Irving av. Tel Main 8222.
Weinreich, Miss Frances J. CS 140 Riverside apts, Liberty st. Bell tel Main 1658.
Wilson, Mrs Ida I. CS 20 Gebhart st. Tel East 835.
Wollaston, Miss Nell CS 825 Summers av. Bell tel.

DELAWARE

Shawaker, Mrs Maude K. CS 170 N Franklin st.

ELYRIA

Andrus, Mrs Fannie C. CS 408 8th st. Tel 368 X.
Brush, Miss M. Theresa CS 203 East av.

GENEVA

Bartholomew, Mrs Carrie M. CS 9 Grant st.

HAMILTON

Freshman, Miss Nellie V. CS Jefferson blg. Bell tel.
Friend, Mrs Sarah F. CS Walker blg. Bell tel.
Hargitt, Mrs Nora CS 311 S 4th st. Bell tel 1441 Y.
Johnson, Mrs Amanda J. CS 677 Franklin av. Both tels.
Shaffer, Mrs Emily M. CS 399 So D st. Bell tel 703 X.
Winn, Mrs Florence M. CS 140 Progress av. Bell tel.

KENTON

Thomas, Mrs Sadie M. CS Bellefontaine rd.

LAKEWOOD

Goodrich, Mrs Adda E. CS 14500 Madison av.
Holzworth, Mrs Hazel B. CS 12816 Detroit st.
Krause, Mrs Caroline E. CS 1298 Belle av. Office 405 C. A. C. blg, Cleveland mornings except Wed.
Seltsam, Mrs Louise K. CS 1200 Marlowe av. Tel.

LANCASTER

Rigby, Miss Estella May CSB 131 E Mulberry st.

LIMA

Fullerton, Mrs Florence Fritz CS 119 S Baxter st.
Garretson, Mrs Minnie F. CS 2 to 4 PM 134 S McDonel st.
Lambert, Mrs Lovina A. CS 312 Harrison av.

LORAIN

Worden, Mrs Mae B. CS 1884 E 29th st.

MANSFIELD

Drake, Mrs Mary J. CS Ausdale. Tel Mansfield 2035.
Harris, Mrs Emma M. CS Park av, W, and Linden rd (R R 7). Tel Mansfield 1834.

MARIETTA

Beltz, Miss Lizzie CS 513 Tupper st. Both tels.
Burge, Mrs Roberta Teresa CS 181 Front st.

MARION

Howser, Mrs Magdalena CS Franklin st. Tel 697.
Retterer, Miss Katharine CS 435 Franklin st.

MARTINS FERRY

Sauters, Mrs Laura B. CS Bell tel 192.

MASSILLON

Leighton, Miss Kate CS 308 N High st.

MECHANICSBURG

Lewis, Mrs Malinda CS Tel 137.

MT VERNON

Jennings, Mrs Carrie B. CS 2 Wooster av.
Swan, Mrs Mary E. CS 9 AM to 5 PM 801 E Gambier st.

NEWARK

Fleek, Mrs Fannie Moore CS Ingleside, Hudson av.
McGruder, Mrs Esther V. CS 504 Hudson av. Cit. tel.

NORWOOD

Dunn, Mrs Grace B. CS 1826 Mentor av. Tel Rldge 1442 L.

PAINESVILLE

Clark, Mrs M. Iowa CS Willow Manse, R R 4.

PORT CLINTON

Payne, Mrs M. Elizabeth CS 122 Adams st. Tel 350.

RAVENNA

Garrard, Mrs Hattie J. CS Thurs 610 W Main st.

SALEM

Mayerhöfer, Mrs Ellen D. CS 573 McKinley av.

SANDUSKY

Lockwood, Mrs Mary M. G. CS 828 Decatur st.
Wilson, Miss Katherine Stokely CS 413 Columbus av.

SPRINGFIELD

Albin, Mrs Mary E. CS postal address.
Allen, Mrs Alice H. CS 501 N Wittenberg av.
Baggott, Mrs Ada Baker CS 14 E College av.
Cowan, Mrs Harriet S. CSD (teacher) 362 E High st.
Miles, Mrs M. Belle CS 14 E College av. Both tels.

STEUBENVILLE

Burkard, Miss Elizabeth CS mornings 423 N 5th st.

STOUT

Johnson, Miss Flora Belle CS R R 1. Tel Blue Creek.

TIFFIN

Frick, Mrs Margaret Shelly CS 37 Clay st.
Wilcox, Mrs Kittie CS 129 Monroe st.

TOLEDO

Adams, Mrs Lucy CS 2183 Broadway.
Bonner, Mrs Fannie Baker CS 2026 School pl.
Bovard, Mrs Frances P. CS 10 AM to 4.30 PM Mon Wed Fri 514 2d Nat bnk blg.
Clark, Miss Sarah J. CSD (teacher) 2222 Scottwood av.
Elliott, Mrs M. Ella CS 811 W Grove pl.
Ford, Mrs Marie Chalmers CS 617 Islington st.
Hadden, Mrs Anna M. CS 934 W Woodruff av.
Heck, Mrs Cora B. CS 356 Irving st.
Hoag, Mrs Ella W. CSD (teacher) 2140 Collingwood av.
Keeler, Mrs Sara M. CS 2513 Collingwood av.
Kuehn, Mrs Louise CS 666 Lincoln av.
Manning, Mrs Lillian D. CS 2633 Parkwood av.
McDonnell, Mrs Sarah L. CS 1587 W Central av.
Merrill, Mrs Ada O. CS The Elms, W Woodruff av.
Raymond, Miss Louise CS 1818 Jefferson av.
Rowland, Mrs Emma J. CS 330 Irving st.
Scott, Miss Susan W. CS 2505 Monroe st.
Smith, Mrs Mary B. CS 2256 Rosewood av.
Struble, Mrs Hattie L. CS 1609 Collingwood av.

UHRICHSVILLE

Chamness, Mrs Alice M. CS 209 Main st.

URBANA

Glessner, Mrs Anna CS Tel 3591.

VAN WERT

Parker, Mrs Mary O. CS 726 S Wash. st. Tel 2487.

WARREN

Palmer, Mrs Mary J. CS 315 E Wash. av. W. & N. tel 1917.
Sommers, Mrs Anna M. CS 34 Stone blg. Both tels.

WASHINGTON COURT HOUSE

Brown, Mrs Alice M. CS.

YOUNGSTOWN

Eckhardt, Mrs Etta L. CS 1049 W Woodland av.
Filler, Harry K. CS 9 AM to 5 PM except Wed Wick blg. Both tels.
Kramer, Mrs Clara CS 140 Willis av. Bell tel.
Kroeck, Miss Ella A. CS Mahoning bnk blg.
Young, Mrs Margaret K. O. CS 1510 5th av.

ZANESVILLE

Jones, Mrs Mary M. CS 15 Greenwood av. Bell tel 1312.
Lorimer, Mrs Selina C. CS 219 N 7th st. Bell tel 1677.

OKLAHOMA

ALTUS

Bouknight, Mrs Josie CS 521 E Broadway. Tel 190.

CHICKASHA

Flippo, Mrs Alzora D. CS N 12th st. Tel 773.

EL RENO

Trulock, Mrs Joe J. CS 604 S Williams av. Tel 670.

ENID

Boyles, Mrs Mattie M. CS 532 S Monroe st. Tel 1337.
Parker, Mrs Eva L. CS 221 S Madison st. Tel 497.
Thurman, Mrs Elizabeth CS 701 W State st. Tel 167.

GUTHRIE

Cordell, Mrs Alice CS 217 S Ash st. Tel 1107.
Powers, Mrs Anna CS 2 to 5 PM 202 E Wash. st. Tel 1186.

HOBART

Jones, Mrs Addie R. CS 112 2d st. Tel 445.

HUGO

Williams, Charles F. CS 211 N 2d st. Tel 185.
Williams, Mrs Georga C. CS Tel.

KELLYVILLE

Bartlett, Miss Grace CS.

KIEFER

Temme, Mrs Laura M. CS West Side. Tel 103.

LAWTON

Parmenter, Mrs Eva B. CS 615 B av. Tel.
Wilson, Mrs Lucinda Jane CS 222 E av. Tel 243.

MUSKOGEE

Earl, Mrs Lena B. CS 535 Equity blg.
Everett, Mrs Lucy W. CS 315 S 7th st. Tel 576.
Everett, Ralph W. CS 315 S 7th st.
Murray, Gordon J. CS 207 Phoenix blg. Tel 1124.
Shrewsbury, Miss Caroline CS 432 S 12th st.
Smith, Mrs Lucy A. CS 525 Columbus av.

NORMAN

Brittain, Mrs Sirrilla A. CS Tel 331.
Manire, Mrs Ernestine Brown. Tel 392.

OKLAHOMA CITY

Conant, Mrs Lou E. CS 1712 N Shartel st. Tel Map. 437.
Fox, Mrs Fannie C. CS 817 W 12th st. Tel Wal. 6513.
Hinchliff, Mrs Bertha A. CS 425 E 9th st.
Hinchliff, William D. CS 425 E 9th st.
Kettering, Mrs Mary E. CS 1000 N Broadway. Tel W. 3487.
Laborn, Mrs Katherine B. CS 507 W 4th st. Tel Wal. 6063.
Link, Mrs Delphine Hodgson CS 3125 N McKinley st.
Mahaffy, Mrs Nora CS 623 E 9th st.
McCartney, Mrs Mary J. Felch CS 426 E 13th st. Tel Maple 365.
Mitchell, Robert J. CS 509 N High st.
Mitchell, Mrs Sarah E. L. CS 509 N High st.
Stoncking, Mrs Mary A. CS 10 AM to 3 PM 1113 N Durland st.

OKMULGEE

Preston, Mrs Minnie M. Baker 802 Del. av.
Rader, Mrs Dona CS 1020 E 9th st. Tel 224.

PAWHUSKA

Benson, Mrs Anabel CS Tel 604.

PURCELL

Baer, Mrs Mattie E. CS Tel 83.

SHAWNEE

Haning, Mrs Jane CS 126 S Philadelphia av. Tel 646.

STILLWATER

Coyle, Mrs Nettie Yates CS 624 Duncan st.
Webb, Mrs Angie Lester CS 1012 Lewis st.

TULSA

Arnold, Mrs Amy CS 1409 S Boston av. Tel 4086.
Baldwin, Mrs Lady Belle CS 414 W Walnut st. Tel.
Quackenbush, George A. CS 9 AM to 5 PM 407 Bliss blg. Tel 1284.
Wilson, Mrs Ethel Albee CS 217 W 6th st. Tel 1382.

WAGONER

Dodge, Mrs Florence Palmer CS Tel 220.

OREGON

BAR VIEW

Carter, Mrs Laura B. CS.

BURNS

Buck, Mrs Edith CS P O box 241.

COQUILLE

Belloni, Mrs Delle M. CS Home tel 144.

CORVALLIS

Houck, Mrs Mary Osburn CS 228 6th st. Tel 146.

EUGENE

Ankeny, Mrs Cordelia L. CS 212 N Pearl st. Tel 181.
Bilyeu, Mrs Margaret I. CS Tels 560 R; 1091.
Crum, Benjamin Franklin CS 362 E 14th av.
Paton, Mrs Lottie Culbert CS 292 E 9th av. Tel 918 R.
Truman, Mrs Elizabeth M. CS 1220 Oak st.

FLAVEL

Kinney, Mrs Lula G. Heinz CS.

FOREST GROVE

Allison, Mrs Mary E. CS Pacific av, E. Tel 019XX.
Cheney, Mrs Ella R. CS C st, S, and 2d av. Tel 0442.

GRESHAM

Proctor, Mrs Percie CS 9 AM to 1 PM Bellrose sta.
Home tel D 61. Mail R R 3, box 141.

HOOD RIVER

Brownlee, Mrs Mary V. CS Tel 4747.
Cram, Frank B. CS 10 AM to 12 M, 1 to 4 PM 21 Heilbronner blg. Tel 3811. Res 1111 Eugene st. Tel 2061.
Dabney, Mrs Inez H. CS 515 State st.
Whitehead, Mrs Amanda D. CS 410 7th st.

LA GRANDE

King, Mrs L. Irene D. CS 907 C av. Tel Black 1281.

MARSHFIELD

Montgomery, Miss Nellie A. CS 10 AM to 4 PM 195 12th st at Commercial av. Tel 393 J.

MEDFORD

Als Dorf, Mrs Mary J. CS Hotel Holland. Tel 267.
Brown, Mrs Helen Marie CS Hotel Holland. Tel 48.
Morrison, Mrs Roselma A. D. CS 324 S Orange st. Tel 137 J.
Seantlin, Mrs May CS 16 N Orange st. Tel 310.
Wood, Miss Mary E. CS 237 N Central av. Tel 45 R.

MILWAUKIE

McIver, Mrs Julia M. CS Island.

OREGON CITY

Hislop, Mrs Maud E. CS Meldrum sta. Tel Main 3522.

PENDLETON

Anderson, Mrs Ann Ophelia CS 601 College st.
Beckwith, Mrs Fermine P. CS 910 E Bluff st.

PORTLAND

Ainsworth, Mrs Effa C. CS 420 Henry blg.
Allen, Mrs Alice M. CS 731 Greenway st, Portland Heights. Bell tel Marsh. 2418.
Andersen, Christian CS 500 Henry blg. Bell tels Main 3885; res Marsh. 5442; Home tel A 2733.
Armstrong, Mrs Nina V. CS 6803 Whitman av, SE.

Bennett, Mrs Carrie C. CS 1579 E Hoyt st.

Cadwell, Miss Elizabeth M. CS 627 Beck blg.
Carson, Mrs Kathryn H. CS 999 E 17th st, N. Tel Woodlawn 4418.

Church, Miss Harriet L. CS 626 Beck blg.
Colbath, Mrs Amanda CS 170 E 49th st.
Cooper, Mrs Bertha A. CS The Mallory.

Davidson, Mrs Dora E. Reed CS 1293 E 29th st, N. Bell tel Woodlawn 1691.

Dobbs, Mrs Carrie J. Darby CS 393 E 44th st, N.
Doe, Mrs Minnie B. CS 490 E 12th st, N. Both tels.

Fleming, Mrs May K. CS 811 Northwestern bnk blg.
Frame, Mrs Lillian Barry CS 514½ Montgomery st. Tels Bell Marsh. 1999; Home A 1999.
Frederiksen, Mrs Erika CS 738 Irving st.
Friendlich, Miss Anna CSB (teacher) 627 Beck blg.

Gregory, Miss Clara CS 624 Beck blg.
Guillemin, Mrs Marie A. CS 911 Vancouver av.

Haring, John J. CS 328 E 6th st, N. Bell tel East 1728.
Haring, Mrs Lucy J. CS 328 E 6th st, N.

Herren, Mrs Lulu G. CS 127 E 12th st.
Himes, Mrs L. Jeannette CS 641 E 53d st, N. Tels Bell Tabor 5122; Home C 3254.

Hogue, Mrs Blanche Hersey CSB see Brookline, Mass.
Houk, Mrs Gertrude Deane CS 9.30 AM to 1 PM Northwestern bnk blg. Tels Main 9074; res Tabor 3260.
Hubbell, Mrs Kate G. CS Beck blg. Tels Bell Marsh. 3662; res Bell Tabor 4527; Home C 2101.

Jackson, Mrs Luella C. CS 226 E 18th st, S.

Janes, Henry Dorman CS 416 Henry blg.
Jones, Mrs Mary I. CS 811 Northwestern bnk blg.

King, Mrs Renata Hermes CS see Berkeley, Cal.

Louis, Mrs Ida H. CS 909 Wilcox blg. Bell tel Main 4798.
Lumpkin, Mrs Alice CS 1154 E Alder st.

Macauley, Mrs Annie M. CS 23 St Francis apts, Hoyt and 21st sts. Tel Main 7856.

Maguire, Mrs Alice Cary CS 1 to 4.30 PM Northwestern bnk blg. Bell tels Main 9074; res Tabor 5540.
Mahon, Mrs Mary H. CS 949 Council Crest drive. Tels Bell Marsh. 5838; Home A 7293.

Mayes, Mrs Carolyn Shanahan CS 9 AM to 12 M Mon Wed Fri 1431 Northwestern bnk blg.

PORTLAND

Mayhall, Millard CS 427 Henry blg.
Maynard, Mrs Margaret H. CS 664 E 62d st, N.
Moffat, Mrs Jessie CS 324 Northwestern bnk blg.
Tels Main 1616; res Main 4263.

Patten, Mrs Sophie S. CS Tues Thurs Sat 1431
Northwestern bnk blg. Tel Main 2673.
Peaslee, Mrs Maude M. CS 125 E 11th st. Both tels.
Pertz, Mrs Dorothea M. CS 501 Everett apts. Bell tel.
Phillips, Mrs Mary CS 411 Pittock blk.
Poe, Miss Sara Ellen CS 10 AM to 12 M 177 Green av.

Reed, Mrs Bessie Phelps CS 707 Wayne st.
Reed, Mrs Emilie Palmer CS The Stelwyn, 166 St
Clair st.
Reed, Mrs Emma L. CS 10 AM to 4 PM 349 Cook
av. Bell tel East 4181.
Reynolds, Joseph W. CS 1206 Northwestern bnk blg.
Reynolds, Mrs Lucy H. CS 1206 Northwestern bnk blg.
Reynolds, Miss Nancy H. CS 1206 Northwestern bnk blg.
Rhoads, Mrs Mattie E. Cottrell CS 629 Pittock blk.
Roberson, Robert CS 432 Pittock blg. Tel Bdwy. 1084.
Robinson, F. Elmo CS 607 Henry blg.
Rockwell, Mrs Edith B. CS 732 Pittock blk.
Russell, Mrs Carrie L. CS afternoons Mon Wed Fri 602
Pittock blk. Res tels Bell Main 3515; Home A 3515.

Sedgwick, Mrs Josephine L. CS 1178 Albina av.
Seeley, Mrs Affa Stark CS 144 N 19th st. Bell tel
Marsh. 1006.
Seeley, Paul Stark CS 144 N 19th st. Bell tel
Marsh. 1006.
Shearer, Mrs Georgiana CS 382 E 31st st.
Skinner, Mrs Ida B. CS 621 Beck blg.
Smith, Mrs Mary M. CS Mallory hotel.
Smith, Mrs Susie S. CS 1028 Northwestern bnk blg.
Tatham, David H. CS 327 Morgan blg.
Thirkill, Mrs Aimee E. CS 616 Beck blg.
Tomlinson, Mrs Mary Scott postal address 252½
E 14th st.

VanMeter, Mrs Mariette U. CSB (teacher) 490 E
12th st, N. Tels Bell East 5527; Home C 1701.

Walch, Miss Mollie E. CS 7 to 9 PM except Wed Sat
Serene ct, 250 E 1st st, N. Bell tel East 3304.
Waters, Mrs Jessie N. CS 533 E 16th st, N.
Welper, Mrs May W. CS 933 Northwestern bnk blg.
Welper, William F. CS 933 Northwestern bnk blg.

ROSEBURG

Frear, Mrs Mora N. CS 109 W Mosher st.
Smith, Mrs Ellie M. CS 434 Fowler st. Tel 369.

SALEM

Bloore, Miss Lila Milnes CS 9 to 11 AM 1941 Center st.
Hatch, Mrs Lou R. CS 1835 Center st.
Johnson, Mrs Flora E. CS 452 N Church st. Tel 461 R.
Klewe, Mrs Mary CS 254 N Cottage st. Tel 350.
Wilson, Mrs Sarah A. CS 445 Chemeketo st.

SILVERTON

Cowden, Mrs Corina CS.

THE DALLES

Durkee, Mrs Annie L. CS The Condon. Tel Main 4211.

PENNSYLVANIA

ALLENTOWN

Kohlhaas, Mrs Luise CS 118 S 11th st. Bell tel.

BETHLEHEM

Wolle, Mrs Clara M. CSD (teacher) 803 Prospect av.

BRADFORD

Lawson, Mrs Minnie CS 10 AM to 2 PM 112 Boyl-
ston st. Bell tel 263 R.

CAMBRIDGE SPRINGS

Townsend, Mrs Mary M. CS 163 Main st.

CANONSBURG

Pierpont, Mrs Sarah Dubosq R R 4.

CHAMBERSBURG

Hoke, Miss Harriet S. CS Greenawalt apts. Bell tel.

CHESTER

Johnson, Mrs Francille O. CS 57 Cambridge blg.

CORRY

King, Mrs A. Ella CS 221 S Center st. Bell tel 82 L.

EASTON

Edwards, Mrs Mary Bell CS 1828 Lehigh st.
Saxton, Mrs Sarah Cornog CS 686 Lehigh st.

ERIE

Breaks, Mrs Harriet B. CS 9 AM to 12 M 126 E
10th st. Tels Bell 1292 J; Mutual 2211.
Burgess, Clinton B. CSB (teacher) 917 Commerce blg.
Johnston, Miss Hattie Jean CS 1821 Sassafras st.
Stuart, Mrs Jennie Belle CS 539 W 8th st. Tel 934.

GREENSBURG

Baker, Mrs Anna Eliza CS 550 George st. Tel 919 W.

HARRISBURG

Baxter, Mrs Florence S. CS 9 AM to 12 M except
Sat 215 Pine st. Bell tel 2808.
Bell, Mrs Sara J. CS 10 AM to 2 PM except Sat
231 N 2d st. Bell tel 1655.
Peay, Mrs Lilla A. CS mornings, also 2 to 4 PM
9 S Front st. Bell tel.
Phillips, Mrs Margaret G. CS 2240 Penn st. Bell tel.

JOHNSTOWN

Buckles, Mrs Emma CS 10 AM to 4 PM Trust blg.
Both tels. Res Merchants hotel.
Rager, Mrs Jessie Morrow CS 20 Cooper av. Tel 2664 B.

LANCASTER

Smith, Mrs Mira H. CS 531 Woolworth blg.
Smith, Richard CSB 10 AM to 12 M 531 Wool-
worth blg.

LOCK HAVEN

Oberheim, Mrs Jeannette C. CS 411 E Bald Eagle
st. Com. tel 254 O.

McKEESPORT

Alexander, Mrs Janet O. CS 716 Monongahela av,
Otto. Tel Glassport 64.

MEADVILLE

Cook, Mrs Clara CS 522 Randolph st.
Whiting, Mrs Elizabeth C. CS 709 Terrace st.

NEW BRIGHTON

Wickes, Mrs Olive S. CS 617 10th av.

NEW CASTLE

Clifford, Miss Wilhelmine CS 116 N Mill st. Bell
tel 981 R.

NORRISTOWN

Klauder, Miss Clara L. CS 2 to 5 PM except Sat
Boyer arcade, Main st. Res 118 Franklin av. Tel 918.

OIL CITY

Kurth, Mrs Della C. H. CS 12 W 1st st.
Scott, Mrs Henrietta L. CS 19 Hone av.

PHILADELPHIA

Ball, Mrs Octavia I. CS 1 to 3 PM except Fri 2038
N 18th st. Bell tel.
Bartlett, Henry S. CS 10 AM to 1 PM except Thurs
4649 Locust st. Bell tel Bar. 616.
Beach, Mrs Ella K. CS 10 AM to 1 PM except Sat
512 Perry blg. Res Riverton, N. J. Tel.
Bell, Mrs Amanda CS 10 AM to 2 PM 5115 Chest-
nut st. Tel.
Boland, Mrs Ella S. CSB (teacher) 10 AM to 1 PM
except Sat 814 Perry blg, 1530 Chestnut st. Tel.
Res Swarthmore.
Brownell, Mrs D. Eloise CSB (teacher) 10 AM to
1 PM except Wed 1530 Chestnut st. Bell tel.
Brownell, Miss Katherine Folk CS 1.30 to 3.30 PM
except Wed 1530 Chestnut st. Res 4515 Chester av.
Burton, Mrs Laura E. CS except Thurs 1321 S 53d st.

Cafferty, Mrs Nellie Brownell CS 10 AM to 1 PM
Wed 514 Perry blg. Tel. Res 4515 Chester av.
Tues Thurs Sat mornings.
Campbell, Mrs Mollie D. CS 1 to 5 PM except Sat
107 N 34th st. Tel Pres. 2664.
Claghorn, Mrs Constance I. CS 10.30 AM to 1 PM
except Wed Sat 516 Perry blg. Res Swarthmore.
Coffin, Mrs Leah C. CS 1 to 4 PM Mon Wed Fri 706
Perry blg. Res 3321 Walnut st. Tel.
Croll, Mrs Ettie Loosley 1108 S 47th st. Bell tel.

Dipner, Miss Josephine CS 10 AM to 2 PM except
Fri 14 S 43d st. Bell tel Baring 1607 W.
Dutcher, H. Melvin CS 1 to 4 PM except Sat 813
Perry blg. Tel Spruce 4181.

PHILADELPHIA

Earley, Mrs Mary Thomas CS 1.30 to 4.30 PM except Thurs 404, 1703 Chestnut st. Tel. Res Rutledge. Tel.

Eastwick, Mrs Anna S. N. CS 9 to 12 M 2260 N 53d st.

Eberman, Frank P. CS P O Media. Tel Swarthmore.

Ellis, Mrs Jane McKean CS 10 AM to 1 PM except Sat 4651 Locust st. Bell tel Bar. 1754 W.

Fahnestock, Mrs Virginia Peck CSB (teacher) 10 AM to 1 PM except Sat Roger Williams blg, 1703 Chestnut st. Tel. Res Rutledge. Tel.

Franck, Mrs Effie A. CS mornings except Sat 520 Perry blg. Res 4624 Chester av. Bell tel.

Gahre, Mrs Laura CS mornings 5932 Pulaski av, Germantown. Bell tel 3571 W.

Green, Mrs Jean C. CS 10 AM to 1 PM Thurs 1619 Chestnut st. Res Rosemont.

Hammersley, Mrs Ida McD. CS 2 to 4 PM except Wed Sat 410 W Chelton av, Germantown.

Harrison, Miss Selena CS 10 AM to 1 PM except Sat 5521 Germantown av. Bell tel. Res 4629 Wayne av.

Hawke, Mrs Mary F. CS Wed Sat 611 Perry blg, 1530 Chestnut st. Res Rose Valley rd, Moylan.

Huff, Mrs Flora Brooks CS 2 to 4 PM Mon Wed Fri 516 Perry blg. Bell tel.

Hufnagle, Mrs Mary W. CS 1748 N 15th st. Tel.

Keachline, Mrs Kate CS 3260 N 17th st. Bell tel.

Kerr, Miss Sarah J. CS 751 S 52d st. Bell tel.

Kuppinger, Miss Amelia CS 913 N 10th st. Bell tel.

Lytle, Mrs Eliza J. CS 1815 N Logan sq.

Mareh, Harry D. CS 811 Perry blg. Tel.

McGaw, Mrs Martha CS 10 AM to 1 PM except Sat 530 Perry blg. Res 5227 Spruce st. Bell tel.

Mealey, Miss Katharine CS 11 AM to 6 PM; 8 to 9 PM 1535 Chestnut st. Bell tel Spruce 4587.

Moore, Charles J. CS afternoons except Thurs 1619 Chestnut st. Res 4256 Regent st.

Moore, Mrs Mary J. CS 10 AM to 1 PM except Thurs 1619 Chestnut st. Res 4256 Regent st.

Nimelton, Ethelbert CS 10 AM to 1 PM except Fri 706 Perry blg. Res 2232 N 17th st. Bell tel.

Osgood, Mrs M. Anna CSD (teacher) 10 AM to 1 PM except Sat The Warwick, 1906 Sansom st. Bell tel.

Prlee, Mrs Anne Glover CS 3 to 5 PM Mon 811 Perry blg.

Randall, William F. CS 1 to 4 PM except Sat 412 Empire blg, 13th and Walnut sts.

Rether, Mrs Elizabeth A. CS 74 W Johnson st, Germantown.

Skidmore, Mrs Sadie D. CS 10 AM to 12 M except Sat 1706 N 18th st. Bell tel.

Smith, Miss Mary Louise CS afternoons except Thurs 1611 Widener blg, Chestnut and Juniper sts.

Smyth, Mrs Margaret L. CS 1619 Chestnut st.

Staley, Miss Florence L. CS 2 to 5 PM except Sat 2834 Diamond st. Bell tel Diamond 4659.

Straub, Mrs Ida W. CSB except Sat 2010 W Tioga st.

Thomas, Mrs Claire M. CS 1 to 4 PM 5401 Thomas av.

Todd, Mrs Katharine R. 743 N 63d st. Bell tel.

Tourny, Mrs E. Mabel CS except Mon 3527 Hamilton st. Bell tel Preston 5195.

Van Leer, Mrs Clara M. CS 10 AM to 1 PM except Sat 1703 Chestnut st. Res 3213 Diamond st. Tel.

van Zeller, Miss Elisabeth J. CS mornings except Thurs 1611 Widener blg, Chestnut and Juniper sts. Tel.

Warmuth, Miss Dorothea J. CS 1614 N 16th st. Tel.

Way, Mrs Mabel CS 1 to 5 PM except Sat 2834 Diamond st. Bell tel Diamond 4659.

PITTSBURGH

Alleott, H. Perelval CS 12 M to 4 PM 1315 Keenan blg. Bell tel Nev. 138 R.

Blackmore, Mrs Estelle M. CS Fri 601 Keenan blg. Tel Grant 589. Res 5527 Baywood st 9 to 12 M except Fri. Tel High. 1151.

Borland, Mrs Katharine Potter CS 5507 Elmer st. Bell tel High. 3431 J.

Burnett, Wallace H. CS 9 AM to 2 PM 1206 Diamond bnk blg. Tels Court 4333; res Schen. 1054 J.

Burns, Mrs Alice C. CS 601 Clyde st. Bell tel Schen. 773.

Cheney, Mrs Kate B. CS 216 S Highland av. Bell tel.

Dengel, Mrs N. Isabel CS 5420 Ellsworth av. Bell tel Hiland 7797.

Dilworth, Mrs Florence Coe CS Mon Wed Sat 1510 Keenan blg. Bell tel Grant 1093. Res 11 Ellsworth ter. Bell tel Schen. 836.

Fargo, Jerome F. CS 1 to 5 PM 1205 Diamond bnk blg.

Gunn, Mrs Loretta D. CS Wed Sat 601 Keenan blg. Bell tel Grant 589. Res 5420 Ellsworth av. Bell tel.

Harding, Mrs Jane C. CS 14 Summerlea apts, 14 Elwood st. Bell tel High. 6480 R.

Hayes, Mrs Dentha A. CS 1310 Murtland av. Bell tel High. 4860 R.

Henderson, Mrs Kate F. CS 5828 Phillips av. Bell tel High. 4195 R.

Hinds, Mrs Mary J. CS 935 St James st.

Hood, Mrs Alice E. CSB (teacher) 11 AM to 4 PM Mon Tues Thurs 601 Keenan blg. Res Bell tel High. 2539.

Johnson, Mrs Emily Foxley CS 4925 Cypress st. Bell tel Fisk 403 L.

Jones, Miss Elizabeth B. CS 1228 Arch st. Bell tel.

Konold, Mrs Mary Saints CS 508 East End av. Tel Wilkins 2452 J.

McCulloch, Mrs May R. CS 6219 Wellesley av. Bell tel High. 872.

Miller, Mrs Margaret Bird CS 6411 Ky. av, E E. Bell tel High. 2493 L.

Nease, Miss Mary E. CS mornings 716 Md. av.

Norlander, Mrs Dagmar A. CS 218 N Linden av. Bell tel High. 3784 L.

Osswald, Mrs Bella 1422 Orangewood av. Bell tel.

Patton, Mrs Margaret Stokes CS 4A Alder Ct apts, Alder and Emerson sts.

Phelps, Miss Ellen A. CS 435 Shady av. Tel High. 4086.

Poerstel, Mrs Blanche Maxwell CS 11 AM to 4 PM except Wed 6135 Jenkins Arcade blg. Bell tel.

Remington, Miss Maria H. CS 932 Aiken av. Bell tel.

Rock, Mrs Harriott Selena CS 4333 Schenley Farm ter. Bell tel Schenley 1375 J.

Sibel, Mrs Sarah MacA. CS Tues Wed Thurs Fri 1709 Keenan blg. Tels Grant 9063; res Locust 287 J.

Stackhouse, Mrs Amelia CS 4024 Liberty av. Tel.

Wright, Mrs Maude Aiken CS 5312 Ellsworth av. Bell tel Schen. 726.

Wuertzer, Mrs Anna Beegle CS Mon Thurs 1709 Keenan blg. Bell tels Grant 9063; res Craft. 394 R.

POTTSVILLE

Gardner, Mrs Ida L. CS 512 Mahantougo st.

Rishel, Mrs Aurelia L. 1023 W Market st.

PUNXSUTAWNEY

Mitchell, Mrs Blanche S. CS 314 Woodlawn st.

READING

Beard, Mrs Rebecca A. CS Dentler blg. 1 S 9th st.

Geissler, Mrs Annie L. CS 1.30 to 5 PM 314 Berks Trust blg, 37 N 6th st. Res 410 N 5th st. Bell tel.

Haines, Mrs Emma Hartz CS 914 Wash. st.

Haslett, Mrs Mary E. CS 1016 Franklin st.

McNall, Mrs Katie M. CS 145 S 8th st.

RUTLEDGE

Baker, Mrs Jennie L. CS 21 Linden av. Tel.

SCHUYLKILL HAVEN

Miller, Mrs Mary E. CS Whileaway, Main st. Both tels.

SCRANTON

Capwell, Mrs Jennie Warner CS 1030 Fisk st.

Maynard, Mrs Flora M. CS 110 Dudley st, Dunmore.

Watres, Mrs Rebekah E. CS 501 Quincy av.

Wells, Mrs Charlotte Wilcox CS 646 Adams av.

SEWICKLEY

Vierheller, Miss Amanda CS Trust Co blg.

SHARON

Herriott, Mrs Alice Emma 9 to 11 AM 410 Hamary blg.

STEELTON

Schiffbauer, Mrs Mary CS 2667 2d st. Bell tel.

STROUDSBURG

Weaver, Mrs Belle Snover CS 500 Thomas st.

UNIONTOWN

Murphy, Mrs Effa L. CS 54 Iowa st. Bell tel 1015.
Swigert, Mrs Lavada H. Feather CS 109 W Fayette
st. Both tels.

WARREN

Shepard, Fred J. CS 115 6th st. Tel 284 R.

WASHINGTON

Stright, Mrs Myrtle Bruce CS 2 to 5 PM Washington
Trust bldg. Tel 254. Res 140 Allison av. Tel 1146.

WEST CHESTER

Darlington, Miss Edith S. CS 9 to 12 M F and M bldg.

WILKINSBURG

Gray, Miss Frances 1559 Clark st. Tel 2299 J.
Hawthorne, Mrs Linda J. CS 117 Trenton av. Tel 2409.
Kennedy, Mrs Elizabeth B. CS mornings 213 Center
st. Bell tel Wilkins 1762 J.

WILLIAMSPORT

Evans, Miss Lucy C. CS 316 Center st. Bell tel.
Smith, Miss Ida B. CS 743 W 3d st. Both tels.

RHODE ISLAND

EAST PROVIDENCE

Gleason, Mrs Nellie Wheaton CS 38 Summit st. Tel.

JOHNSTON

Brown, Mrs Mary E. CS 1013 Hartford av.

KINGSTON

Potter, Mrs Maud G. CS.

NEWPORT

Robertson, Mrs May D. CS Tel 2580.

PAWTUCKET

Welch, Mrs Roby Cole CS 15 George st.

PROVIDENCE

Bailey, Mrs Arabel W. CS 9 Benevolent st.
Carpenter, Gilbert C. CSB 3 to 5 PM except Thurs
Sat 171 Westminster st. Tel Union 3592. Res 233
Medway st. Tel Angell 1073.
Chapin, Mrs Eliza S. CS except Sat 190 Angell st.
Danforth, Charles A. CS 9 AM to 1 PM Howard
bldg. 171 Westminster st. Tel Union 663. Res
156 Congdon st. Tel Angell 677 W.
Evans, Warren O. CS 1 to 4.30 PM 419 Howard bldg.
Tel Union 475. Res 45 Humboldt av. Tel Angell 981.
Gale, Mrs Ada H. CS 240 Hope st.
Greene, Mrs Grace A. CS postal address 7 Congdon st.
Hatch, Mrs Mary H. CS 416 Brook st.
Heyworth, Mrs Mary E. CS 5 Euclid av.
Houghton, Miss Bessie M. CSB (teacher) 10 AM to 2
PM except Sat 120 Union st. Res 61 Keene st. Tel.
Newton, Mrs Laura Anna CS 9 to 11 AM Tues
Thurs Sat 528 Howard bldg. Res Hotel Francis. Tel.
Place, Mrs Lillian A. CS 11 AM to 2 PM Tues; 2 to
5 PM Thurs Sat Howard bldg. Res Longmeadow. Tel.
Sayward, Miss Alice G. CS 2 to 5 PM 182 Meeting st.
Walsh, Mrs Kittie B. CS 81 S Angell st.

SOUTH CAROLINA

CHARLESTON

Bell, Mrs Elizabeth T. CS 120 Beaufain st. Tel.
Hart, Mrs Louisa A. CS 14 John st. Bell tel.

SOUTH DAKOTA

ABERDEEN

Hess, Mrs Myrtle Potter CS 417 S 3d st.

BELLEFOURCHE

Hutchins, Mrs Rebecca Dick CS postal address.

BROOKINGS

Palmer, Mrs Dora L. CS 6th av.

DEADWOOD

Cook, Miss Pearl H. CS 212 Adams blk.

DE SMET

Root, Mrs Martha E. CS Tel 46-3.

ELKTON

Sutherland, Mrs Idella CS R R 1.

FLANDREAU

Locke, Mrs Helen M. CS 2 to 5 PM except Wed.
Onstine, Mrs Lydia Roxana CS Tel Brown 17.

HURLEY

Carr, Mrs Elizabeth CS Tel 46.

MITCHELL

Rodee, Mrs Flora S. CS 200 W 5th av.
Waldron, Mrs Grace E. CS 304 E 5th st.
Woods, Mrs Mande S. M. CS 614 Burr st.

REDFIELD

Alexander, Mrs Grace CS Tel White 81.
Friedman, Mrs Mildred CS Tel Main 264.

SIOUX FALLS

Hannah, Mrs Bertha Wells CS 907 S Spring av. Tel 1552.
Smith, Mrs Kittie L. CS 10 AM to 4 PM 3 Buckeye
bldg. Tels 743; res 1692.

WATERTOWN

Carle, John Davenport CSB 519 Park st. Tel Main 2093.
Carle, Mrs Mary E. CSB (teacher) 519 Park st.
Tel Main 2093.
Mather, Mrs Lucy E. CS 623 3d st, NE. Tel Red 568.
Wagner, Miss Elizabeth CS 401 2d st, NE. Tel 2273.

WEBSTER

Potter, Mrs E. Adell CS.

WHITE ROCK

Bapp, Mrs Rose A. CS Tel Line 1-27.

YANKTON

Riehey, Mrs Ernie E. CS Tel 143.

TENNESSEE

CHATTANOOGA

Abbott, Mrs Abby Beecher CS mornings except Sat
2 Lindsay st. Tel 786.
Jones, Mrs Caroline E. CS 1022 James bldg. Tels
Main 3410; res 6107.
McKenzie, Mrs Annie Snyder CS 204 Duncan av.
Payne, Silas A. CS 1221 James bldg. Tels Main
1539; res Main 2630.
Van Dusen, Mrs Jennie M. CS The Flatiron.

KNOXVILLE

Bronson, Mrs Laura M. CS 707 Prince st. Tels 198.
Matthews, Mrs Nellie H. CS 10 AM to 4 PM 724
Holston bnk bldg. Res 1042 Luttrell st. Both tels.
Witt, Mrs Christena CS 313 E Okla. av. Tels Old
680; New 2002.

McKENZIE

McKenzie, Mrs Willie CS.

MEMPHIS

Bowles, Mrs Kate P. CS 1970 Higbee av. Tel Hem. 596.
Cox, Mrs Maggie CS 636 N Dunlap st. Tel M. 4665.
Craft, Mrs Emma G. CS R R 5. Tel Hem. 3727 J.
Groomes, Mrs Ida B. CS 10 AM to 1, 2 to 5 PM 512
Goodwyn institute. Tels Main 4838; res Main 2039.
Janes, Mrs Mary Ellen CS 1278 Agnes pl. Tel Hem. 3123.
Little, Mrs M. Belle Toof CS 576 Linden av. Tel M. 93.
Melvin, Mrs Elizabeth Knight CS 9 AM to 4 PM
1830 Exchange bldg. Tels Main 1982; res W. 1602.
Norred, Mrs Daisy Brooks CS 10 AM to 2, 3 to 5
PM Germania bnk bldg. Tels M. 5986; res H. 1986.
Sharpe, Mrs Pearl W. CS 10 AM to 1 PM 25 S
Rembert st. Tel Hem. 3204.
Stotts, Mrs Bettie A. CS 771 Polk av. Tel Wal. 1024.
Turner, Mrs Elizabeth Pope CS 10 AM to 3 PM 1506
Monroe av. Tel Hem. 216.

NASHVILLE

Bainbridge, Edmund T. 901 Fatherland st. Tel Wal. 612.
Mason, Mrs Annie Q. CSB The Granada.
Mason, Henry M. CSB (teacher) 913 1st Nat bnk
bldg. Tel Main 4725.

WHITESIDE

Dillion, Mrs Annie May W. CS.

TEXAS

ALPINE

Henderson, Mrs Belle Black CS.

AMARILLO

Morgan, Robert W. CS 800 Lincoln st. Tel 1028.
Tyson, Mrs Fannie D. CS 801 Tyler st. Tel 1031.

AUSTIN

Carrington, Mrs Mary Ellen CS 1108 Neches st.
Felter, Mrs Elizabeth CS Sampson bldg.
McCracken, Mrs M. Lilly CS 400 E 10th st.
Runge, Miss Julia CS 914 Trinity st.
Sammons, Mrs Mary Maverick CS 907 Rio Grande st.
Sauer, Mrs Jennie CS 506 E 12th st.
Sisson, Miss Stella H. CS Sampson bldg.
Ziller, Mrs Mary CS 506 W 14th st.
Ziller, Robert Lee CSB (teacher) by appointment
506 W 14th st.
Ziller, Mrs Theresa CS 403 W 14th st.

BEAUMONT

Gordon, Mrs Ruth CS 869 Calder av. Both tels.
Higley, Mrs Bertie M. CS 794 W 3d st.
Lappington, Mrs Martha M. CS 2360 McFaddin av.

BOWIE

Morgan, Mrs Ella CS Tel 78. P O box 13.

CANYON

Concannon, Mrs Fannie M. CS 21 1st Nat bnk blg.
Henson, Mrs Edna CS 21 1st Nat bnk blg. P O box 427.

CLEBURNE

West, Mrs Lulu N. CS 903 N Main st.

CORPUS CHRISTI

Smith, Mrs Lutie Harper CS 623 Leopard st. Tel 1036.

CROWELL

Walthall, Mrs Lula CS Tel 141.

DALLAS

Branson, Mrs Belle H. CS 806 S Akard st. Tel M. 6761.
Burks, Mrs Sallie J. CS 129 W 12th st, Oak Cliff.
Cochran, Mrs Sue H. CS 909 S Ervay st.
Curless, Miss Caroline CS 910 Busch blg. Tel.
Fulton, Mrs Fannie M. CS 910 Busch blg. Tel.
Hardy, Mrs Mary E. CS 826 Haines st. Tel O. 1836.
Harkins, Mrs Talitha A. CS 1612 Poplar st.
Indermille, Fred W. CS 405 S Winnetka av.
Indermille, Mrs Gallic W. CSB (teacher) 405 S Winnetka av.

Jones, Mrs Bessie W. CS 3427 Gillespie av.
Lange, Mrs Sallie Poole CS 501 N Lancaster av.
Mann, Mrs Rebecca Mantoux CS 1518 Seegar st.
Moseley, Mrs Gussie H. CS 3607 Lemmon av.
Odom, Mrs Belle B. CS 10 AM to 12.30 PM 824 Wilson blg. Res 107 King's Highway. Both tels.
Odom, Brigman C. CSB (teacher) 12.30 to 5 PM 824 Wilson blg. Res 107 King's Highway. Both tels.
Pope, Mrs Ida CS 731 W 12th st.
Remy, Mrs Jessie F. CS 224 S Edgefield av.
Smith, Mrs Lou H. CS 1912 Ervay st. Tel Edge. 1687.
Steer, Mrs Rebecca F. CS 2203 N Haskell av.
Talbot, Mrs Beatrice C. CS 3315 Hall st. Tel Pres. 1158.
Van Valkenburgh, Mrs Nellie E. CS 3613 Lemmon av. Tel Preston 3033.
White, Mrs Virginia CS 5924 Bryan pkwy.

EL PASO

Brown, Mrs Ellie Talley CS 612 Nev. st. Tel 1776.
McAnulty, Mrs Mary E. CS 1112 Wyo. st. Tel 6474.
Rhein, Mrs Minnie E. von CS 817 N Ore. st. Tel 1820.
Walker, Mrs Jessie L. CS 1117 Stanton st.
Wallwork, Mrs Mary Sanburn CS 400 River st.
West, Mrs Marie A. CS 1101 Mills blg. Tel 1636.

FORT WORTH

Ballard, Mrs Anna Lee CS mornings except Wed Sat River Crest Add. Tel Lamar 4304.
Boicourt, Mrs Georgie H. CSB 9 AM to 1 PM 1915 May st. Bell tel Rosedale 1181.
Buchanan, Mrs Belle Meredith CSB 1 to 4 PM except Sat 408 Hemphill st. Bell tel Lamar 964.
De Fries, Mrs Angelina 2816 H av. Tel Rosedale 4874.
Grover, Mrs Mattie A. CS 700 Henderson st. Tel Rosedale 5482.
Hagman, Mrs Hannah M. CS 422 May st. Bell tel Lamar 5229.

Orgain, Mrs Nola M. CS 603 E Belknap st. Tel L. 1861.
Sanborn, Mrs Charlie Talley CS 9 AM to 1 PM 1623 Grand av. Bell tel Prospect 370.
Sitman, Mrs Elizabeth H. CS Hotel Scibold. Tel L. 3610.
Swaync, Mrs May H. CS 503 E 1st st. Tel L. 1436.

GAINESVILLE

McKemic, Mrs Sue C. CS 9 to 12 M 515 Denton st. Tel 247.

GALVESTON

MacGregor, Mrs Stella Chambers CS 1518 Avenue G. Tel 2437.
Swasey, Mrs Zulie G. CS 1201 Avenue I.
Sweet, Mrs Ada P. CS 1201 Avenue I.

HOUSTON

Barding, Mrs Martha Kyle CS 1427 Ashland st. Tel.
Christian, Mrs Stella L. CS 42 The Savoy. Tel Had. 2714.
Christie, Mrs Mary E. CSB (teacher) 1910 Smith st. Tel Had. 2037.
Ellis, Mrs M. Anna CS R R 1, box 378.
Hall, Mrs Catharine CS 603 Welch st. Tel Had. 2176.
Lee, Mrs Ada May CS 2301 Bagby st. Tel Had. 1937.
Mather, Edwin C. CS 1609 Dallas av. Tel Pr. 4634.
McNeal, Mrs Ada G. CS 9 The St James. Tel P. 7501.

Myers, Mrs Jennie May CS 1201 Hyde Park blv.
Oliver, Mrs Emma E. CS 2408 Baldwin st. Tel Had. 2741.
Robins, Mrs Julia Pearl CS 906 Hawthorne av.
Sherwood, Mrs Effie J. CSB 508 Beatty blg.
Sherwood, James D. CSB (teacher) 508 Beatty blg.
Tels Preston 962; res Hadley 2624.

Tips, Mrs Mary Kern CS 2 to 6 PM 9 Butler flats. Tel Preston 731.

Webb, Mrs Emma L. CS 4615 Rusk av. Tel Pr. 9378.
Yeager, Mrs Alma Flato CS 1622 San Jacinto st.

LAMPASAS

Alexander, Miss May OS.

LIVINGSTON

Greer, Mrs Beulah G. CS.

MARSHALL

Jemison, Mrs Semiramis L. CS 117 Frazier st. Tel 662.

PALESTINE

Sterne, Mrs Cornelia CS 101 Houston st.

PARIS

Upton, Mrs Rosa CS Belford apts. Both tels 1071.

PORT ARTHUR

Hawley, Mrs Harriet W. CS 447 Savannah av.

SAN ANTONIO

Archer, Mrs Elizabeth T. CS 11 AM to 3 PM The Gunter hotel. Bell tel Crockett 3992.
Cameron, Mrs Mattie Bird CS Gunter hotel.
Combs, Mrs Willie R. CS 141 Alamo hts. Bell tel 4151.
Franz, Miss Annie E. CS 317 North st. Bell tel 2529.
Harper, Miss Mary T. CS St Anthony hotel.
Hicks, Mrs Fannie M. CS 11 AM to 3 PM 929 N Flores st. Bell tel Crockett 8171.
Kemp, Mrs Eliza Ann CS 143 Wilkins av. Bell tel 5167.
Miller, Fred Egbert CS 2325 N New Braunfels av. Tel Crockett 5003.
O'Brien, Miss Juanita CS 312 5th st. Bell tel 1373.
Patterson, Mrs Lucile Dyer CS Gunter hotel. Tel 2286.
Poston, Albert CS 937 Fowler st. Bell tel 3422.
Rupley, Mrs Anna Boyd CS 318 W Park av.
Sandford, Miss Beulah May CSB 11 AM to 5 PM 122 Highland blv. Tel Travis 2477.
Shiner, Mrs Irene B. CS 223 Oakland st.
Speer, Mrs Flo CS 312 5th st. Bell tel 1373.
Williams, Mrs Ida B. CS 108 Queen Anne ct. Bell tel Crockett 3314.

SHERMAN

Crowley, Mrs Demaris W. CS 816 N Porter st.

TEMPLE

Stitt, Mrs Kate Oberst CS 4 S 8th st.

TERRELL

Symmonds, Mrs Mary P. CS 201 Lawrence av.

TEXARKANA

Munson, Mrs Maggie H. CS 223 E 4th st. Tel 1149.

TYLER

Broadbridge, Mrs Lura W. CS Tel 1216.

WACO

Denn, Mrs Emma CS 1128 N 10th st. N. tel 2141.
King, Mrs Lucy J. CS 825 Austin av. Both tels.
Worthen, Arthur L. CS 817 Austin av. Both tels.

UTAH

MILFORD

McKeon, Mrs Mary A. McKeon st.

OGDEN

Billings, Mrs Mary E. CS 147 W 27th st. Tel 1843.
Sturtevant, Mrs Mary CS 2338 Wall av.
Tolmie, Mrs Mary E. CS 314 28th st. Tel 2363 W.
Webb, Mrs Laura C. CS 435A Herrick av.

PARK CITY

Huy, Mrs Sarah E. CS 10 AM to 2 PM 227 Main st.

PROVO

Craig, Mrs Anna K. CS 331 N 1st East st.

SALT LAKE CITY

Ashenfelter, Mrs Lida M. CS 718 6th av. Tel Wasatch 6364 W.
Barnes, Mrs Liley G. CS 242 S 7th East st.
Brown, Mrs Carrie L. CS 276 E 3d South st.
Commerford, Mrs Ethel Sanor CS The Newhouse hotel. Tel Main 570.
Condon, Mrs Mary A. CS 264 W 4th South st. Tel Wasatch 6293 M.
Davis, Mrs Ida T. CS 20 Apricot st. Tel Wasatch 1703.
Grant, Mrs Drusilla S. CS 310 S 3d East st.
Kenworthy, Mrs May CS 6 Dorins apts.

SALT LAKE CITY

Kimball, Miss Eugenia CS Hotel Utah.
 Kimball, Mrs Lucretia Heywood CSB (teacher) 3
 12th East st. Tel 7355.
 Morgan, Mrs Alice H. CS 210 S 8th East st. Tel Hy. 1147.
 Page, Mrs Mina Holton CS 214 E 4th South st.
 Pauloo, Mrs C. Josephine CS 1 to 4 PM 18 J st.
 Raybould, Mrs Lucy A. CS 2 to 4 PM except Sat
 528 S W Temple st.
 Sands, Mrs Annie L. CS 136 U st. Tel Wasatch 3451.
 Street, Miss Anna M. CS 609 McIntyre blg.
 Teasdel, Mrs Jennie A. CS 263 10th East st.
 Tyler, Warwick A. CS 2 to 5 PM except Sat 503
 Scott blg. Res tel Wasatch 4646.
 Van Cott, Mrs Ella Q. CS 10 to 12 M 169 E 1st South st.
 Ward, Mrs Bonna D. CS 1017 9th East st.
 Woodmansee, Miss Edith L. CS 608 Scott blg.

VERMONT

BARRE

Walker, Mrs Rose F. CSB (teacher) Edgewood.

BENNINGTON

Quinby, Mrs Georgiana S. CS Pownal rd. Tel 178-6.

BRATTLEBORO

Chamberlain, Mrs Etta A. CS 74 Green st. Tel 214.
 Gilman, Mrs Lucy A. CS 100 High st. Tel 161.

BURLINGTON

Foster, Mrs Ada CS 10 to 12 M 81 Adams st. Tel 1870.

MONTPELIER

Allen, Mrs Elizabeth CS 15 Cliff st.
 Shipman, Mrs Nell K. CSB (teacher) 1 Court st.
 Standish, Mrs Phylura A. CS 24 Elm st.

RANDOLPH

Messer, Mrs Lizzie B. CS.

RUTLAND

Abraham, Mrs Esther T. 40 Roberts av. Tel 316 W.
 Ross, Mrs Helen S. B. CSB (teacher) 88 Church st.

ST JOHNSBURY

Burt, Mrs Laura Miner CSB Boynton av.
 Moore, Mrs Ida Fuller CS 14 S Park st. Tel.
 Putnam, Mrs Alice L. CS postal address. Tel.

VERGENNES

Foster, Mrs Mary E. CS Maple st.

VIRGINIA

BARCROFT

Gemmell, Mrs Norah E. CS cable Norgem.

LYNCHBURG

Langhorne, Miss Mollie C. CS 1402 Church st.
 Logwood, Mrs Emily H. CSB 1317 Harrison st. Tel 3138.

NORFOLK

Battelle, Mrs Amelia Bowen CS 725 Boush st. Tel 2259.
 Borum, Mrs Lula CS 524 Mowbray arch. Tel 6970.
 Dodamead, Mrs Helen A. CS 817 W Redgate av.
 Tel 3428.
 McGrath, Mrs Augusta K. CS P O box 1105.
 Reid, Mrs Julia M. CS 10 AM to 3 PM 318 Dickson
 blg, Granby st. Tels 7479; res 1232.
 Way, Miss Mary CS The Merrimac. Tel.
 Williams, Miss Hattie P. CS 734 Duke st. Tel 5832.

PETERSBURG

Pleasants, Mrs Nannie A. CS 304 Hinton st. Tel 325.

RICHMOND

Bernard, Mrs Alice CSB (teacher) 2301 Park av.
 Libby, Mrs Mabelle CS 10 AM to 12 M, 2 to 4 PM
 1108 E Main st. Tels Rand. 5837; res Mad. 6877.
 Miles, Mrs Elizabeth D. CS 9 to 12 M 815 W
 Franklin st. Tel Mad. 2879.
 Pugh, Mrs Mary L. CS 123 N Lombardy st.
 Ream, Miss Frances M. CS 2301 Park av. Tel Blv. 2555.
 Younger, Mrs Helen L. CS 2614 Monument av.

ROANOKE

Mitchell, Mrs Fannie E. CS 1004 Patterson av. Tel 1292.

WASHINGTON

ABERDEEN

Israel, Mrs Martha E. CS 9 to 11 AM, 6 to 9 PM
 220 E 4th st. Tel 1819 R.

BELLINGHAM

Bugge, Mrs Adaline G. CS Mon Wed Fri 221 Ex-
 change blg. Tels 481; res 2033.
 Caswell, Albert E. CS 310 Flora st. Tel 769.
 Caswell, Mrs Estella CS 310 Flora st. Tel 769.

Moore, Miss Mabel M. CS Tues Thurs Sat 221 Ex-
 change blg. Tels Main 481; res 1079.

BREMERTON

Mann, Mrs F. Nettie CS 2 to 5 PM 32 Harrison blg.

CENTRALIA

Gamblec, Mrs Nellie E. CS F and M bnk blg. Tel 93.

COLFAX

Hull, Mrs Mary E. CS 304 Main st. Tel 185.

COLVILLE

Savage, Mrs Henrietta Lydia CS.

ELLENSBURG

Beatty, Mrs Susie A. CS.

EVERETT

Cowan, Mrs Anna M. CS 2423 Grand av. Tels.
 Haskell, Mrs Rose D. CS 3730 Hoyt av. Tels.
 Juleen, Mrs Charlotte E. CS 3519 Colby av. Tels.
 Schroeder, Mrs Alice CS Lake Stevens, R R 1. Ind.
 tel 930 X.

Sheridan, Mrs Nettie Pendleton CSB (teacher) 3307
 Grand av. Tels Bell Main 1007; Ind. 363 X.

Waddell, Robert CS 1131 Colby av.

Williams, Miss Grace L. CS 2112 Colby av. Tels.

KENNEWICK

Trimble, Mrs May CS see Tacoma.

MOUNT VERNON

Barringer, Mrs Estella CS 911 Cleveland av. Tels.

NAGROM

Doane, Mrs Sebanah G. CS.

NORTH YAKIMA

Cole, Mrs Minnie E. CS 215 S 6th st.
 Jordan, Mrs Anna L. Day CS 115 S 8th st.

PORT ANGELES

Belford, William T. CS Tel 179.
 Hatch, Mrs Alfa CS 12 M to 3 PM Olympic hotel.

PORT TOWNSEND

Hinds, Mrs Martha J. CS 841 Tyler st.

PROSSER

Missimer, Mrs Mabel E. CS Tel 1311.

RAYMOND

Weatherwax, Mrs Margaret E. CS Tel Red 167.

SEATTLE

Alexander, Mrs Edith S. CSB (teacher) 10.30 AM
 to 4 PM except Tues Fri 1263 Empire blg. Tels
 Elliott 3493; res Main 2183.

Anderson, Mrs Ida M. CS 10 AM to 2 PM Park
 drive, Loyal heights. Tel Ball. 272.

Armstrong, Allen H. CSB (teacher) 2 to 5 PM
 918 Green blg. Tel Main 1649.

Armstrong, Mrs Harriett Morton CS 918 Green blg.

Baker, Mrs Frances C. CS Windsor apts. Tel.

Baker, Mrs Mabel CS 86th st and 10th av. Tel Ken. 361.

Barron, Mrs Minna Pauline CS 11 AM to 4.30 PM
 The Normandie. Res tel Main 7600.

Bass, Mrs Elizabeth E. CS 1235 8th av, W. Tel Q. A. 2239.

Benedict, Mrs Margaret Caroline CS Riverton sta.

Brierly, Mrs Mary CS 1067 Empire blg. Tel Ell. 2210.

Briggs, Mrs Nellie CS 11 AM to 4 PM 2419 Nob
 Hill av. Tel Q. A. 3101.

Brueggerhoff, Mrs Ada CS 10 AM to 5 PM 824 Leary
 blg. Tels Main 4164; res Ken. 408.

Bunting, Mrs Mildred M. CS 1059 Empire blg. Tels.

Clark, Mrs Amanda Pairlee CS 1803 23d av. Tel
 East 3925.

Cliff, Mrs Martha Emma CS 1 to 5 PM 1803 23d
 av. Tel East 3925.

Colby, Charles Warren CS 967 Empire blg.

Colby, Mrs Emma G. CS 10 AM to 4 PM 967 Em-
 pire blg. Tels Elliott 4306; res East 4492.

Corcoran, Mrs Mary E. CS Washington apts. Tel.

Coulter, Mrs Harriet E. CS Hotel Lincoln.

Craven, Edwin W. CS 1267 Empire blg. Tel Main 3780.

Deamer, Miss Eugenia H. CS 705 Haight blg.

Drake, Lewis M. CS 860 Empire blg.

Elston, Mrs Jane C. CS 341 Olympic pl. Tel Q. A. 1688.

Estep, Miss Jessie CS 1824 24th av, N. Tel East 6079.

Fox, Miss Evangeline CS 10 AM to 5 PM 826 Green
 blg. Tels Main 7360; res Capitol 1029.

Gardner, Mrs Flora CS 1518 3d av, W. Tel Q. A. 1329.

Ginty, Mrs Sarah E. CS 1 to 5 PM 918 Green blg.
 Tels Main 1649; res East 1389.

SEATTLE

Glanville, Mrs Lydia C. CSD (teacher) 203 Queen Anne av. Tel Harr. 3360.
 Golnges, Mrs Letta CS 8 AM to 12 M 1723 64th st, N. Tel Ballard 2347.
 Green, Mrs Mary E. CS The Martinique. Tel.
 Griffith, Charles A. CS 925 Green blg. Tel Main 748.
 Griffith, Mrs Rubena V. CS 925 Green blg. Tel Main 748.
 Harding, Mrs Lilian CS 4339 11th av, NE. Tel Ken. 2961.
 Hart, Mrs Maude L. CS 5606 11th av, NE. Tel Ken. 2529.
 Hawkins, Mrs Emma Augusta CS 1120 Jefferson st. Tel Main 4349.
 Hawley, Mrs Adela S. CS 1016 2d av, W. Tel Q. A. 1073.
 Hensley, Mrs R. Ella CS 5001 Brooklyn av. Tel Ken. 2442.
 Hering, Mrs Jennie A. CS 4427 42d av, SW. Tel W. 97 R.
 Hinsdale, Mrs Frances C. CSB postal address lock box 804.
 Hinsdale, Theodore R. CSB (teacher) postal address lock box 804.
 Holman, Mrs Fannie Robinson CS 862 Empire blg. Tels Main 5041; res Main 7400.
 Hoyt, Thomas Franklin CS 1614 3d av, W. Tel Q. A. 815.
 Ireland, Charles W. CS 601 Haight blg.
 Jackson, Mrs Bessie CS 638 Windsor apts. Tel.
 Lee, Mrs Eunice H. CS 10 AM to 5 PM 867 Empire blg. Tel Ell. 2748. Res 1625 E Madison st. Tel E. 4118.
 McMaster, Mrs Josephine CS 1200 17th av, N. Tel Cap. 2681.
 Metzner, Mrs Elva E. CS The Milton apts. Tel Main 3122.
 Miller, Mrs Evelyn Depew CS postal address The San Mareo apts, 1207 Spring st. Tel Main 1493.
 Morgan, Mrs Eleanor L. CS 1251 Empire blg. Tel Main 3773.
 Morgan, Sidney S. CS 9 AM to 5 PM 1251 Empire blg.
 Morse, Mrs Nettie E. CS 858 Empire blg. Tels Main 1217; res East 6969.
 Moss, Mrs Frances L. CS 1116 Cal. av. Tel West 316 J.
 Pearsall, Mrs Marion C. CS Madison hotel. Tel.
 Playter, John E. CSB (teacher) 9 AM to 5 PM 863 Empire blg. Tel Main 5041. Res Hotel Perry.
 Playter, Mrs Nellie G. CS 9 AM to 5 PM 863 Empire blg. Tels Main 5041; res Main 2183.
 Poole, Mrs Austa L. 1 to 5 PM 925 Green blg. Tels Main 748; res East 5032.
 Priest, Mrs Willa Trent CS 4715 16th av, NE. Tel Ken. 1292.
 Quinton, Mrs Josephine M. CS 858 Empire blg.
 Range, Mrs Hattie A. CS 1143 16th av, N. Tel East 2540.
 Reese, Mrs Zora CS 502 E Union st. Tel East 6376.
 Ross, Mrs Gertrude CS 4303 4th av, NE. Tel N. 315.
 Sergeant, Mrs Genevieve CS 705 Haight blg.
 Sheldon, Mrs Abbie J. CS 12 M to 4 PM Empire blg.
 Sheldon, William K. CSB (teacher) Empire blg. Tel.
 Shriver, Miss Anna CS Hotel Lincoln. Tel Ell. 4181.
 Sims, Mrs Ethel May CS 1601 Grand av. Tel East 3626.
 Thomas, Miss Anne H. CS 1215 Columbia st.
 Tonielli, Mrs Anna C. CS 505 Leary blg.
 Tonielli, Pietro CS 505 Leary blg. Tel Main 901.
 Walker, Mrs Margaret Mason CS 1532 31st av, S. Tel Beacon 2854.
 Washburn, Mrs Maria D. CS 516½ E Mercer st.
 Watkins, Mrs Julia A. CS 1051 Empire blg. Tels Elliott 1587; res Q. A. 3924.
 Watkins, Miss Martha S. CS 1930 10th av, W. Tels.
 Wiard, Mrs Juliaette B. CS 4926 44th av, S.
 Wilson, Mrs Gertrude CS Normandie apts. Tel 7600.
 Wilson, Norman C. CS 2623 3d av, W. Tel Q. A. 3712.
 Worden, Mrs Mary F. CS 3029 49th av, SW. Tel West 149.
 Yates, Miss J. E. Ethel CS 651 Empire blg.

SEDRO WOOLLEY

Caskey, Mrs May R. CS 501 Taleott st. Tel 52.

SNOHOMISH

Bakeman, Mrs Louisa CS.
 Barnes, Mrs Minnie CS 121 Avenue A. Ind. tel 412.

SPOKANE

Allen, Mrs Sara E. CS E 1624 10th av. Tel High 434 Y.
 Baker, Miss Ida L. CS 426 Auditorium blg. Bell tel.
 Bentley, Mrs Sarah 826½ S Monroe st. Tel River. 599.
 Bowers, Mrs Nellie A. CS 226 Hutton blg. Tel.

Brodie, Mrs Luey G. CS 517 Fernwell blg.
 Brooking, Mrs Josephine CS Crest hotel, 1224 Riverside av. Tel Main 471.
 Burke, Mrs Rachel S. CS 517 Fernwell blg.

Carleton, Mrs E. Phillis CS 333 Auditorium blg.
 Carruthers, Mrs Maria CS Apt B, 519 5th av.
 Chase, Mrs Nora W. CS Close Inn apt. Tel Main 7443.
 Child, Mrs Susan CS 1507 13th av.
 Cramer, Miss Helena A. CS Hutton blg. Tel Main 3381.

Davis, Mrs Louisa B. CS E 813 Augusta av.
 Davis, Mrs Virginia CS 1403 10th av. Tel Main 771.

Gephart, Mrs Rosalind D. CS 1914 W 3d av. Tel M. 4592.

Henderson, John MaeNeil CS 1 to 5 PM 508 Hutton blg. Bell tels Main 3630; res Main 4012.
 Hubbard, H. Walton CSB (teacher) 11 AM to 4 PM 324 Hutton blg. Bell tel Main 4753.

Ingram, Mrs Sarah J. CS W 23 Nora av. Bell tel.

McLaughlin, Mrs Sarah Jane CS 516 W 4th av.
 Millis, Mrs Mattie CS 1104 5th av. Tel.

Pape, Mrs Mildred CS 1218 W Boone av. Tel Max. 1618.
 Pattison, Mrs Isabel M. CS Cambridge ct. Tel.

Renshaw, Paris H. CS 1 to 5 PM 326 Hutton blg.

Seeker, Mrs Marguerite CS 2324 W Boone av. Tel Mx. 2531.

Spaid, John Myron CS E 1306 14th av. Bell tel.

Thompson, Joseph W. CS 12 M to 4 PM 509 Hutton blg. Bell tel Main 1216. Res 1811 10th av, W. Tel Main 2798.

Thompson, Mrs Martha Sutton CSB (teacher) 10 AM to 1 PM except Mon 509 Hutton blg. Bell tel Main 1216. Res 1811 10th av, W. Tel Main 2798.

Vliet, Mrs Sarah Jane CS 309 S Wall st.

Watts, Mrs Gertrude M. CS 228 Hutton blg. Bell tel.

Wragg, Mrs Anna M. CS 1508 10th av. Bell tel.

Wright, Miss Mary Louise CS 519 5th av. Tel.

Wright, Mrs Sophia W. CS 225 S Wall st. Bell tel.

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